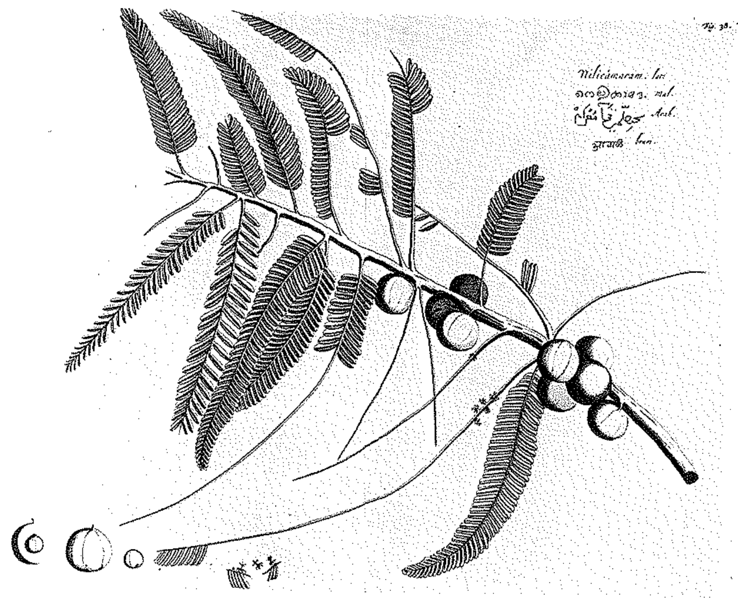
A History of Indian Medical Literature

VOLUME IIB



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G. Jan Meulenbeld

A History of Indian Medical Literature

VOLUME II B ANNOTATION

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Part 6

Some important authors and works

Chapter 1
Bower Manuscript

1 See on Kucā: A. Stein (1921).
2 See on this site: A. Grünwedel (1912).
3 *Proceedings of the Asiatic Society of Bengal, 1890, 222–223.
4 G. Bühler (1891a).
5 *Proceedings of the Asiatic Society of Bengal, 1890, 222–223.
6 A.F.R. Hoernle noticed that G. Bühler and he independently arrived at essentially the same conclusions (IA 21, 1892: 29). G. Bühler (1891b: 302) expressed the same opinion.
7 *Proceedings of the Asiatic Society of Bengal, April 1891, 54–64. See on this article: G. Bühler (1891b: 303–305).
8 The Bower Manuscript; Facsimile leaves, Nagari transcript, romanised transliteration and English translation with notes, edited by A.F. Rudolf Hoernle, published by order of the Government of India and under the patronage of the Bengali Government, Archaeological Survey of India, New Imperial Series, Vol. XXII, Calcutta 1893–1912. The revised translation of parts I–III was published as Vol. XXIII of the Archaeological Survey of India, New Imperial Series, Calcutta 1909. Reprints of the complete edition (in three volumes), New Delhi 1983 and 1987. The Introduction appeared separately in IA 42 (1913) and 43 (1914). An early version of the annotated translation of part I was published in 1891: An instalment of the Bower Manuscript (JASB 60, 135–195). Hoernle (1891b) also wrote another long article on the Bower Manuscript in the same year: A note on the date of the Bower Manuscript (JASB 60, 1891, 79–96; see on this article: G. Bühler, 1891b), reprinted with alterations and additions in IA 21, 1892, 29–45. Early versions of the annotated translations of parts IV and VI were published in 1892 (Another instalment of the Bower Manuscript, IA 21: 129–145; The third instalment of the Bower Manuscript, IA 21: 349–369). Moreover, Hoernle wrote an article on the relationship between the *Bhelasaṃhitā* and the Bower Manuscript: The Bheda Saṃhitā in the Bower Manuscript, JRAS (1910): 830–833. See also Hoernle (1908) and (1909).
The edition of the Bower MS contains a long Introduction (ninety-five pages) in eight chapters: (1) the discovery of the Bower Manuscript: its date, locality, circumstances, importance, etc.; (2) description of the Bower Manuscript; (3–4) the script, the scribes, and their wages in the Bower Manuscript; (5) the date of the writing of the Bower Manuscript; (6) on the sources and the date of the Nāvanītaka; (7) language and composition in the treatises of the Bower Manuscript; (8) subject and contents of the treatises in the Bower Manuscript. Hoernle added a number of appendices to the sections on the seven parts composing the Bower MS: an appendix to part V: The Pāśaka-kevalī; appendix I to part VI: On the Nāgas, Nāgarājas and other supernatural beings; appendix II to part VI: The Khandhavatta-Jātaka; an appendix to parts VI and VII (written in 1911): The Mahāmāyūrī Vidyā-rājñī. The edition ends with a complete Sanskrit index, a general English index, a list of emendations, and a list of misprints.
A considerably shortened version of Hoernle's Introduction to his edition appeared in D. Chattopadhyaya (1982): I, 116–140.

Reviews of Hoernle's edition of the Bower MS were written by J. Jolly (ZDMG 53, 1899: 374–380; ZDMG 67, 1913: 363–371).

Another edition of the Bower MS, based on Hoernle's text, is: Nāvanītakam or the Bower Manuscript, critically edited with various readings and restorations for the first time from the Editeo (sic) Princeps of the late Dr. Hoernle, by Kavirāj Balwant Singh Mohan, Mehar Chand Lachman Das, Lahore 1925 [IO.San.D.245]; this edition, which has a small number of footnotes, adds, as an appendix, two versions of the *Harītakīkalpa* from the *Aśvinīsaṃhitā* (see *Aśvinīkumārasaṃhitā*).

Many books and articles on Indian medicine or Sanskrit literature in general devote a number of pages to the Bower MS or are entirely concerned with it; see: ABI 106–110 and 235–239; AVI 282–284; P. Cordier (1903b): 339–343; A.A.M. Esser (1942); Jaggi IV, 21–24; J. Jolly (1901): 14–15 (C.G. Kashikar 18–19); Jyotir Mitra (1974): 66–70; A.B. Keith (1973): 509–510; P. Kutumbiah (1969): Introduction XXXI–XXXIV; R.C. Majumdar (1971): 261; V.N. Pandey (1992); V.N. Pandey and A. Pandey (1988); S.K. Ramachandra Rao (1985): 72–73; P. Rāy (1956): 68–69; J. Filliozat in L. Renou and J. Filliozat (1953): 157 and 675–676; K. Saha (1985); S.N. Sen (1986): 233–234; V. Sharma (1960); G.P. Srivastava (1954): 91–96 and 137–139; V. Śukla I, 129–132; Vṛddhatrayī 166–185; Winternitz II, 366 and III, 544–545; H.R. Zimmer (1948): 51–52.

See on Hoernle: G.A. Griersons's necrology (JRAS 1919: 114–124).

9 The Bower MS was returned by Hoernle to its owner, Colonel Bower, in April 1898; it was purchased , in 1898, by the Bodleian Library in Oxford (see M. Winternitz and A.B. Keith, 1905: *110 sqq.).

10 See chapter two of Hoernle's Introduction to his ed. for more details.

11 See chapter five of Hoernle's Introduction for details on the date of the writing of the Bower MS. Compare G. Bühler (1891b) and J. Jolly (1913): 365–366. J. Filliozat (L. Renou and J. Filliozat, 1953: 675–676) had his doubts about the accuracy of Hoernle's dating of the MS.

12 The fact that the Bower MS was written by different hands was already noticed by Babu Sarat Chandra Das, to whom the MS was made over for deciphering by the Asiatic Society of Bengal in 1890; Babu Sarat Chandra Das failed to make out its contents. G. Bühler (1891) also arrived at the conclusion that the MS was written by different scribes.

13 See Hoernle's Intr., 30 and 37. Yaśomitra is mentioned at the end of part VI and in line three of part VII. See also K. Watanabe (1907: 263), who argues that Yaśomitra is either the name of the one who copied the Mahāmayūrī (in parts VI and VII) or the name of an influential person who made a scribe copy the MS for him.

14 See chapters three and four of Hoernle's Intr. for more details about the script and the usages of the scribes.

15 See chapter seven of Hoernle's Introduction for more details on language and composition in the treatises of the Bower MS.

16 A number of short introductory remarks are in prose (preceding I.50; preceding II.404, 917, 947, 950, 960); three formulae (II.395–395, 715, 784) are probably in prose.

17 See the list in Hoernle's Intr., 82–83.

18 See Hoernle's Intr., 84, on more details.

19 Compare the opening chapter of the *Carakasaṃhitā*.

20 Metri causa for Hārīta.

21 Not mentioned elsewhere in āyurvedic literature. G. Mukhopadhyaya (HIM III, 667) refers to Kṛtasaṃbhava, a medical authority whose name occurs in the *Kāśyapasaṃhitā*, as a name possibly related to Śāmbavya. Śāmbavya is the name of a teacher according to MW.

22 Kāśirāja appears to be a proper name; it does not mean 'king of Kāśī'. V.N. Pandey (1992: 235) advanced the thesis that Kāśirāja is in all probability identical with Divodāsa Dhanvantari, while Suśruta is Suśruta the Elder, the author of the *Suśrutasaṃhitā*; he fails to mention that the *Suśrutasaṃhitā* does not contain a laśunakalpa.

23 Four types of digestive fire are mentioned: sama (regular), viṣama (irregular), manda (slow), and tīkṣṇa (very active).

24 Biḍālaka is the more usual form.

25 Visvanadha Sharma (1960) advanced the view that the title *Nāvanītaka* refers to its author, Navanīta. This improbable interpretation was accepted by V.N. Pandey and A. Pandey (1988: 5; see also V.N. Pandey, 1992: 230). The title *Nāvanītaka*, which points to the work being an extract from earlier treatises and its being compared to the butter extracted from milk, is repeated at the end of chapters 1, 3, 4, and 8 of part II. The term siddhasaṃkarṣa, used to characterize the work as an extract (saṃkarṣa) of approved (siddha) (formulae), may also be regarded as an alternative title (V.N. Pandey and A. Pandey, 1988: 5; V.N. Pandey, 1992: 229–230); it precedes the title *Nāvanītaka* at the end of chapters 3 and 8. G. Bühler (1891b: 304) had already his doubts on the title of the treatise, which was, in his opinion, either *Nāvanītaka* or *Siddhasaṃkarṣa*. Compare the views of G. Hāldār (Vṛddhatrayī 165) on the derivation of the word nāvanītaka.

26 I.e., astringents, to be used, for example, in diarrhoea.

27 Actually seven formulae; the text reads five formulae; two may have been added to the original number of five.

28 The last two leaves of this chapter are missing.

29 See on these recipes: P.K. Gode (1950c).

30 Chapter eleven is incomplete at the end.

31 The peacock (mayūra) is the traditional enemy of snakes. Compare the role of the mythic bird Garuḍa, who also affords protection against snakes and their bites (see J.Ph. Vogel, 1972). See on the association of the peacock with youth and immortality and the importance of its flesh for the royal table: A. Chattopadhyay (1993a); H.-P. Schmidt (1980).

32 I.61–68: a formula for a purgative in the form of boluses, said to act as a rasāyana and vṛṣya, and to be curative of all diseases.

33 II.217–132: the formula of mahākalyāṇakaghṛta, taught by Ātreya to Agastya; it differs from the formula for this well-known ghṛta in other medical works. II.588–589: the formula of āgastyamodaka; the same formula (agastyamodaka) is found in Vaṅgasena (arśas 147–148). II.905–909: a formula making grey hair turn into hair of a deep dark colour; an almost identical recipe for a rasāyana, not attributed to Agastya, is found at II.768–773.

34 See Hoernle's Intr., 64–66; compare Hoernle (1909): 861–868. Contributions of the Aśvins are: II.75–77, mātuluṅgaguṭikā; 80–84, another variety of mātuluṅgaguṭikā; 85–86, gulmacūrṇa; 96–101, haridrācūrṇa; 216–222: laśunaka- or laśunādyaghṛta; 223–225, jvaraharaghṛta; 241–244, viṣaharaghṛta; 251–257, bindughṛta; 287–312, amṛtataila, a complicated rasāyana, used by Cyavana and Mārkaṇḍeya in order to obtain a long life, free from disease and decrepitude; 418–425, an āśvinayoga against raktapitta, taught by the Aśvins to Vāsava (i.e., Indra), but originally deriving from Brahmā; the same formula, also attributed to the Aśvins, but without the introductory verse, occurs in Soḍhala's *Gadanigraha* (prayogakhaṇḍa, cūrṇādhikāra 64–69) and in Vaṅgasena (raktapitta 93–98); 575; 579; 618–625, aśvagandhābasti; 716–737, pippalīvardhamānakalpa (see Hoernle's

expositon, Intr. 65–66; compare Hoernle, 1909: 864–868); 773–781, an āśvinarasāyana, communicated by the Aśvins to Viśvāmitra, but deriving from Viśvāmitra himself according to the last half-verse (see Hoernle's Intr., 64); 810–813, three gruels, to be used as aphrodisiacs; 917–949, the harītakīkalpa, as expounded by Brahmā to the Aśvins.

35 See Hoernle's Intr., 62–63; compare Hoernle (1909): 874–876. I.8: present among the sages in the Himālayas; II.35–37: laguḍacūrṇa; 71–75: śārdūlacūrṇa; 108–119: amṛtaprāśa; 127–132: mahākalyāṇakaghṛta, taught by Ātreya to Agastya; 271–276: balātaila; 715: on caution in diet and on sexual abstinence; III.25–36: agnighṛta.

36 I.8: present among the sages in the Himālayas; II.802–804: three gruels against diseases caused by deranged vāta, pitta, and kapha; a mantra is added.

37 II.225: the āśvinajvaraharaghṛta is esteemed by Brahmā; 241: the dhānvantaraghṛta is esteemed by Brahmā; 419: the āśvinayoga against raktapitta, taught by the Aśvins to Vāsava, derives originally from Brahmā; II.917–947: the harītakīkalpa, expounded by Brahmā to the Aśvins.

38 II.784 (in prose): the bārhaspatya bṛhatkaraṇa makes a person strong and stout.

39 II.188–200: Cyavana, when of great age, was restored to youth by the cyavanaprāśa; 287–312: Cyavana regained his youth by the use of the amṛtataila.

40 II.232–240: dhānvantaraghṛta; 968–974: Dhanvantari expounds the citrakakalpa to Keśava.

41 I.8: present among the sages in the Himālayas.

42 I.8 (Hārita, metri causa pro Hārīta): present among the sages in the Himālayas.

43 II.454–459: the samasaktukaghṛta is highly esteemed by Janakeśvara (i.e., the Creator).

44 II.1081: an avaleha against vomiting in children; 1097–1099: a recipe against urodghāta in children. Hoernle regards this Jīvaka as the famous physician of that name, known from Buddhist literature. V.N. Pandey and A. Pandey (1988: 13–14; see also V.N. Pandey, 1992: 235–236) are convinced that the Vṛddhajīvaka of the *Kāśyapasaṃhitā* is referred to; they claim that the recipes, attributed to Jīvaka, are taken from Khilasthāna 17 and 18 of the *Kāśyapasaṃhitā*. The *Kāśyapasaṃhitā* has a separate chapter on uroghātacikitsita, which does not contain Jīvaka's formula. The Jīvaka of the Bower MS is also supposed to be the same as the Jīvaka of the *Kāśyapasaṃhitā* by Atrideva (ABI 236), G. Hāldār (Vṛddhatrayī 170–171), and B.B. Mishra (1969: 97).

45 II.935: a purgative formula.

46 I.8: present among the sages in the Himālayas.

47 I.8: present among the sages in the Himālayas.

48 I.9: Suśruta turns to the muni Kāśirāja for information on the properties and uses of garlic.

49 II.1010–1040: Kāśyapa's pills against children's diseases. So far none of the recipes has been traced in the *Kāśyapasaṃhitā*, also called *Vṛddhajīvakīyatantra*. V.N. Pandey and A. Pandey (1988: 14) claim that recipes, attributed to Kāśyapa, are taken from Khilasthāna 17 and 18 of the *Kāśyapasaṃhitā* (references are not given; Khilasthāna 17 and 18 are about śotha and śūla in children, while Bower MS II.1010–40 contains recipes against many disorders).

50 II.968–976: the citrakakalpa, expounded by Dhanvantari to Keśava, i.e., Viṣṇu.

51 III.10–14: a formula for an oil against skin diseases, was given by Māṇibhadra, out of compassion, to a monk on the point of death. Māṇibhadra, well known in Hindu, Jain, and Buddhist literature, is a yakṣa, famous for his friendly disposition to people in trouble.

52 II.312: Mārkaṇḍeya obtained a long life by the regular use of amṛtataila.

53 III.36–53: the formula of siddhārthataila, devised by Nārāyaṇa.

54 II.883–884: a powder against timira, highly esteemed by Nimi.

55 I.8: present among the sages in the Himālayas.

56 II.782: the formula of a bṛhatkaraṇa (i.e., a rasāyana), appointed by Śaiveśvara; this preparation endows a man with the strength of Viṣṇu and makes an old man young again.

57 I.922: when Śakra (i.e., Indra) drank of the amṛta, a drop fell on the earth and became the medicinal plant called harītakī.

58 I.8: present among the sages in the Himālayas; not mentioned elsewhere in āyurvedic literature.

59 II.633–637: the formula of havuṣābasti, composed by the royal sage Suprabha in āryā verses; this enema (basti) is used for rasāyana and vājīkaraṇa purposes. Suprabha is not mentioned elsewhere in āyurvedic literature; various persons of this name are known (MW; PW).

60 I.8–9: present among the sages in the Himālayas; he asks Kāśirāja for information on garlic.

61 II.329–336: the formula of sahacarataila, ordained by Svayaṃbhū.

62 II.846–847: the formula of an aphrodisiac, called indrapriya.

63 II.319–324: the formula of mūlakataila, a rasāyana, composed by Vāḍvali. A Vādbali is referred to in the hitāhitādhyāya of Ugrāditya's *Kalyāṇakāraka* as one of those who were opposed to a non-vegetarian diet. Vāḍvali is mentioned in the second Vārttika of Kātyāyana to Pāṇini 6.3.109 (see Hoernle's note to Bower MS II.319–324).

64 II.418–425: an āśvinayoga, taught by the Aśvins to Vāsava (i.e., Indra).

65 I.8: present among the sages in the Himālayas.

66 II.773–781: a rasāyana formula, communicated to Viśvāmitra by the Aśvins, at the end said to derive from Viśvāmitra, and to be highly esteemed by the sages. V.N. Pandey (1992: 236) suggests this Viśvāmitra to be the father of Suśruta.

67 P. Cordier (1903b: 341) published a partial list; he communicated all his parallels to Hoernle privately in October 1904 (Hoernle, 1909: 868).

68 See J. Jolly (1893) and (1893b).

69 These were first discovered by P. Cordier, as acknowledged by Hoernle (Intr. 58, note 91). The *Bhelasaṃhitā* presents many variants of the readings in the Bower MS.

70 See Hoernle's Intr., 58, and Hoernle (1909): 868–871.

71 The *Bhelasaṃhitā* has only a small part of the formula in the Bower MS (II.329–336).

72 Hoernle supposed that this mantra, related to a similar one in the *Carakasaṃhitā* (Sū.8.28), got displaced in the Bower MS by some error of the scribe (Hoernle, 1909: 870).

73 This discovery is due to P. Cordier (see Hoernle, 1909: 868); P. Cordier mentions two of these recipes (the balātaila and gaṇḍamālāyoga) in one of his articles (1903b: 341).

74 See Hoernle's Intr., 59; Hoernle (1909): 871–874.

75 A picchābasti, different from that in the Bower MS, is described at Ca.Ci.14.224–228.

76 Intr., 59–61; Hoernle (1909): 884–885.

77 This claim is uncritically repeated, for example, by O.P. Jaggi (IV, 23), P. Kutumbiah (1969, Intr. 33), and V.N. Pandey and A. Pandey (1988: 12).

78 See also R.F.G. Müller (1932): 797–798. V.N. Pandey (1992: 235) advances that the āmātīsāra prescriptions are not directly quoted from Suśruta, but through Bhela as an intermediary, which proves, in his view, that the *Bhelasaṃhitā* is one of the sources of the Uttaratantra. The disagreements between Bhela and Suśruta show that this assertion is hazardous.

79 Intr., 59; Hoernle (1909): 884.
80 See also R.F.G. Müller (1932): 798.
81 P. Cordier (1903b); references are absent from this article.
82 See Hoernle's remark in the Emendations to his ed. of the Bower MS. The formula of mahābindughṛta, attributed to Kṛṣṇātreya in Niścalakara's *Ratnaprabhā* (ad *Cakradatta*, udara 59–62), is indeed closely related.
83 See Hoernle's notes, abounding with references to parallels from many medical treatises. A number of formulae of the *Nāvanītaka* form part of medical treatises which are of a much later date (e.g., Vaṅgasena's *Cikitsāsārasaṃgraha*; see Hoernle's notes to I.106–108, 129, 131; II.22, 418–425); they are probably taken from the floating medical tradition.
84 See Hoernle's table of formulae to which no parallels were known to him (Intr. 88–91).
85 *Cakradatta*, kuṣṭha 97–100: from the *Nāvanīta*; arśas 120–126: from the *Nāvanītaka*.
86 The verses quoted from the *Nāvanīta* ad *Cakradatta*, kāsa 48–49, are identical with Bower MS II.160–161. See also ABI 237 and Vṛddhatrayī 167.
87 The six quotations from a *Nāmanīta* in Anantakumāra's *Yogaratnasamuccaya* cannot be traced in the *Nāvanītaka*.
88 Quoted in Candraṭa's *Yogaratnasamuccaya*.
89 *Nāvanīta*: ad *Cakradatta*, raktapitta 79–81, kāsa 48–49. kuṣṭha 97–100; *Nāvanītaka*: ad arśas 120–126, vātavyādhi 180–184, kuṣṭha 104–110; *Nāvanītakasaṃhitā*: ad nāsāroga 29–31; *Nāvanītatantra*: ad svarabheda 12.
90 D.Ch. Bhattacharyya (1947b): 143; Vṛddhatrayī 167. Atrideva (ABI 236) and G. Hāldār (Vṛddhatrayī 166) claim that the *Nāvanītaka* is mentioned by Cakrapāṇidatta; this claim is unfounded.
91 See on parts IV–V and their contents: Hoernle's Intr., 91–94, and the Appendix to part V.
92 The Appendix to part V contains, in a tabular form, Hoernle's critical edition of those parts of Garga's work which correspond to the fragments of part V. See also Hoernle's Intr., 92, where he presents a Gujarātī text with English translation on the modus operandi in cubomancy. See on the *Pāśakakevalī*, its various titles, the manuscripts, editions, etc.: NCC XII, 76–77; CESS A 2, 122–126 and A 5, 84–86. See also NCC V, 48 (*Pāśakakeralī* by Garga). The work was studied and translated into German by A. Weber (1859); it has been edited at *Kāśī in 1884, at *Madras in 1890, and by *J.E. Schröter (1900). The game with dice called pāśa(ka) is found in several texts, for example: Nīlakaṇṭha's commentary ad *Mahābhārata*, Virāṭaparvan 50.24 (ed. Poona), Śūdraka's *Mṛcchakaṭika*, and the *Vidhurapaṇḍita-Jātaka* (Nr. 545) (see S. Oleksiw, 1980–81). See on Indian divination: E. Balfour (1967): I, 959–961; G.M. Bolling (1911a); *E. Hultzsch (1879); H. Jacobi (1911c); B. Laufer (1987f); E. Thurston (1912): 273–288; A. Weber (1859).
93 Parts VI and VII contain the second and third sections of the expanded versions. See Hoernle's Intr., 94–95, his annotated translation of parts VI and VII, the two Appendices to part VI, and the Appendix to part VII. See on the term vidyārājñī: J. Przyluski (1923).
94 See the beginning of part VI. The story about the monk Svāti is also found in the *Bhaiṣajyavastu* of the Mūlasarvāstivādin-vinaya (see J.L. Panglung, 1980: 66–67); it has a parallel in the *Khandhavatta-Jātaka* (Nr. 203) and its commentary (see on this Jātaka, its interpretation, and its relationship with the *Khandhaparitta*: P. Schalk, 1972: 13–21; L.A. Waddell, 1912/13: 163–164). The incident of a monk, bitten by a snake, is also found in the *Saṃyuttanikāya* and *Aṅguttaranikāya* (see E.M. Hare, 1962: 81–82), as discovered by S. von Oldenburg (see G. Bühler, 1893: 271); compare the versions of the tale about Upasena and related texts (see J.L. Panglung, 1980: 67–69; P. Schalk, 1972: 16–17; E. Waldschmidt, 1957, 1958, 1963). See also the *Mora-Jātaka* (Nr. 159) and *Mahāmora-Jātaka* (Nr. 491) (see on these Jātakas and their interpretation: P. Schalk, 1972: 11–13; L.A. Waddell, 1912/13).

95 A rakṣā is a kind of mantra (B. Bhattacharyya, 1964: 55). See on dhāraṇī: J.H. Bateson (1910); F. Bernhard (1967); B. Bhattacharyya (1964): 55–56; Ch. Eliot (1988): I, 332, II, 50–51; L.A. Waddell (1912/13); A.K. Warder (1980): 486–481. See on the *Pañcarakṣā*, also personified as five female divinities: D.Ch. Bhattacharyya (1972), (1978): 68–100; A. Foucher (1905): 99–101; A. Getty (1928): 138–139; A.K. Gordon (1967): 78–79; M.-Th. de Mallmann (1975): 289—295; H. Nakamura (1996): 317; L.A. Waddell (1912/13): 172–173, 181–182; Winternitz II, 271.
96 One of these translations was made by I-ching; see J. Needham (1975): 427.
97 See on the *Mahāmāyūrī* and the goddess called thus: V.S. Agrawala (1970): 167, 178; A. Bareau (1964): 176; D.Ch. Bhattacharyya *(1965), (1972), (1974): 6 and 42, (1978): 5; A.K. Chatterjee (1970): 92; F. Edgerton (1977) (vide s.v.); J. Filliozat in L. Renou and J. Filliozat (1953): 373–374; A. Getty (1928): 136–138; Hemarājaśarman 23; S. Lévi (1915), and the English translations of his article by *V.S. Agrawala (1942) and *P.C. Bagchi (1947); R. Mitra (1971): 168–169; P. Mus (1978): I, 264–268; H. Nakamura (1996): 314, 317; B. Nanjio (1980): Nrs. 306–311 (*Mahāmayūrī-vidyārājñī*); Jampa P. Panglung (1980); J. Przyluski (1923); A. Roşu (1986): 224–226 and 230–231; D.C. Sircar (1971/72); L.A. Waddell (1912/13); K. Watanabe (1907); Winternitz II, 271, 366, 380. Nāgārjuna learned the *Mahāmāyūrī* at Nālandā (see M. Walleser, 1990: 9). The *Āryamañjuśrīmūlakalpa* (53: rājavyākaraṇaparivarta 449–451; ed. P.L. Vaidya, 1964: 482) tells that a bhikṣu called Nāga will attain perfection in the māyūrī vidyā (compare N. Dutt, 1931: 636). Mantras addressed to a Mahāmāyūrinī and Mahāmayūrā are found in the *Ṣaṇmukhakalpa* (see D. George, 1991: 177: 58A and 182: 67B).
98 A.s.U.1.19; 8.58.
99 *Gadanigraha*, bhūtavidyā 1.47.
100 *Harṣacarita*, chapter 5, p.154; E.B. Cowell and F.W. Thomas's transl., p.137. V.N. Pandey (1992: 231) claims that the *Mahāmāyūrī* is referred to by Aśvaghoṣa (*Saundarananda* 5.31), but this verse only mentions a vidyā against snake-bite. Compare on vidyās: Vāgbhaṭa. See on vidyās in Jain literature: K.R. Chandra (1970): 400–403.
101 A similar introduction occurs at the beginning of the Kalpasthāna of the *Hārītasaṃhitā* and the laśunakalpādhyāya of the *Kāśyapasaṃhitā*.
102 The laśunakalpa has been translated into German by L. Aschoff (1900), who also collected comparative date on garlic from Greek and Latin literature. J. Jolly (1893) published an article on the laśunakalpa, in which he presented additional material on the subject from Sanskrit medical literature. See also Bhagwan Dash (1978): 169–188.
103 See J. Jolly (1893) for more details.
104 See Hoernle's notes for more details.
105 The Bower MS states that garlic is called rasūna from the absence of the salty taste in it, whereas many other treatises say that the acid taste is absent. See Hoernle's notes for more details on the differences between the Bower MS and other medical texts.
106 Compare Indu ad A.s.U.49.204. See on garlic in Indian culture: R. Bedi (1960); J.J. Meyer (1937): s.v. Zwiebel; Om Prakash (1961) and (1987): II; U.P. Thapliyal (1979): 96–97. Dharmaśāstra texts contain a ban on the consumption of garlic for the twice-born (*Manusmṛti* 5.19; *Viṣṇusmṛti* 51.3; *Yājñavalkyasmṛti* 1.176).

107 Two versions, a shorter and a larger one, of the harītakīkalpa from the *Aśvinīsaṃhitā* have been edited in Kavirāj Balwant Singh Mohan's edition of the *Nāvanītaka*.

108 Compare, for example, the two versions of the harītakīkalpa from the *Aśvinīsaṃhitā*; *Bhāvaprakāśanighaṇṭu*, harītakyādi 1–5; *Hārītasaṃhitā* V.1.5.

109 See, for example, *Bhāvaprakāśanighaṇṭu*, harītakyādi 8; *Hārītasaṃhitā* V.1.11; *Madanapālanighaṇṭu* 1.9; *Rājanighaṇṭu* 11.311. The variety usually called cetakī is absent from the Bower MS and replaced by trivṛtā. See Hoernle's notes on the subject.

110 See Hoernle's notes on the differences between the Bower MS and the *Carakasaṃhitā*.

111 See, for example, A.h.U.39.130–142; A.s.U.49.281–329; *Cakradatta*, rasāyana 252–271.

112 Compare the citrakakalpa of the *Kākacaṇḍīśvarakalpatantra* (30).

113 Ca.Ci.1[3].36–40; A.h.Ci.15.39–41 and U.39.96; A.s.Ci.17.13, 24.15 and U.49.115–121; Bhela Ci.4.72ab, 6.51, 11.19, 14.19, 15.40; *Kusumāvalī* ad *Siddhayoga* 37.44; *Cakradatta*, plīhayakṛt 19–23.

114 See on the pippalīvardhanāna of the Bower MS and related versions in other treatises: Hoernle (1909): 864–867, and Hoernle's notes to Bower MS II.716–737 and 749–752.

115 See, for example, I.15 and 78–79.

116 II.89–93. See Hoernle's notes.

117 Compare the parallel at A.h.U.16.3cd–5ab, where respectively vāta, pitta and rakta together, and kapha are mentioned.

118 Compare anupāna, the type of drink required in combination with a particular drug.

119 Hoernle interprets lāva rasa as an infusion, prepared from lava, which is either lāmajjaka or lavaṅga; lava and lāva are synonyms of lavaṅga (a clove), for example in Gaṅgādhara's *Gandhasāra*.

120 This term also occurs in the *Bhelasaṃhitā* (Ci.4.91) and *Aṣṭāṅgasaṃgraha* (Sū.21.1; see Indu). See on unmardana: A.D. Satpute (1989): 232.

121 A mole according to Hoernle. The term abhīlu occurs in the *Cakradatta* (kṣudraroga 61–62), where Śivadāsasena explains it as being the same as jaṭula. Abhīlu, jaṭula, jatumaṇi, and piplu are synonyms (*Amarakoṣa* 2.6.49; Gayadāsa ad Su.Ni.13.41; *Madhukośa* ad *Mādhavanidāna* 55.35; Śivadāsasena ad *Cakradatta*, kṣudraroga 58–60). Suśruta's description of jatumaṇi (Su.Ni.13.41) does not tally with the characteristics of a pigmented mole, because a jatumaṇi is reddish, which rather points to a haemangiomatous naevus.

122 An unknown disease or a corrupt reading.

123 Hoernle's translations are confusing; at II.334 he renders alāsaka as tympanitis, which is probably right because the term occurs in a series of vāta diseases (this means that it is used in the sense of alasaka); at II.748 the correct reading is, as noticed by Hoernle, vātabalāsaka (not vātam alāsaka-), rightly translated as persistent low fever; the Sanskrit Index, however, gives glossitis, an inflammation of the tongue, for alāsaka (alāsa is a disease of the tongue in the *Suśrutasaṃhitā*: Ni.16.38).

124 The meaning of the term is not clear; Hoernle translated it as lesion (of the eye); his Sanskrit Index gives: incised, operated on (for cataract).

125 Hoernle regards it as an apoplectic convulsion; apatantraka cannot be translated adequately in western medical terminology; it is a convulsive disorder that has some traits in common with epilepsy (see Ca.Si.).

126 Grahas, causing mental disorders, are also mentioned at II.1037; a female graha, Pūtanā, is referred to as attacking children (II.1036). A long series of grahas is enumerated in the *Mahāmāyūrī* (part VI of the Bower MS).

127 Hoernle translated the term by: a man suffering from sterility caused by jealousy. Probably the term means the same as Suśruta's īrṣyaka (Su.Śā.2.40–41), designating a man who is only potent after looking at the intercourse of another couple.

128 Hypertrophy of the tonsils according to Hoernle, a tumour on the palate according to MW; kacchapikā or kacchapī is a type of boil occurring in patients with prameha (Ca.Sū.17.85; Su.Ni.6.16); it is also a kṣudraroga (Su.Ni.13.8). Kacchaparoga may, moreover, be a synonym of kūrmaroga.

129 A woman bearing only one child.

130 Interpreted as a certain throat disease, or ulcers in the throat. A disease, called biḍālikā, is mentioned in the *Carakasaṃhitā* (Ci.12.76) and *Bhelasaṃhitā* (Ci.4.86; Si.2.2). It is interpreted as Ludwig's angina in the Gulabkunverba translation of the *Carakasaṃhitā*. Biḍālī is the name of a particular disease and the female demon presiding over it (reckoned among the Yoginīs) in the *Harṣacarita* (MW).

131 Reading uncertain or unknown disease.

132 Hoernle says in his note that khaḍa is not mentioned in any dictionary; he takes it to be synonymous with khallī and to be acute gout or some other kind of rheumatic complaint; in his Sanskrit index he adds that it is possibly the same as khaṭaka (= kubjitapāṇi), a crooked hand. Khaḍa may be the vāta disease located in the ankles (khaḍuka), which is called vātakaṇṭaka (see, for example, Su.Ni.1.79 and the comments by Gayadāsa and Ḍalhaṇa; see also Ca.Ci.28.73 and Cakrapāṇidatta's comment on the term khuḍavātatā; *Madhukośa* ad *Mādhavanidāna* 22.61cd–62ab), or it may be vātarakta, which is also called khuḍa because it affects the ankles (Cakrapāṇidatta ad Ca.Ci.29.11; A.h.Ni.16.4; A.s.Ni.16.5; *Kaiyadevanighaṇṭu*, miśraka 285). Khallī is yet another vāta disease, different from khuḍa (see Ca.Sū.14.23 and 28.21, Ci.28.57; Su.Ni.1.75; Śrīkaṇṭhadatta ad *Siddhayoga* 6.61), and regarded as identical with viśvācī (*Madhukośa* ad *Mādhavanidāna* 22.57cd–58ab).

133 See the note on khaḍa.

134 Hoernle interprets it as an exanthematic skin disease. The famous definition of koṭha by Bhāluki (see, for example, Cakrapāṇidatta ad Ca.Ci.3.108) points to urticaria.

135 The Bower MS mentions seven sthānas (translated by Hoernle as grounds) of mahākṣaya; Hoernle interprets them as the seven elements of the body (dhātu) and supposes mahākṣaya to be the same as rājayakṣman. Mahākṣaya, however, more probably designates decrease of the elements of the body, a group of disorders that differs from rājayakṣman (see, e.g., Ca.Sū.17.64–69).

136 The puzzling number of thirty-six (reading practically certain according to Hoernle) kuṣṭhas is mentioned, although their number is always eighteen in āyurvedic literature. Hoernle tended to identify them with the kṣudrarogas, which are thirty-six in number in Vāgbhaṭa's works (A.h.U.31.33; A.s.U.36.34); this rather improbable solution (the number of the kṣudrarogas varies considerably in āyurvedic treatises) was rejected by J. Jolly (1899: 380; 1913: 367), who proposed to solve the puzzle by assuming that the eighteen kuṣṭhas and eighteen śūkadoṣas were meant; Hoernle was not averse to Jolly's solution in his revised translation. The Bower MS appears to refer to eighteen kuṣṭhas in some mutilated verses of part III (12–13), as rightly pointed out by Jolly (1913: 367).

137 Interpreted as acute diarrhoea. More probably, nirvāhikā is a synonym of pravāhikā (see *Paryāyaratnamālā* 1400: nirvāhī = suvāhikā), which is a chronic type of diarrhoea. Compare pravāhikā.

138 Rendered as blear-eye; see pilla.

139 A woman suffering from parisrava, probably menorrhagia. Parisrava or parisrāva is also a complication (vyāpad), due to improper application of emetics and purgatives (Ca.Si.6; Su.Ci.34; A.h.Ka.3).

140 Rendered by lippitudo, i.e., blearedness. Pilla is a synonym of the disease of the eyelids called aklinnavavartman; according to some it is the same as klinnavartman (Ḍalhaṇa ad Su.U.3.21–22; *Madhukośa* ad *Mādhavanidāna* 59.88–89). G.D. Singhal and K.R. Sharma (1976: 35) regard (a)klinnavartman as conjunctivitis (i.e., blear-eye). Pilla also designates a rather large group of eye diseases (see A.h.U.16).

141 Probably the same as pilpu or piplu (see abhīlu).

142 Interpreted as (hysteric) convulsions by Hoernle. A disease of this name, related to apatantraka and apatānaka, is mentioned in the *Hārītasaṃhitā* (III.20.21–22ab).

143 Interpreted by Hoernle as dysenteria. Compare nirvāhikā. See on pravāhikā: G.J. Meulenbeld (1974): 618–619.

144 A small type of gulma (abdominal tumour) according to Hoernle.

145 Spasms in the chest according to Hoernle. Urodghāta is a children's disease in the Bower MS. It is probably related to the children's disease called uroghāta in the *Kāśyapasaṃhitā* (uroghātacikitsitādhyāya), thought to be similar to the uraḥkṣata of the *Carakasaṃhitā* (see Satyapāla's commentary on the *Kāśyapasaṃhitā*). The term uroghāta occurs in the *Suśrutasaṃhitā* (U.24.12) as a symptom of raktaja pratiśyāya; it is characterized as a specific disorder in Ḍalhaṇa's commentary and in the *Madhukośa* ad *Mādhavanidāna* 58.23cd–24.

146 Obstruction or spasm in the chest according to Hoernle.

147 Hoernle translates this term as the pressure of air upwards. Ūrdhvavāta is either regarded as a symptom or as a distinct disorder. See on ūrdhvavāta, for example: Cakrapāṇidatta ad Ca.Sū.23.29; Ḍalhaṇa ad Su.Ci.1.13; *Kusumāvalī* ad *Siddhayoga* 1.32; *Bhāvaprakāśa*, cikitsā 24.90.

148 Interpreted by Hoernle as paraplegia, or paralysis spinalis of the lower part. More probably, it is the same as the well-known disease called ūrustambha (see, for example, Su.Ci.5.31–33ab). Ūruskambha is a term already found in the *Maitrāyaṇīsaṃhitā* (1.10.14) (see K. Hoffmann, 1986).

149 Interpreted by Hoernle as scrotal enlargement or hernia (i.e., the same as vṛddhi); it may indeed be identical with vṛddhi, but may also designate bradhna of the *Carakasaṃhitā* (Ci.12.94–95) or vardhma of the *Siddhayoga* (40.20–23).

150 See P. Rāy (1956: 68–69) on chemistry in the Bower Manuscript. M. Eliade (1960: 278) remarks that the use of mercury is attested in the Bower MS according to Hoernle; he refers to the refutation of this interpretation of the term rasa by R.F.G. Müller and E.O. von Lipmann (1931: 179; compare von Lipmann, 1919: 434); Eliade probably refers to an early version of Hoernle's translation, corrected by him later (see Bower MS II.297 and its translation in vol. I, 107).

151 Regarded as the same as abhītaparṇī by Hoernle and identified as *Asparagus racemosus* Willd. (= śatāvarī); one of the names of this plant is abhīru(pattrī) in the *Carakasaṃhitā* and other treatises (compare M. Abdul Kareem, 1997, Nr. 185).

152 Compare abhīruparṇī.

153 An unidentified type of alcoholic drink, mentioned in a series of these fluids, or a false reading according to Hoernle.

154 An inferior type of *Acacia catechu* Willd. according to Hoernle.

155 Probably a variant of amlātaka, but the same as amlavetasa according to Hoernle, who identifies the latter as *Rumex vesicarius* Linn. (compare M. Abdul Kareem, 1997, Nr. 1413). Various identifications of amlavetasa, met with in the *Carakasaṃhitā*, etc., have been proposed in the secondary literature.

156 Identified as *Ichnocarpus frutescens* R.Br. (= sārivā) by Hoernle. See *Dhanvantarinighaṇṭu* 1.162: a sārivā with black roots (kṛṣṇamūlī).

157 Identified as *Pinus roxburghii* Sarg. = *P. longifolia* Roxb. (= sarala) by Hoernle. The *Dhanvantarinighaṇṭu* (3.78) records ciḍā as a synonym of sarala. Cīḍā is also regarded as the name of *P. gerardiana* Wall. (see M. Abdul Kareem, 1997, Nr. 1286).

158 Hoernle identifies this tree as *Oroxylum indicum* Vent. (= śyonāka).

159 Tentatively identified as *Eleusine coracana* Gaertn. by Hoernle. Compare Caraka's garmuṭī, which is, however, a grain.

160 Hoernle identifies grāha as *Marsilea quadrifolia* Linn. (absent from Hooker and WIRM), one of the plants regarded as suniṣaṇṇaka (see M. Abdul Kareem, 1997, Nr. 1076).

161 Identified as *Abrus precatorius* Linn. (= guñjā) by Hoernle.

162 A fragrant plant of unknown identity according to Hoernle, who refers to another fragrant plant, called sthauṇeyaka. *Clerodendrum infortunatum* Linn. is called both harita and sthauṇeyaka (see M. Abdul Kareem, 1997, Nr. 442), but the leaves of this shrub have a disagreeable odour (see WIRM II, 232).

163 Hoernle identifies this grass as *Cymbopogon jwarancusa* (Jones) Schult. = *Andropogon jwarancusa* Jones = *Andropogon laniger* Duthie, non Desf. (= lāmajjaka; see M. Abdul Kareem, 1997, Nr. 548). The *Dhanvantarinighaṇṭu* (3.86) mentions iṣṭakāpathaka as a synonym of lāmajjaka.

164 Generally identified as *Hibiscus rosa-sinensis* Linn.

165 The same as dhyāmaka, a fragrant grass, according to Hoernle. Dhyāmaka is found in the *Carakasaṃhitā*, etc., and identified as either a species of *Cymbopogon* or *Valeriana* (see M. Abdul Kareem, 1997, Nrs. 552 and 1675).

166 Identified as *Lannea coromandelica* (Houtt.) Merr. = *Odina wodier* Roxb. (= jiṅgiṇī) by Hoernle (compare M. Abdul Kareem, 1997, Nr. 994).

167 Kāla is one of the names of a variety of citraka in the *Rājanighaṇṭu* (6.127). Hoernle identifies it as *Cassia sophera* Linn. (= kāsamarda).

168 Mentioned in the *Madanapālanighaṇṭu*. Hoernle identifies keyūra as *Pavonia odorata* Willd.

169 Hoernle regards this plant as an inferior type of śālaparṇī.

170 Identified as *Nardostachys grandiflora* DC. = *N. jatamansi* DC. (see on the nomenclature: S.S.R. Bennet, 1987) (= māṃsī) by Hoernle.

171 Identified as *Moringa oleifera* Lam. = *M. pterygosperma* Gaertn. (= śigru) by Hoernle.

172 Identified as *Phragmites karka* (Retz.) Trin. ex Steud. (= nala) by Hoernle.

173 The same as naḍa according to Hoernle.

174 Hoernle regards this plant as identical with pāṭhā. Prācīnā is a synonym of pāṭhā in the *Dhanvantarinighaṇṭu* (1.70).

175 Identified as *Terminalia alata* Heyne ex Roth = *T. tomentosa* Wight et Arn. by Hoernle.

176 Identified as *Rosa alba* Linn. by Hoernle (compare M. Abdul Kareem, 1997: Nr. 1401).

177 Alum slate from Surat according to Hoernle.

178 An example is the māyūraghṛta (II.177–181), which contains veśavāra of peacock's flesh as an ingredient. See also, for example, I.32; II.814, 828, 837, 844.

179 I.23–26.

180 The Kumbhāṇḍas are a class of demons. Compare the related Kūṣmāṇḍa, one of the grahas mentioned in Vāgbhaṭa's works (A.h.U.4; A.s.U.7) and the *Śārṅgadharasaṃhitā*. See on the Kumbhāṇḍas, called grul-bum in Tibetan: R. De Nebesky-Wojkowitz (1993): 309.

181 Unmāda, chāyāgraha, apasmāra, and ostāraka are classified as grahas, which makes a total of twenty-one. Hoernle remarks (in Appendix I to part VI) that a similar list is given in the *Mahāvyutpatti*; the list found there (see Csoma de Körös, 1982: 174) differs, however, considerably.

182 A chāyāgraha is unknown in āyurvedic literature, but a change in one's natural chāyā is an ariṣṭa, i.e., a sign foreboding death (see, e.g., Ca.I.7).

183 Hoernle considered this word to be a misspelling for dustāraka, which might mean 'the evil eye'; this emendation is, however, unnecessary. See on Ostārakī: M.-Th. de Mallmann, 1975: 282.

184 Hoernle was of the opinion that this term is the same as khārkhoda, mentioned in the *Rājataraṅgiṇī* as a magical performance for the purpose of procuring the death of an enemy. This rare word occurs in the Weber MSS (kakkhorda) (see Hoernle's note; see also G. Bühler, 1893: 271), and, according to Hoernle, in Ca.Ci.23 (see Ca.Ci.23.250, where Cakrapāṇidatta gives the synonym khurkhuraka for jharjharaka, a rattle). Compare the graha called Kākhorda (A.s.U.7).

185 Compare the graha called Aukiraṇa (A.h.U.4) or Maukiraṇa (A.s.U.7).

186 The fevers mentioned are called ekāhika, dvetīyaka, traitīyaka, cāturthaka, saptāhika, ardhamāsika, māsika, sakṛnmauhūrtika, nitya, viṣama, bhūta, mānuṣa, amānuṣaja, and doṣaja.

187 Vṛddhatrayī 172.

188 Vṛddhatrayī 165–171.

189 See chapter five of his Introduction to the edition. Earlier, he assigned the MS to the middle of the fifth century (Hoernle, 1891b). G. Bühler (1891b: 309) reached the conclusion that the Bower MS must be placed in the period A.D. 400–500.

190 J. Filliozat in L. Renou and J. Filliozat (1953): 157 and 675–676.

191 The scribes used dots to indicate lacunas in the original (see Hoernle's Intr., 43; Hoernle, 1909: 858–859); part IV has an interlinear remark, adding a phrase which had inadvertently been omitted.

192 Glosses are found after II.879 and 929; 1109 appears to be a gloss too (see Hoernle's Intr., 40).

193 V.N. Pandey (1992: 235) is of the opinion that the author of the *Nāvanītaka* utilized Suśruta's work before it was redacted by Nāgārjuna; his only argument, the absence of any mention of Nāgārjuna, is very weak, because the association of Nāgārjuna with the Uttaratantra is a late tradition.

194 Hoernle (1909). Later authors often agree with Hoernle in accepting the saṃhitās of Bhela, Caraka and Suśruta as sources for parts I–III of the Bower MS (see, e.g., ABI 106; A.B. Keith, 1973: 509; P. Kutumbiah, 1969; V.N. Pandey and A. Pandey, 1988; G.P. Srivastava, 1954).

195 J. Jolly (1913): 369.

196 Intr., 59–61; Hoernle (1909): 884–885.

197 See also R.F.G. Müller (1932): 797–798.

198 R.F.G. Müller (1932: 809–810) also collected arguments against borrowing from the *Carakasaṃhitā*. A.B. Keith (1973: 509) asserted that the absence of Caraka's name is no evidence against use of the *Carakasaṃhitā*, which is certain, for Ātreya ranked as the teacher of Caraka (sic !), and the pupil, therefore, was covered by the teacher's name. V.N. Pandey (1992: 235–238) claims that the absence of Caraka's name leads to the conclusion that he was not yet popular; in his view, it follows from this that the author of the *Nāvanītaka* utilized the *Agniveśatantra* not long after the period in which Caraka revised it; this makes V.N. Pandey conclude that the texts of the Bower MS were written for the use of hospitals during or after the reign of Aśoka, in the second century B.C.

199 See also R.F.G. Müller (1932): 810.

Chapter 2
Bhelasaṃhitā

1 CC I, 416; III, 90. Check-list Nr. 143.

2 This MS was described first by A.C. Burnell (1880): 63–65 (Nr. 10,773). Its number was changed into 11085 in P.P.S. Sastri's Catalogue (1933: 7410–7411). The MS is written in Telugu script, dates from about A.D. 1650 according to Burnell, and is still in a fairly good condition according to P.P.S. Sastri (this is confirmed by a recent microfilm of the MS). Th. Aufrecht (CC I, 416) recorded a second MS that belonged to Paṇḍit Rādhākṛṣṇa of Lahore, but it is no longer traceable and has apparently disappeared (G. Śukla's upodghāta to edition b; Sūramcandra I, 211). The Check-list (Nr. 143) mentions a MS available at the Manuscripts Library, Trivandrum (T 1446); this MS is said to be a copy on paper of the Tanjore MS (BDHM 1, 3, 1963, 132).

3 Two copies, made at the request of P. Cordier, form part of the Collection Cordier of the Bibliothèque Nationale in Paris (J. Filliozat, Liste Nrs. 1182: in Nāgarī, and 1183: in Telugu script; Nr. 1184 is a transcription in Roman characters, made by Cordier). A.F.R. Hoernle obtained a copy in Telugu script in 1905 (see A.F.R. Hoernle, 1978: 38); copies are also available at the India Office in London (see A.B. Keith, 1935: 739–740: Nr. 6224; compare CC III, 90 and R.S. Singh's Intr. to ed. c, 3) and the Wellcome Institute for the History of Medicine in London (a copy in Nāgarī, made by M.R. Ācarya in 1920, according to a personal communication from Dr. D. Wujastyk). Jādavji Trikamjī had a copy at his disposal (see the upodghāta to his ed. of the *Carakasaṃhitā*, 4); finally, two copies have been available in Calcutta (see next note). The Kavīndrācāryasūcipatram records a MS of a *Bheḍatantra* (Nr. 951).

4 Editions:

a The Bhela Samhita; Sanskrit text; University of Calcutta, Journal of the Dept. of Letters, Calcutta University Press, 1921. The (Prefatory) Note by Asutosh Mookerjee implies that this edition was based on two copies of the Tanjore MS, made by two different scribes at different periods of time. Vedantabisharad Ananta Krishna Shastri is responsible for the emendations.

b Bhelasaṃhitā; saṃskartā Śrīgirijādayāluśukla, Vidyābhavan Āyurveda Granthamālā 25, Vārāṇasī 1959. This edition has an upodghāta in Sanskrit by Girijādayālu Śukla, who remarks (9–10) that he corrected the errors in the printed text of edition a by help of the copies of the Tanjore MS that were used in producing a, which explains that the readings of a and b are sometimes slightly different. The emendations vary at many places and are usually better than those of edition a, because Vedantabisharad Ananta Krishna Shastri had no expert knowledge of āyurveda (see upodghāta, 9).

c Bhelasaṃhitā (maharṣipunarvasor ātreyasyāntevāsinā bhelācāryeṇa praṇītā), editors: V.S. Veṅkaṭasubrahmaṇyaśāstrī and C. Rājarājeśvaraśarmā, C.C.R.I.M.H./Pub. 31, New Delhi 1977; Introduction by R.S. Singh, prastāvanā (in Sanskrit) by V.S. Veṅkaṭasubrahmaṇyaśāstrī. This edition, based on the Tanjore MS, is more complete than the previous ones, in which some portions of the MS were omitted; these portions are listed in Appendix A. Appendix B compares the readings of the MS with

their substitutions in edition b; Appendix C contains new emendations; Appendix D compares faulty readings in the earlier editions, previous emendations, and the fresh emendations suggested by the editors of edition c. Numerous, sometimes extensive, footnotes, presenting passages from other saṃhitās which are related to those of Bhela, quotations from Bhela found in various medical texts, and an elaborate vocabulary enhance the value of this edition.

References are to edition c.

See on the editions: C.R.R. Sarma and B. Rama Rao (1980). The unsatisfacory editorial policies of a, b and c make a new study a major desideratum (see on the preparation of a new critical edition: T. Yamashita, 1997). A few chapters of the *Bhelasaṃhitā* have been translated into European languages. Sūtrasthāna 16 has been edited and translated into French by J. Filliozat (1975: 170–173; English version, 1964: 205–207); it was translated into German by R.F.G. Müller (1962). An English translation (probably by D.V. Subba Reddy), based on ed. b, of Sū.8–9 and 12–13, Ni.5–6, Śā.4 and Ci.1 has been published in BDHM 1, 3, 1963, 138–155. M.G. Weiss (1977: 252–253 and 254–258) rendered Ni.7 and Ci.8 into English.

5 H. Lüders (1927).

6 The site was described by A. von Le Coq (1909): 1048–1049. See also H. Lüders (1926): 194.

7 The ardhaśloka with the number of chapters of the Śārīrasthāna is unintelligible and has been emended.

8 The order of the chapters has been rearranged in edition c.

9 One of the verses even occurs twice in ed. c: Ni.8.3 and 8 are identical.

10 B.M. Barua (1936/37) was convinced that the archaic style of the prose portions is of the same type as that met with in the older Dharmasūtras, the *Arthaśāstra*, etc. He also supposed that the whole of the *Bhelasaṃhitā* had originally been in prose and was versified partiallly later.

11 See on this subject Jyotir Mitra (1972); this study was obviously based on the text of ed. b.

12 Bhela and Bheḍa are closely related variants of the same name. R.S. Singh (Intr. to ed. c, 8) suggests that there may be a connection between Bhela/Bheḍa and the Bheḍā Brahmins, who inhabit the Śekhāvadi area; this group of Brahmins counts many vaidyas with the surname Bheḍā.

13 Bhela's name follows immediately after that of Agniveśa, the foremost among Ātreya's disciples, in the enumeration of the *Carakasaṃhitā* (Sū.1.31).

14 Ca.Sū.1.30–33.

15 The *Carakasaṃhitā* calls these works a tantra, not a saṃhitā. See also A.h.Sū.1.3–4ab.

16 Ātreya is also called Punarvasu in the *Carakasaṃhitā*.

17 The *Carakasaṃhitā* (Sū.13.100) refers to Ātreya as Cāndrabhāgin. Ātreya is supposed to have lived on the summit of the Candrabhāga mountain or on the banks of the Candrabhāgī river (Vṛddhatrayī 74), i.e., the Chenab in the Pañjāb (N.N. Bhattacharyya, 1991: 104; Nando Lal Dey, 1979: 47; MW). P.V. Sharma (AVI 79) claims that Candrabhāgā was the name of Ātreya's mother. See: Ātreya.

18 See: Kṛṣṇātreya.

19 See: Nagnajit.

20 Otherwise unknown in Sanskrit medical literature.

21 Suśrotar Medhāvin is not mentioned in other sources. He has, without any compelling reason, been identified with Suśruta by P. Cordier (1901a: 79–80), Hariprapanna (Intr. to his *Rasayogasāgara*, 70–71), and A.F.R. Hoernle (1909: 883). One of the authors not accepting this identity is Sūramcandra (1978: 256). Suśruta is nowhere mentioned as being instructed by Ātreya in āyurvedic literature; both are members of a group of sages in the Bower MS (Part I).

22 Compare Ca.Sū.26, which mentions more names; Maitreya is absent on this occasion in the *Carakasaṃhitā*, while Khaṇḍakāpya is replaced by Bhadrakāpya.

23 The theory accepting two tastes distinguishes sātmya and asātmya in the *Bhelasaṃhitā*, chedanīya and upaśamanīya in the *Carakasaṃhitā*; the *Bhelasaṃhitā* mentions three tastes in relation with three sthānas, the *Carakasaṃhitā* refers to chedanīya, upaśamanīya and sādhāraṇa; the theory of the four tastes distinguishes svādu, asvādu, mṛdu, and amṛdu in the *Bhelasaṃhitā*, whereas the *Carakasaṃhitā* has svādu and hita, svādu and ahita, asvādu and hita, asvādu and ahita.

24 See Ca.Śā.6.21 and Su.Śā.3.32.

25 The *Bhelasaṃhitā* mentions, apart from Ātreya, the following authorities: Baḍiśa, Śaunaka, Khaṇḍakāpya, Parāśara, Bharadvāja, and Kāśyapa; the *Carakasaṃhitā* refers to the views of Baḍiśa, Bhadraśaunaka, Bhadrakāpya, Kāṅkāyana, and Kumāraśiras Bharadvāja.

26 The *Carakasaṃhitā* does not mention the view, represented by Kāśyapa in the *Bhelasaṃhitā*, that the eye is the first organ to develop in the embryo.

27 Ātreya rejects (Bhadra)śaunaka's view on the four pillars of treatment (catuṣpād). Bhadraśaunaka's place is taken by Maitreya in the *Carakasaṃhitā* (Sū.10).

28 Bharadvāja disagrees with Ātreya on the aggregate of factors productive of an embryo; a similar account is found in the *Carakasaṃhitā* (Śā.3).

29 The *Bhelasaṃhitā* contains a short discussion on the position of the foetus in the womb (Śā.4.32); Śaunaka presents the view that the head is turned upwards, whereas Bharadvāja maintains that it is turned downwards; Ātreya rejects both opinions, declaring that the foetus lies transversely. Compare Ca.Śā.6.22, which, without presenting divergent views, contains Ātreya's statement that the foetus is turned, with its head upwards, towards the back of the mother.

30 Śaunaka disagrees with Ātreya on the dietary rules for a pregnant woman.

31 Bhela discusses in this chapter dantadhāvana, kavaladhāraṇa, abhyaṅga, añjana, and dhūmapāna, subjects dealt with in the mātrāśitīya chapter (Sū.5) of the *Carakasaṃhitā*.

32 Chapter 28 (bhojanavidhīya) deals with the same matter as Ca.Sū.27.

33 The subjects of chapter ten of the *Bhelasaṃhitā* are discussed in chapters two of the Vimānasthāna and chapter fifteen of the Cikitsāsthāna of the *Carakasaṃhitā*; the subjects of chapter eighteen are dealt with in chapter twenty-three of Caraka's Cikitsāsthāna.

34 H. Lüders (1927).

35 Cf. Bhela Sū.25.

36 Chapter seven of Bhela's Indriyasthāna is very close to chapter four of Caraka's Indriyasthāna.

37 The preserved parts of the *Bhelasaṃhitā* contain a chapter on udara (Ci.13), but no chapter on pāṇḍuroga. Plīhan and halīmaka are also dealt with in one chapter of the *Kāśyapasaṃhitā*.

38 The treatment of ardita, a vāta disease, is described in the same chapter.

39 This disease is repeatedly mentioned and said to be of four types (Sū.26.4–5).

40 Hikkā and śvāsa are said to be of five types (Sū.26.2–3).

41 Five varieties of chardi are distinguished (Sū.26.2–3 and 15–16).

42 Morbid thirst (tṛṣṇā) is called pipāsā in the *Bhelasaṃhitā*; four varieties are described (Sū.26.5 and 23).

43 The annarakṣīya chapter of the *Bhelasaṃhitā* (Sū.18) is concerned with poisoning (viṣa).

44 Twenty yonidoṣas are referred to (Sū.26.7).

45 The lists of Bhela and Caraka agree only partially as to the diseases mentioned and the number of their varieties.

46 Bhela is sometimes confused with Bhāluki (see Gaṇanātha Sena, 1924: 18–19; HIM III, 529–533).

47 *Yogaratnasamuccaya* 2, snehavidhi 1–2, svedavidhi 2cd–3ab, vamanavirecanavidhi 26–27ab, nasyavidhi 13cd and 18cd–19ab; 4, prose between 56 and 57; 6.28–30; 8.460–461, 467cd, 472ab, 518, 563cd–565ab, 567cd–568ab, 579cd, 594cd–595ab, 982cd–983ab; 9. 270–272ab (a quotation common to the *Amṛtaprabhīya* and Bhela), 274cd–275ab, 345cd–346ab (this quotation is close to that given by Cakra ad Ca.Ci.3.285cd–287ab), 393cd–394ab, 457–459ab, 509–514ab; 10.6cd–7ab (a quotation common to the *Siddhasāra* and Bhela) and 89–91 (Bhela's prose has been versified by an author not mentioned by name); 11.91 (mentioned in the text); 14.198, 264, 410–411, 431, 442–443ab; 15.51; 16^{1}.494, 633–641, 657–661; 16^{2}.30–35; 20.148, 277 (mentioned in the text), 283–285; 23.40–41, 70–74 (a quotation common to Vāhaṭa and Bhela), 139–140; 25.12–13; 26.127–128; 27. 94.

48 Ad A.h.Sū.1.3–4ab; Śā.5.30–32.

49 A.h.Ci.21.72; U.40.59 and 88.

50 A.s.Sū.1.11; Ci.16.14; 23.60.

51 See AVI 188–189; P.V. Sharma (1972a): 73–74.

52 Bower MS I.8 and II.802–804.

53 *Bṛhadrasarājasundara* 384.

54 Ad Ca.Ci.3.285cd–287ab (this quotation is close to Anantakumāra's *Yogaratnasamuccaya* 9.345cd–346ab); Su.Sū.37.9. Bhela was one of the sources of Cakrapāṇidatta's *Cikitsāsaṃgraha* according to Niścalakara and Śivadāsasena.

55 Ad A.h.Sū.1.3–4ab.

56 Quoted in the *Yogaratnasamuccaya* and the commentary on the *Cikitsākalikā* (ad 2: also mentioned by Tīsaṭa; 20; 80; 82; 248: also mentioned by Tīsaṭa).

57 Ca.Sū.1.31.

58 Ad Su.Sū.33.19; U.1.4cd–8ab; 39.5cd–7.

59 Ad Ca.Ci.3.72.

60 Ad Su.Śā.

61 *Viśikhānupraveśavijñāna* 94.

62 Ad A.h.Sū.7.55cd–56ab; 7.65 and 73; 8.28.

63 Ad Ca.Ci.3.160cd–161ab and 197–200ab; Si.3.13cd–20ab.

64 See Hemarājaśarman 13 and 53.

65 Ad A.h.U.40.59 and 88.

66 Bhela was one of Kalyāṇa's sources according to Dīpacandra's commentary (see JAI 155).

67 See: *Nidānadīpikā*.

68 Ad *Śārṅgadharasaṃhitā* III.3.9–11 and 14.

69 Bhela was one of the sources of his *Camatkāracintāmaṇi*.

70 *Mādhavacikitsā* 1.117.
71 Mānakavi's *Kavipramoda* (see JAI 140).
72 See the introductory verses of the *Nāḍīcakra*.
73 See the auto-commentary on the *Tantrayuktivicāra*, p.5.
74 See: Niścala.
75 See *Vāgbhaṭamaṇḍana* 21 (the quotation is closely related to Bhela Vi.6.3cd–4), 66, 114.
76 Rūpanayana's commentary on the *Yogaśataka*.
77 *Sahasrayoga* 105–106 (the formula of vraṇabhairavataila); 187–188 (the formula of kauṭajaphāṇita).
78 Ad Ca.Sū.2.15; A.h.U.34.6 and 40.59; *Cakradatta*, jvara 55 and 182–183, vamana 14–15.
79 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 72–76 (nīlaghṛta), 77–86ab (mahānīlaghṛta), 95–101 (dhānvantaraghṛta), 200–207 (guggulutiktakaghṛta). The formula of dhānvantaraghṛta, not found in the preserved parts of the *Bhelasaṃhitā*, is referred to twice (Ci.6.50: dhānvantarasarpis; Ci.15.39: dhānvantaraghṛta).
80 See Hemarājaśarman 13.
81 *Cikitsākalikā* 2 (mentioned as an authority) and 248 (the formula of hiṅgupañcakacūrṇa).
82 Ṭoḍara III: 4.521–522 (siṃhyādikvātha) and 782; V: 11.243–247, 497 (three recipes against apatantraka), 766–775 (prasāraṇītaila); IX: 1.93 (sixteen pala constitute one prastha with respect to a particular series of medicinal substances), 150 (a divergent opinion on the preparation of a decoction), 184 (the three doses of a decoction for the purpose of emesis), 226 (the sign that a rasakriyā, leha or guḍa has been properly prepared).
83 *Bṛhadyogataraṅgiṇī* 32.30ab.
84 *Ātaṅkadarpaṇa* ad *Mādhavanidāna* 2.37–38 and 60.14–15.
85 A.h.Ci.21.72 (the recipe of Ci.21.70–73ab is ascribed to him; cf. Bhela Ci.24.32–33); U. 40.59 (mentioned as a disciple of Punarvasu) and 88 (mentioned as a medical authority); A.s.Sū.1.11 (the author of a medical tantra); Ci.16.14 (the kṣārāgada is attributed to him; cf. Bhela Ci.5.40–48; compare A.h.Ci.14.103–107ab, where the kṣārāgada is not associated with Bhela); Ci.23.60 (the recipe of Ci.23.57–60 is ascribed to him; cf. Bhela Ci.24. 32–33). Also mentioned in the *Aṣṭāṅgahṛdayavaidūryakabhāṣya* (see P. Cordier, 1903a: 614).
86 *Madhukośa* ad *Mādhavanidāna* 2.37–38.
87 *Vīrasiṃhāvaloka* 128 (prasāraṇītaila).
88 *Yogaratnākara* 199 (sudarśanacūrṇa).
89 *Āyurvijñānaratnākara* II.1.17.
90 See his commentary on the *Carakasaṃhitā*, 112, 203, 206, 222, 240, 251–253, 291, 327, 340, 444, 445, 446, 447–450, 719, 746, 757, 897, 916, 921.
91 See P.V. Sharma (1993): Introduction 54.
92 See E. Haas (1876a): 634.
93 M.S. Khan (1979): 7.
94 P. Cordier (1903a): 619.
95 Absent from Ca.Sū.7.
96 Mentioned at Ca.Sū.7.20–21 and 24.
97 Bhela prescribes one āmalaka preceding the meal, one harītakī after the meal, one vibhītakī during the digestion. Compare Ca.Ci.1[3].41: two vibhītakas preceding a meal, four āmalakas after the meal, one harītakī during the digestion. The difference between Bhela and Caraka may be based on their disagreeing views on the properties of vibhītaka, described as increasing pitta and kapha by Bhela (Sū.8.22), but pacifying them by Caraka (Sū.27.148). See AVI 125–126 on this subject.

98 Cf. Ca.Śā.1.29.
99 Compare Bhela Sū.11.6–8ab and Ca.Sū.28.9–11a.
100 Compare Bhela Sū.11.8cd–14ab and Ca.Sū.28.116–19.
101 Bhela Sū.11.14cd–15ab.
102 Ca.Sū.28.20–22.
103 Cf. Ca.Sū.26.80–83.
104 The same subject is dealt with at the end of the Cikitsāsthāna of the *Carakasaṃhitā*, in the *Suśrutasaṃhitā* (Sū.45.21) and *Kāśyapasaṃhitā* (Khila 25).
105 This disease has been interpreted as plague (P.S. Aṃśumān, 1994; AVI 126; Girijādayāluśukla's upodghāta to ed. b). The editors of ed. c regard both batālikā and agnirohiṇī as bubonic plague (granthikajvara). P.S. Aṃśumān shares their conviction that batālikā and agnirohiṇī are one and the same disease. A disease with a related name, biḍālikā, is also mentioned in the *Bhelasaṃhitā* (Ci.4.86; Si.2.2), but it is not clear whether it is the same as batālikā or a different disorder. The biḍālikā of the *Carakasaṃhitā* (Ci.12.76) and the kaṇṭhaviḍālikā of the Bower MS (II.42) are not identical with Bhela's batālikā. The *Bhelasaṃhitā* does not describe agnirohiṇī or refer to it; it is acquainted with rohiṇikā (Sū. 26.24), which differs from biḍālikā (see Si.2.2). Compare the interpretation of agnirohiṇī as plague (see Su.Ni.13.19–20).
106 Compare Śā.7.3, which presents a second list of the ten prāṇāyatanas, also disagreeing with Caraka.
107 The types described are saṃkarasveda, prastarasveda, seka, nāḍīsveda, droṇisveda, jalasveda, udakoṣṭhasveda, and kuṭisveda.
108 Pṛṣṭharoga is a disorder caused by vāta in the *Carakasaṃhitā* (Ci.28.27).
109 Pṛṣṭharoga is also referred to at Sū.21.4.
110 These diseases of the lens of the eye are not described in the *Carakasaṃhitā*. Suśruta distinguishes six colours in liṅganāśa (U.7.26cd–27).
111 Caraka (Ci.26.132–133) and Suśruta (Ni.13.33–34 and 37) regard these disorders as of one type and caused by saṃnipāta.
112 Caraka does not describe arbuda; Suśruta recognizes six varieties (Ni.11.14cd–15ab).
113 Caraka distinguishes four types of mukharoga (Sū.19.3; Ci.26.119–123).
114 Bhagandara is not described in the *Carakasaṃhitā*; Suśruta (Ni.4.3) distinguishes the same types as Bhela.
115 Cf. Ca.Ci.12.81; Su.Ni.11.3.
116 Caraka does not describe these diseases, affecting all parts of the eyes (sarvākṣiroga); Suśruta distinguishes five varieties; Bhela's sāṃnipātika types are replaced by raktaja varieties in the *Suśrutasaṃhitā*.
117 Caraka's types (Sū.19.4) are very close to those of Bhela.
118 Caraka (Sū.19.4) also has four types.
119 The *Carakasaṃhitā* does not describe upadaṃśa. Suśruta (Ni.12.9) distinguishes five varieties, brought about by vāta, pitta, kapha, saṃnipāta, and rakta. Bhela's four varieties arise from pūya, mūtra, śukla, and saṃdhāna.
120 Caraka does not describe the eye disease called āsrāva; Suśruta (U.2.6–7) distinguishes five varieties by adding a pitta type to those mentioned by Bhela.

121 Bhela distinguishes four doṣic types, caused by vāta, pitta, kapha, and saṃnipāta. The *Carakasaṃhitā* has five varieties, arising from vāta, pitta, āma, kṣaya, and upasarga (Sū. 19.4 and Ci.22.12–17).

122 The nature of Bhela's rohiṇikā, also called raktarohiṇikā (Sū.26.5), is not clear. The *Carakasaṃhitā* (Sū.18.34–36) describes rohiṇī as a swelling of the throat, without distinguishing the doṣic varieties of Bhela. Suśruta regards the kṣudraroga called agnirohiṇī as caused by saṃnipāta (Ni.13.19–20). Ḍalhaṇa (ad Su.Ni.13.19–20) and Śrīkaṇṭhadatta (ad *Mādhavanidāna* 55.16–17) allude to doṣic varieties.

123 Bhela describes arman twice (Sū.26.25 and 29cd–30ab); the first description makes mention of four varieties: māṃsārman, medo'rman, prastāryarman and snāyvarman, the second distinguishes seven types: vātaja, pittaja, kaphaja, māṃsaja, medoja, snāyuja, and sirāja. The list at the beginning of the chapter refers to seven varieties (Sū.26.7). The *Carakasaṃhitā* does not describe arman. The *Suśrutasaṃhitā* (U.4.4–6ab) has five types: prastāryarman, śuklārman, lohitārman, adhimāṃsaja, and snāyvarman.

124 The three types arising from medas, snāyu and māṃsa are unknown from other sources. Three disorders called alajī are mentioned in the *Suśrutasaṃhitā*: a pramehapiḍakā (Ni.6.18), a type of śūkadoṣa (Ni.14.7), and an eye disease (U.2.8). A kṣudraroga, called andhālajī in the *Suśrutasaṃhitā* (Ni.13.6), may be the same as the kṣudraroga alajī of the *Carakasaṃhitā* (Ci.12.88). The pramehapiḍakā called alajī is also described in the *Carakasaṃhitā* (Sū.17.88).

125 Caraka regards vidradhi as one of the pramehapiḍakās and distinguishes two varieties (Sū. 17.90). The *Suśrutasaṃhitā* (Ni.9) describes nine types. Bhela mentions three doṣic varieties.

126 These seven types of sātmya are also mentioned in the *Carakasaṃhitā* (Vi.1.20). Bhela gives a definition of sātmya at Vi.3.19.

127 The seven types are not specified. Caraka mentions ślīpada as arising from corruption of māṃsa, kapha and asra (= rakta) (Ci.12.98); Suśruta distinguishes three doṣic varieties (Ni.12.10–11).

128 The larger part of the names of these parasites differ from those found in the *Carakasaṃhitā* and other sources (see G.J. Meulenbeld, 1974: 291–292).

129 The first category is referred to in the *Carakasaṃhitā* as bījadoṣaja (Ci.6.57) and in the *Suśrutasaṃhitā* as sahaja or mātṛpitṛbījadoṣakṛta (Ci.11.3). The *Suśrutasaṃhitā* recognizes a second category, called apathyanimitta. Karman is not mentioned as a cause of prameha in the *Caraka-* and *Suśrutasaṃhitā*.

130 The *Suśrutasaṃhitā* describes unmāda caused by poisoning (U.62.12–13).

131 See Ci.8.13–16.

132 The chapter on the treatment of epilepsy gives an entirely different description (Ci.9.2–4).

133 Cf. Bhela Śā.4.29.

134 The *Carakasaṃhitā* connects it with pitta (Vi.6.12).

135 This type of pāka is usually called avasthāvipāka of prapāka (compare Ca.Ci.15.9–11). See G.J. Meulenbeld (1987): 9–11.

136 Compare the list of the ten prāṇāyatanas (Sū.17.1–2).

137 See on svabhāva: Su.Śā.1.11. See also: T.R. Sharma (1988).

138 See Jyotir Mitra (1982): 312 and 329.

139 This subject is not discussed in the *Carakasaṃhitā*.

140 These descriptions are absent from the *Carakasaṃhitā*.

141 This distinction is otherwise unknown.

142 These verses are quoted in the *Bhāvaprakāśa* (gloss ad I.3.123, said to be quoted from the *Rasapradīpa*) and in Ṭoḍara's *Āyurvedasaukhya* (II: 4.11–14, said to derive from Bhāluki). They also form, adapted to the context, part of Pālakāpya's *Hastyāyurveda* (II.65, p.315). Compare the somamaṇḍala of the *Kubjikāmatatantra*, where it is located within the sūryamaṇḍala (see D. Heilijgers-Seelen, 1994; see index).

143 Quoted in the *Bhāvaprakāśa* (gloss ad I.3.123, said to be quoted from the *Rasapradīpa*), *Śivatattvaratnākara* (VI.21.40–41), Ṭoḍara's *Āyurvedasaukhya* (II: 4.15–16ab: said to be from the *Yogapradīpa*), and Pālakāpya's *Hastyāyurveda* (II.65; p.315). The size of the fire is said to be that of a yava in sturdily built, that of a truṭi in slightly built persons. See on truṭi as a unit of time: S. Srinivasan (1979): 122, 160–161.

144 Compare Cakrapāṇidatta ad Ca.Sū.30.28 and the quotation from Śivadāsasena's commentary in edition z of the *Carakasaṃhitā*.

145 This view is ascribed to Kāṅkāyana in the *Carakasaṃhitā* (Śā.6.21).

146 Cf. Bhela Ni.8.13.

147 The same classification, also found at Śā.4.4, is known from the *Carakasaṃhitā* (Śā.3.16), *Suśrutasaṃhitā* (Sū.1.30), and non-medical works.

148 B.M. Barua (1936/37) suggested that the term kāya is used here in the same sense as nikāya (aggregate) in Buddhist literature. Terms corresponding to those of the *Bhelasaṃhitā* (pṛthivīkāya, etc.) are found in the *Dīghanikāya* (Sāmañña-phala-sutta 23, where Ajito Kesakambalī exposes his views; see T.W. Rhys Davids and J.E. Carpenter, 1949: 55) according to B.M. Barua (1936/37: 193).

149 Compare the ṣaḍdhātuka puruṣa of Ca.Śā.1. See Jyotir Mitra (1982): 329.

150 Compare the sattva types of the *Carakasaṃhitā* (Śā.4.36–40) and *Suśrutasaṃhitā* (Śā.4. 81–98ab). See on the sattva typology: G.J. Meulenbeld (1997).

151 Cf. Ca.Śā.7.4.

152 See A.F.R. Hoernle (1978): 37–40 and 179–181.

153 Cf. Ca.Śā.7.10.

154 Cf. Ca.Śā.7.11.

155 Absent from Caraka's list.

156 The region of the hips. Absent from Caraka's list.

157 Absent from Caraka's list.

158 Particular muscles of the thighs, probably the quadriceps.

159 The buttocks.

160 Absent from Caraka's list.

161 Probably the cristae iliacae.

162 Absent from Caraka's list.

163 It may be preferable to read bastiśīrṣa, as in the *Carakasaṃhitā*.

164 Absent from Caraka's list.

165 A part of the shoulder region. Absent from Caraka's list.

166 See Ca.Śā.7.11.

167 See Ca.Śā.7.11.

168 B.M. Barua (1936/37) pointed out that the *Bhelasaṃhitā* refutes a doctrine attributed to Yājñavalkya in the *Bṛhadāraṇyakopaniṣad* (4.4.3).

169 These quantities are half an añjali in the *Carakasaṃhitā* (Śā.7.15).

170 Cf. Ca.Śā.5.5.

171 These are the five mahābhūtas.
172 I.e., lightning. Absent from Caraka's list.
173 The god of rain. Absent from Caraka's list.
174 The god of death. Absent from Caraka's list.
175 The lunar deity.
176 Absent from Caraka's list. See on Tvaṣṭar: L. van den Bosch (1984; with references).
177 Absent from Caraka's list.
178 The *Carakasaṃhitā* (Ci.3.311cd–312cd) prescribes the recitation of the *Viṣṇusahasranāmastotra*.
179 These exorcists are mentioned as a separate class, for example, in the Jātakas and other Pali texts, where they appear as bhūtavejjas (see: R. Fick, 1974: 153; T.W. Rhys Davids and W. Stede, 1972).
180 I.e., fierce rituals.
181 The symptoms are called rūpa (Ci.4.7ab) and upadrava (Ci.7.94ab). Caraka mentions eleven symptoms (Ci.8.14–19); the *Suśrutasaṃhitā* agrees with the *Bhelasaṃhitā* in distinguishing forms with six and eleven symptoms (U.41.11–15).
182 The *Kāśyapasaṃhitā* (kuṣṭhacikitsita, p.116) distinguishes the same groups, composed of the same members (carmadala replaces carmakuṣṭha). Three varieties of kuṣṭha, mentioned by Caraka, are absent from Bhela's two series, namely alasaka, carmadala and visphoṭaka; they are replaced by sthūlāru, śvitra and viṣaja. Śvitra holds an ambiguous position in the *Carakasaṃhitā* (see Ci.7.173–176). The Nidāna chapter on kuṣṭha of the *Bhelasaṃhitā* makes mention of three doṣic groups of kuṣṭha; sidhma, dadru and maṇḍala arise from kapha, puṇḍarīka, ṛṣyajihva, kākaṇa and audumbara arise from pitta, kapāla kuṣṭha arises from vāta.
183 Ikṣumeha is said to arise from kapha and pitta (Ci.7.9) or kapha (Ni.6.10–11). The corresponding ikṣuvālikārasameha of the *Carakasaṃhitā* (Ni.4.10) is caused by kapha.
184 Udakameha is one of the varieties caused by kapha (Ni.6.7–8), as in the *Carakasaṃhitā* (Ni.4.10).
185 Sāndrameha is caused by a combination of kapha and pitta (Ni.6.11cd–13); the *Carakasaṃhitā* (Ni.4.10) regards it as arising from kapha.
186 Bhasmameha is not described in the *Carakasaṃhitā*, nor in the *Suśrutasaṃhitā*. Bhela refers to bhasmavarṇamehana at Sū.11.14, where it is said to be caused by a disorder of the semen. Bhela's bhasmameha may be identical with Caraka's kṣārameha according to P.V. Sharma (AVI 127). An objection to this view is the presence of kṣārameha in Bhela's list.
187 Lavaṇameha is said to arise from kapha and pitta (Ni.6.11cd–12). It is absent from the *Carakasaṃhitā*, but is described in the *Suśrutasaṃhitā* (Ni.6.10) as caused by kapha.
188 Nīlameha arises from pitta (Ci.7.25), as in the *Carakasaṃhitā* (Ni.4.25).
189 The chapter on prameha of the Nidānasthāna (Ni.6) adds piṣṭameha and surāmeha. Madhumeha, sarpirmeha and vasāmeha are elsewhere referred to (madhumeha: Sū.8.17, I.5.8 and 9.12; sarpirmeha: I.3.6; vasāmeha: I.3.6).
190 The manas is located between palate and skull, the citta in the heart (Bhela Ci.8.2cd–4).
191 See, for example, Ci.2.37 (bhūtagrahas are referred to).
192 Exorcists (bhūtavaidya) are described in a Telugu text, Ayyalarāju Nārāyaṇāmātya's *Haṃsaviṃśati* (see P. Hymavathi, 1993: 168, 275).
193 This use of the term mada is also found in the *Suśrutasaṃhitā* (U.62.5). The *Carakasaṃhitā* regards mada as a separate disease, distinct from unmāda (Sū.24).

194 Cf. Ni.8.13; Śā.4.29.
195 The *Carakasaṃhitā* (Ci.19.5) describes it as belonging to the vāta type.
196 Cf. Ca.Ci.19.11–12.
197 Vilambikā is not described in the *Carakasaṃhitā*; the *Suśrutasaṃhitā* is acquainted with this disorder (U.56.9).
198 Not mentioned in the *Carakasaṃhitā*.
199 This variety is not known from other sources.
200 See on the types of udara: G.J. Meulenbeld (1991): 94–95.
201 This term is not employed in the *Carakasaṃhitā*. Bhela's dūṣyodara is closely related to Suśruta's dūṣyudara, caused by the combined action of all three doṣas (Ni.7.11cd–14a).
202 Compare the udakodara of Caraka (Ci.13.45–49 and 175cd) and dakodara of Suśruta (Ni. 7.21b–23).
203 Kṣatodara, also called chidrodara, is described in the *Carakasaṃhitā* (Ci.13.42–44); the *Suśrutasaṃhitā* calls it āgantuka, kṣatodara and parisrāvyudara (Ni.7.17–19a).
204 This type is called baddhaguda in the *Caraka-* (Ci.13.39–41) and *Suśrutasaṃhitā* (Ni.7. 14b–16ab).
205 Described in the *Caraka-* (Ci.13.35–38) and *Suśrutasaṃhitā* (Ni.7.14b–16ab).
206 Cf. Ca.Ci.21.35–39.
207 Caraka's chapter on the treatment of śvayathu (= śotha or śopha; Ci.12) describes three doṣic varieties only.
208 Kāmalā is not separately described in the *Bhelasaṃhitā*; it is repeatedly referred to as kāmalā or kāmilā (Ci.2.15; 4.84; 13.33: halīma, kāmilā and pāṇḍu; 16.60; 17.43; Ka.6.10).
209 Cf. Ca.Si.9.70cd–87.
210 Cf. Ca.Ci.26.124–128.
211 Described as a local swelling in the *Carakasaṃhitā* (Sū.18.20). The treatment of the other diseases of the throat, those of the eyes, nose and oral cavity are not dealt with in the preserved parts of the *Bhelasaṃhitā*. Incidentally mentioned are, for example, dantacāla (Si.2. 14), dantapuppuṭaka (Si.2.3), mukhacāla (Si.2.16), mukhapāka (Sū.25.24; Ci.4.85), naktāndhya (Ci.4.85), netraniṣyanda (I.4.2), pratiśyāya (Sū.6.36 and 50; 13.15; 21.2; 23.3; I.6.4; Ci.4 4; Si.2.2), pūtinasya (Ci.4.86), and tālukavidradhi (Si.2.3).
212 Cf. Ca.Sū.21.55–59.
213 Cf. Ca.Sū.24.35–41. Bhela calls mūrchā once mūrchāya (Sū.11.13), as Caraka does.
214 One of the disorders mentioned is vardhma (Ci.24.1); see also Ci.5.36 and 45.
215 See on plīhodara: G.J. Meulenbeld (1991): 94–95.
216 See on apatantraka: G.J. Meulenbeld (1997).
217 These are enumerated in the *Carakasaṃhitā* (Ci.25.24–25ab).
218 These are enumerated in the *Carakasaṃhitā* (Ci.25.39cd–43).
219 Surgeons (śalyakartar) are also mentioned at Ci.12.3; 13.36 and 38; 16.64.
220 Cf. Ca.Ci.24.89–97.
221 Pānājīrṇa, described in the *Suśrutasaṃhitā* (U.47.20cd–21ab), is absent from the *Carakasaṃhitā*. Another specific disorder, called pānavibhrama, also described in the *Suśrutasaṃhitā* (U.47.21cd–22ab), is referred to in the *Bhelasaṃhitā* (Ci.28.34). The disorders caused by alcoholism, called dhvaṃsaka and vikṣaya, described in the *Carakasaṃhitā* (Ci. 24.199–205), are not mentioned in the *Bhelasaṃhitā*.
222 Compare Caraka's list (Si.6.29–30). Compare Bhela Si.4.8–10 and 15–28ab with Ca.Si.6. 78–84.

223 Compare Ca.Si.11, containing a discussion among a group of sages on the same subject.
224 Cf. Ca.Si.7.
225 Cf. Ca.Ci.28.66 and 73; 29.11.
226 Mentioned as a vikāra, not as a symptom.
227 Said to be caused by a disorder of the blood.
228 Compare Ca.Ci.29.11, where it is a synonym of vātarakta; see also Ca.Sū.20.11 and Ci. 28.73. It differs from āḍhyavāta in the *Bhelasaṃhitā* (compare Ca.Ci.28.73).
229 Probably the same as pravāhikā.
230 Blisters caused by sunburn.
231 Said to be caused by a disorder of the rasa.
232 See the notes to edition c, which give parallel versions from other medical works.
233 Equated with snuhī in ed. c. The same as āmaṇḍa = eraṇḍa according to P.V. Sharma (1997).
234 Vanapippalī, a synonym of āraṇyapippalī, is identified as *Piper sylvaticum* Roxb. (see M. Abdul Kareem, 1997, Nr. 1300).
235 A large type of kāṣṭhodumbarikā according to P.V. Sharma (1997). Identified as *Ficus hispida* Linn.f. (see M. Abdul Kareem, 1997, Nr. 745).
236 The same as caṇakaśāka according to P.V. Sharma (1997).
237 Identified as prasāriṇī in ed. c. The same as somavallī = guḍūcī according to P.V. Sharma (1997). Identified as *Paederia foetida* Linn. (see M. Abdul Kareem, 1997, Nr. 1220).
238 Equated with pippalīmūla in ed. c.
239 The same as indravāruṇī according to P.V. Sharma (1997). Compare M. Abdul Kareem (1997), Nr. 414: = indravāruṇī, Nr. 523: *Cucumis melo* Linn., var. *melo*; Nr. 1139: *Mukia maderaspatana* (Linn.) Cogn.
240 Mentioned in the *Suśrutasaṃhitā* (Ci.19.63; U.44.19).
241 Probably the same as kālamālaka of the *Carakasaṃhitā*.
242 Equated with turuṣka in ed. c. Also regarded as identical with kampillaka (see M. Abdul Kareem, 1997, Nr. 1060).
243 Identified as barbara in ed. c.
244 Identified as agnimantha in ed. c.
245 Equated with śamī by P.V. Sharma (1997) and in ed. c.
246 Kūlaka is a synonym of paṭola (see M. Abdul Kareem, 1997, Nrs. 1642 and 1643).
247 Identified as śvetārjuna in ed. c. Compare M. Abdul Kareem (1997), Nr. 411: *Cissus quadrangularis* Linn.
248 Kurūṭaka is identified as *Pergularia daemia* (Forsk.) Chiov. (see M. Abdul Kareem, 1997, Nr. 1253).
249 Mentioned in the *Suśrutasaṃhitā* (Sū.38.22).
250 Ed c: the same as mādhavīlatā or śvetālābu. Mādhavī(latā) is identified as *Hiptage benghalensis* (Linn.) Kurz (see M. Abdul Kareem, 1997, Nr. 875).
251 Regarded as identical with śālmalī in ed. c. The same as jiṅgiṇī according to P.V. Sharma (1997).
252 Nikocaka is mentioned in the *Carakasaṃhitā*, etc.
253 The same as bhūkadamba according to P.V. Sharma (1997).
254 Mentioned several times in the *Suśrutasaṃhitā* (see, e.g., Sū.11.11).
255 An unidentified fruit, called puṣkaravarti, is mentioned in the *Suśrutasaṃhitā* (Sū.46.163).
256 Regarded as gandhamāṃsī in ed. c. The same as harītakī or a variety of it according to P.V. Sharma (1997). It may be preferable to read pūtanākeśī instead of pūtanā and keśī; pūtanākeśī is a plant found in the *Carakasaṃhitā*.

257 Regarded as nārikela in ed. c.
258 The same as urubūka of the *Carakasaṃhitā*.
259 Regarded as gandhatṛṇa (Ci.15.22) and yavāsa or spṛkkā (Ci.27) in ed. c. Compare the identifications of samudrāntā: M. Abdul Kareem (1997), Nr. 77: *Alhagi pseudalhagi* (Bieb.) Desv. (also called yavāsa); Nr. 724: *Fagonia cretica* Linn. (also called dhanvayavāsa); Nr. 819: *Gossypium herbaceum* Linn.; Nr. 1630: *Tragia involucrata* Linn. (also called durālabhā).
260 Undoubtedly the same as śukanāsā.
261 Mentioned in the *Suśrutasaṃhitā* (see, e.g., Sū.42.11; Ci.1.115).
262 Identical with śūkarī of the *Carakasaṃhitā*.
263 Regarded as identical with sātalā in ed. c. The same as lāṅgalī according to P.V. Sharma (1997). Kanakapuṣpī, which may be a synonym of suvarṇapuṣpī, is found in the *Carakasaṃhitā*.
264 Mentioned once in the *Carakasaṃhitā* (Vi.8.135).
265 Identified as *Illicium verum* Hook.f. by P.V. Sharma (1997).
266 Equated with aśvagandhā by P.V. Sharma and in ed. c.
267 Identified as spṛkkā in ed. c.
268 Chattrāka usually designates a mushroom.
269 Compare on special features of the *Bhelasaṃhitā*: ABI 177–180; AVI 125–130; Hemarājaśarman 53–56; R.S. Singh's Intr. to ed. c, 7–12; G. Śukla's upodghāta to ed. b, 7–8; P.V. Tewari (1992): 437.
270 Intr. to ed. c, 7–8. R.S. Singh points in particular to the use of the plants called rohitaka and śukanāsā, common in Western India. He also mentions that a group of brāhmaṇas, who inhabit the Śekhāvadi area in Rājasthān and count many reputed vaidyas among their members, still have the surname Bheḍā.
271 See on Gandhāra: N.N. Bhattacharyya (1991); E. Brucker (1980); A. Cunningham (1871): 47–49; N. Dey (1979); Dowson; A. Foucher (1901), (1913); K. Karttunen (1989), (1997); B.C. Law (1984); A.A. Macdonell and A.B. Keith (1967); M.R. Singh (1972): 136–139; U.P. Thapliyal (1979): 19–20; Vettam Mani.
272 Gulabkunverba I, 119. HIM III, 528 and 541. S.V. Sharma (1963). G.P. Srivastava (1954): 34.
273 Aruṇadatta's quotation ad A.h.Śā.5.30–32 = Bhela I.7.6; Hemādri ad A.h.Sū.7.73 = Bhela Sū.7.7cd–9; ad Sū.8.28 = Ci.10.44.
274 *Yogaratnasamuccaya* 2, svedavidhi 2cd–3ab is related to Bhela Sū.32.32cd; 2, vamanavirecanavidhi 26–27ab = Bhela Si.1.20cd–21; 6.28–30 = Bhela Sū.5.7, 9 and 8; 14.410–411ab = Bhela Ci.10.63cd–64; 15.51cd = Bhela Ci.12.1ab; 16.494cd is related to Bhela Si.5.30cd; 16^{1}.633–641 = Bhela Ci.25.1–8, with the exception of 16^{1}.635, absent from the *Bhelasaṃhitā*; 16^{1}.657–661 is undoubtedly from a lost part of the same chapter, which is an important discovery, proving that copies of the *Bhelasaṃhitā*, more complete than the Tanjore MS, still existed in Southern India in rather late times; 16^{2}.30–35 = Bhela Ci.13.27–33ab (this quotation indicates that the correct name of the recipe is suvarṇasaṃjñakacūrṇa); 17.30–35 = Bhela Ci.13.27–33ab; 23.40–41 = Bhela Ci.8.19cd–21ab; 26.127–128 = Bhela Ci.27.17–18. The variants of Anantakumāra's citations are of great value.

275 *Vāgbhaṭamaṇḍana* 20: identical with Bhela Vi.6.3cd–4.

276 Ascribed to Bhela are: jvara 55, 79, 85, 124; atīsāra 41, 61–62, 69, 85–87; chardi 6–11 and 21; unmāda 13–14; vātavyādhi 31; prameha 30–37; udara 39; vraṇaśotha 81–83; upadaṃśa 8.

277 *Cakradatta*, atīsāra 61–62 = Bhela Ci.10.24–25; vātavyādhi 31 = Ci.26.16cd–17ab.

278 Niścala ad *Cakradatta*, madātyaya 3–6 = Bhela Ci.28.62; madātyaya 20 = Ci.28.91cd–92ab; unmāda 5 = Ci.9.30–31ab; unmāda 34–37 = Ci.2.34–37ab; vātavyādhi 16–17 = Ci.10.2 and 9; hṛdroga 1 = Ci.19.5; mūtrakṛcchra 11 = Ci.12.1cd–2; vamana 10 = Si.1.12cd–14ab.

279 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 95–101.

280 The formula of dhānvantaraghṛta of the *Cakradatta* (prameha 30–37) is attributed to Bhela by Niścalakara.

281 Aruṇa ad A.h.Śā.5.30–32.

282 Hemarājaśarman 13 and 53.

283 Hemarājaśarman 20.

284 Compare Ṭoḍara IX: 1.184cd and Bhela Si.1.5cd.

285 Compare this quotation (ad *Mādhavanidāna* 2.37–38) with Bhela Ci.2.4.

286 Bower MS II.802: bhelī yavāgū. These gruels do not occur in the *Bhelasaṃhitā*, but it may be of some relevance that it mentions eight types of gruels (Sū.17.6). The mantra of the Bower MS (II.803–804), to be recited after taking a bhelī yavāgū, forms part of the *Bhelasaṃhitā* (Sū.7.16–17); see on this mantra the Bower MS.

287 See: Bower MS.

288 A.F.R. Hoernle (1909).

289 See: Bower MS.

290 See, for example, Ca.Sū.1.30–33.

291 J. Filliozat (IC II, 115) was also struck by the differences between the *Bhela*- and the *Carakasaṃhitā*, which made him conclude that the *Bhelasaṃhitā* represents a distinct tradition.

292 See special features of the *Bhelasaṃhitā*.

293 See special features of the *Bhelasaṃhitā*: the types of kuṣṭha.

294 A.h.Ci.21.70–73ab; the *Bhelasaṃhitā* does not contain the formula of sahacarataila, but does refer to it (Ci.2.45).

295 A.s.Ci.16.14. The *Bhelasaṃhitā* describes the kṣārāgada (Ci.5.40–48) and refers to this preparation (Ci.8.29; 11.19; 14.20; 19.13 and 23).

296 See A.s.Ci.23.57–60.

297 Fragment H.vii150, 10b2 KT5.60; this fragment reads Bhedā, followed by vīja, i.e., physicians (personal communication by R.E. Emmerick).

298 Compare *Kāśyapasaṃhitā* Si.1 and Bhela Si.6.2.

299 Treatises written in recent times form an exception.

300 See AVI 128–130.

301 Deities to whom homage should be paid by patients are Acyuta, i.e., Viṣṇu (Ci.2.40), Bhūtādhipati (Ci.2.40), and Vṛṣabhadhvaja, i.e., Śiva (Ci.2.40; Si.8.47). Physicians who are devoted to Rudra are referred to (Ci.1.51). P. Cordier (1903b: 325–236) already noticed the Śaiva tendencies of the *Bhelasaṃhitā*.

302 P.V. Sharma places the *Bhelasaṃhitā* in the seventh century. A.F.R. Hoernle (1909) supposed it to be older than the *Nāvanītaka* of the Bower MS. J. Filliozat (L. Renou and J. Filliozat, 1953: 151) expressed as his opinion that the *Bhelasaṃhitā* might be older than the

Carakasaṃhitā. Other views regarding its chronological position are: synchronous with the period of early Buddhism (B.M. Barua, 1936/37); sixth century B.C. (ABI 179); earlier than the period of the Buddha (Jyotir Mitra, 1974: XIX); several centuries before the birth of Christ (V. Śukla I, 59); belonging to the period of the Brāhmaṇas (R.C. Majumdar, 1971: 222); earlier than the period of the Āraṇyakas and Brāhmaṇas (S.V. Sharma, 1963); belonging to the same period as Ātreya (R. Śarmā, 1959; Sūramcandra I, 209).

Chapter 3
Kāśyapasaṃhitā

1 NCC IV, 148.

2 Haraprasād Śāstrī (1901): *9 and *(1905): Preface. P. Cordier (1903b: 322–323 and 343–344) examined this MS, reproduced it photographically, and corrected some of H. Śāstrī's remarks about it. The MS could not be retrieved in Nepal by Paṇḍit Hemrāj Śarmā (see Hemarājaśarman 14), but a hand-written copy, a photocopy, and a transcription with notes by P. Cordier are available at the Bibliothèque Nationale in Paris (J. Filliozat, Liste Nrs. 22–24). P. Cordier (1903b: 323) discovered that five verses of the text in this MS are very close to or even identical with verses found in Ca.Sū.1.

3 P. Cordier (1903b: 322–323) recorded that it contains only the bhaiṣajyopakramaṇīya chapter, i.e., Khilasthāna 3.

4 Hemrāj Śarmā acquired it in 1938 (see R. Śāstrī, 1977: 430); he did not indicate where and when he discovered the MS, which he described in the upodghāta (14) to his edition; he mentions that the MS, about 700–800 years old in his estimate, was written by two different scribes.

5 Editions:

a kāśyapasaṃhitā (vṛddhajīvakīyaṃ tantraṃ vā) maharṣiṇā mārīcakaśyapenopadiṣṭā, tacchiṣyeṇa vṛddhajīvakācāryeṇa saṃkṣipya viracitā, tadvaṃśyena vātsyena pratisaṃskṛtā, nepālarājaguruṇā paṃ. hemarājaśarmaṇā likhitena vistṛtena upodghātena sahitā, ācāryopāhvena trivikramātmajena yādavaśarmaṇā nepāladeśīyena paṃ. somanāthaśarmaṇā ca saṃśodhitā, nepālasaṃskṛtagranthamālāyāḥ prathamaḥ stabakaḥ, Nirṇaya Sāgar Press, Bombay 1938.

b kāśyapasaṃhitā... (the same as ed. a), nepālarājaguruṇā paṃ. hemarājaśarmaṇā likhitena vistṛtena upodghātena sahitā, āyurvedālaṅkāra śrīsatyapāla bhiṣagāryakṛtayā 'vidyotinī' hindīvyākhyayā, upodghātahindībhāṣānuvādena ca samullasitā, Kāśī-Saṃskṛta-Granthamālā 154, Banāras 1953; *repr. Vārāṇasī 1982.

c maharṣi mārīcakaśyapa viracita kāśyapasaṃhitā athavā vṛddhajīvakīyatantra (kaumārabhṛtya) [mūla sahita gujarātī bhāṣāntara], bhāṣāntarakāra: śāstrī giriśaṅkara bhayaśaṅkara, Bombay 1970.

d text with English translation and commentary by P.V. Tewari, Haridas Ayurveda Series 2, Chaukhamba Visvabharati, Varanasi 1996; the translation is accompanied by eight appendices: I: weights and measures; II: deities, demons and sages; III: cities and countries; IV: recipes; V: metals and minerals; VI: flora; VII: fauna; VIII: food-preparations.

References are to page numbers of ed. b.

P.V. Sharma published English translations of the lehādhyāya (1–6) (1989) and of Sū.20.1–8 (10–13) (1985c). See on the *Kāśyapasaṃhitā*: P.C. Bagchi (1941); *B. Rama Rao and D.V.S. Reddy (1963); *D.V.S. Reddy (1960b); P.V. Sharma (1992h): 225–227; P.V. Tewari's Introduction to ed. d; P.V. Tewari (1997).

6 P.V. Tewari (Intr. to ed. d, IX; P.V. Tewari, 1997: 19–20) regards the last two of these colophons as inauthentic and added by some later writer; she also suggests that the two

titles mentioned belong to other treatises, used by the author to compose his own work. P.V. Sharma (AVI 138) argues that *Vṛddhajīvakīyatantra* is a more appropriate title than *Kāśyapasaṃhitā*, because the similarly structured *Agniveśatantra* is never referred to as *Ātreyasaṃhitā* (Agniveśa was Ātreya's pupil).

7 Ṛcīka is known from the *Mahābhārata* (Vanaparvan 115; Śāntiparvan 49; Anuśāsanaparvan 4 and 56; ed. Poona), *Rāmāyaṇa*, *Bhāgavatapurāṇa* (9.15), *Garuḍapurāṇa* (139.6), *Kālikāpurāṇa* (see A.M. Shastri, 1965), and the *Viṣṇupurāṇa* (4.7). He appears as the interlocutor in the *Niḥśvāsatattvasaṃhitā* (T. Goudriaan and S. Gupta, 1981: 34). Ṛcīka was a descendant of Bhṛgu, which explains that his son Jīvaka is called Bhārgava and that the *Kāśyapasaṃhitā* is also known as the *Bhārgavīya Saṃhitā*. Ṛcīka and his wife Satyavatī had two sons, Jamadagni and Jīvaka. Ṛcīka is referred to as Ṛcaka by G. Hāldār (Vṛddhatrayī 171). See on Ṛcīka: Dowson; R.P. Goldman (1977); Hemarājaśarman 20; Hopkins; J. Mitchiner (1982): 90–91; J. Panda (1984): 96–101; R. Śarmā (1959: 73); R. Śāstrī (1977): 446–447; A.M. Shastri (1965); V.S. Sukthankar (1936): 22–25; Vettam Mani.

8 Kanakhala is the name of a tīrtha in the neighbourhood of Hardvār (or Haridvāra); it is mentioned in the *Mahābhārata*, many Purāṇas, and Kālidāsa's *Meghadūta* (52). See on Kanakhala and Hardvār: S.C. Banerji (1991): 261–262; N.N. Bhattacharyya (1991): 169; E. Brucker (1980): 94, 128–129, 135; W. Crooke (1913a); N. Dey (1979): 74 and 88; District Gazetteers of the United Provinces of Agra and Oudh, II, Saharanpur, 255–257; P.V. Kane IV, 755, 762; K. Klostermaier (1991): 110–111; B.C. Law (1984): 81; M.A. Mehendale (1996): 304; J. Mitchiner (1982): 90–91; MW; PW; S. Saxena (1995): 619–620; S. Sörensen (1963); Vettam Mani 383–384; H.H. Wilson (1984): II, 358–359. Gaṅgādvāra, i.e., Hardvār, is referred to in the *Kāśyapasaṃhitā* (174) as a place where Kaśyapa instructed Vṛddhajīvaka. Other tīrthas, also called Kanakhala, are mentioned by S.C. Banerji (1991: 261–262), S. Saxena (1995: 619–620), and U. Thakur (1978: 110).

9 The beneficent character of the yakṣa Anāyāsa may be seen as reminiscent of Buddhism or Jainism, though malicious yakṣas are not unknown in the *Kāśyapasaṃhitā*. The *Mahāmāyūrī*, a Buddhist text that forms part of the *Pañcarakṣā*, makes mention of Anāyāsa as one of the two protectors of the city of Kauśāmbī (see S. Lévi, 1915, and the English translations of his article by *V.S. Agrawala, 1942, and *P.C. Bagchi, 1947; compare Hemarājaśarman 23, R.N. Misra, 1981: 167–171, A. Roşu, 1986: 224–225, R. Śāstrī, 1977: 448–452. The *Mahāmāyūrī* was edited and translated by D.C. Sircar, 1971/72. See also Parts VI and VII of the Bower MS.

10 See AVI 142.

11 Mārīca, Marīci and Mārīci Kāśyapa figure in the *Carakasaṃhitā*. Mārīci Kāśyapa is associated with Vāryovida in the *Carakasaṃhitā*, as Kaśyapa is in the *Kāśyapasaṃhitā*.

12 Many laudatory epithets are given to Kaśyapa: mahābhāga (33; Sū.25.5), lokavṛddhapa (33; Sū.25.5), mahātapas (142), sūryavaiśvānaradyuti (183), lokapūjita (194), purāṇarṣi, jvalanārkatulya, tapoda, ācāranidhi (202), sarvaśāstrajña, sarvalokaguru (227; Si.9.3), vedavedāṅgapāraga (234; Khila 2.3), brahmarṣi and lokakartar (240; Khila 3.3); he is more than once described as hutāgnihotra (174; 202; 213; 324), a term applied to Ātreya in the *Carakasaṃhitā*.

13 Bhārgava Pramati is not known from other sources.

14 Vāryovida, called a king in the *Kāśyapasaṃhitā*, has no title on this occasion. See: Vāryovida.

15 See: Kāṅkāyana.

16 Not otherwise known in āyurvedic literature.
17 See: Dāruvāha.
18 It is not clear who claims this view.
19 See: Hiraṇyākṣa.
20 See: Nimi.
21 Vṛddhajīvaka is not represented here as the pupil of Kaśyapa, but as a medical authority with his own opinions. The *Carakasaṃhitā* never credits Agniveśa with views that disagree with those of his teacher, Ātreya.
22 See: Gārgya.
23 Not otherwise known from āyurvedic literature. Several Māṭharas are known in Sanskrit literature (see Hopkins and Vettam Mani).
24 See: Parāśara.
25 Not otherwise known from āyurvedic literature, apart from the mention of a Kautsī digest of an extensive medical work, originally revealed by Brahmā to Atri (see *Hārītasaṃhitā*). Several persons bearing the name Kutsa or Kautsa appear in Sanskrit literature (J. Gonda, 1977; A.A. Macdonell and A.B. Keith, 1967; Vettam Mani).
26 See: Kāśyapa.
27 See: Janaka.
28 It is remarkable that Vātsya himself, who revised the original *Vṛddhajīvakatantra*, takes part in this discussion and is contradicted by Kaśyapa.
29 See *Kāśyapasaṃhitā* 293 (Ci.10.4: pārthiva), 294 (Ci.10.21: viśāṃpati; 10.22: pārthiva), 300 (Ci.10.120: rājan).
30 See Hemarājaśarman 59; R. Śarmā (1959): 69.
31 See *Kāśyapasaṃhitā* 324 (Khila 13.85: mahīpa).
32 See, for example, 33 (Sū.25.3), 331 (Khila 15.3).
33 The table of contents is found at the end of the Sūtrasthāna in the *Carakasaṃhitā*.
34 The Nidānasthāna is referred to in the Cikitsitasthāna (jvara 4) and Khilasthāna (17.9).
35 The eight divisions enumerated are kaumārabhṛtya, kāyacikitsā, śalyāhartṛka, śālākya, viṣatantra, bhūtatantra, agadatantra (= vājīkaraṇa), and rasāyanatantra.
36 See: S.P. Dixit and P.V. Tewari (1977); A. Kumar (1994): 56–58; J.P.S. Oberoi (1973). Some preparations with a name are suvarṇaprāśana (4–5), abhayaghṛta (5), saṃvardhanaghṛta (6). Ghees referred to are kalyāṇaka-, pañcagavya-, and brāhmīghṛta (5).
37 See on this chapter: P. Tivārī (1989): 677–695, 729–737.
38 See on this chapter: A. Kumar (1994): 63–79.
39 Cf. Su.Sū.16.
40 Cf. Ca.Sū.13.
41 Cf. Ca.Sū.14.
42 Compare Ca.Sū.15, also called upakalpanīya.
43 See on this chapter: A. Kumar (1994): 117–130.
44 Cf. Ca.Sū.9.
45 Cf. Ca.Sū.20.
46 See on this chapter: A. Kumar (1994): 95–116.
47 Cf. Ca.Śā.4.
48 The title of the chapter (karṇāyajayāvaṣṭhīvana) is not clear; Satyapāla supposed it to deal with the evil eye (dṛṣṭidoṣa), because the last verse, the single one extant, refers to avekṣitajagada (i.e., a disease caused by glancing at) and to its treatment by means of worshipping the tithis (a tithi is a lunar day), nakṣatras and the deities (see Satyapāla's Hindī commentary).

49 Cf. Ca.Vi.8.
50 Cf. Ca.Śā.1 (katidhāpuruṣīya).
51 Cf. Ca.Śā.2 (atulyagotrīya).
52 Compare Ca.Śā.3 and 4 (khuḍḍikā and mahatī garbhāvakrānti).
53 Cf. Ca.Śā.6. (śarīravicaya).
54 Cf. Ca.Śā.8 (jātisūtrīya).
55 Some verses are completely or nearly identical with verses occurring in the *Carakasaṃhitā* (6 = Ca.I.12.3; 5 is close to I.12.5). Dreams, described in this chapter of the *Kāśyapasaṃhitā*, are dealt with in I.5 of the *Carakasaṃhitā*.
56 The Indriyasthāna of the *Carakasaṃhitā* does not describe dreams thought to be connected with bālagrahas, as the *Kāśyapasaṃhitā* does.
57 Cf. Ca.Ci.3.
58 Cf. Ca.Śā.8.
59 Compare the corresponding chapter of the *Bhelasaṃhitā* (Ci.25).
60 Cf. Ca.Ci.26.5–31.
61 Cf. Ca.Ci.8.
62 Cf. Ca.Ci.5.
63 Cf. Ca.Ci.7.
64 See on this chapter: A. Kumar (1994): 272–273. Cf. Ca.Ci.26.32–58.
65 See on this chapter, which also deals with āmaccheda, arakīlikā and dadru: A. Kumar (1994): 265–268. Cf. Ca.Ci.25 (dvivraṇīya).
66 Cf. Ca.Ci.26.104–117.
67 Cf. Ca.Ci.12.
68 Compare Ca.Sū.19 and Vi.7.
69 Cf. Ca.Ci.24.
70 See on this chapter: P. Tivārī (1989): 698–708. Four types of wet-nurse are mentioned in Buddhist literature (*Avadānaśataka*, *Divyāvadāna*, *Lalitavistara*, *Mahāvyutpatti*): aṅkadhātrī (who takes the child in her lap and takes care of its body by massage, etc.), maladhātrī (who cleans the child after the passing of urine and faeces and washes the dirty linen), kṣīra- or stanadhātrī (who breastfeeds the child), and krīḍanikā(dhātrī) (who makes the child play with toys). See C. Chaturvedi (1992): 350; F. Edgerton (1977). Five types of dhāī (= dhātrī) are described in Jain literature (see K.R. Chandra, 1970: 340, 365–366: the same four types as in Buddhist texts, and a majjaṇadhāī).
71 See on these chapters: A. Kumar (1994): 151–168.
72 Cf. Ca.Si.1 (kalpanāsiddhi).
73 Cf. Ca.Sū.15.
74 Cf. Ca.Si.9.
75 Cf. Ca.Si.12.
76 Cf. Ca.Si.7.
77 Cf. Ca.Si.2.
78 See Hemarājaśarman 58–60 on the relationship between the Khilasthāna and the other sections.
79 See Hemarājaśarman 59–60. Vātsya refers to the Khilasthāna in the last verse of the last chapter of the Kalpasthāna.

80 See also Khila 2.5 on the supplementary character of the Khilasthāna.
81 See, for example, 37, 45, 93, 111, 123, 126, 213, 219, 255.
82 A chapter, no longer extant, called navegāndhāraṇīya, is referred to (106); a chapter of the same name forms part of the *Carakasaṃhitā* and *Bhelasaṃhitā*. The viśeṣakalpa chapter (225) refers to the sūtikopakrama chapter of the Khilasthāna; one of the Khilasthāna chapters (5.3) mentions the rasavimāna chapter.
83 See, for example, 7, 74, 85, 86, 125 (dvivraṇīya 21), 203 (bhojanakalpa 15), 217, 289 (Khila 9.53). The views of the great sages are mentioned at Sū.20.5.
84 See, for example, Sū.27.58–61ab (46).
85 Compare the beginning of the udāvartacikitsita chapter with Ca.Ci.26.5–10.
86 The surgical school is mentioned at dvivraṇīya 5 (123); a paratantra is referred to at Khila 11.15.
87 Compare the quotations from Kaśyapa and Kāśyapa.
88 See ed. b, pariśiṣṭa (118–120). Hemarājaśarman's private collection contained an incomplete MS of the *Jvarasamuccaaya*, dating from A.D. 924, and a complete one, said to be about eight hundred years old.
89 See G.J. Meulenbeld (1974): 104–105 and 165–167.
90 See G.J. Meulenbeld (1974): 108–109 and 173.
91 V.N. Pandey and A. Pandey (1988): 14. V.N. Pandey (1992): 237.
92 R.C. Majumdar (1971): 227.
93 Compare on special features of the *Kāśyapasaṃhitā*: ABI 204–212; AVI 143–149; A. Kumar (1994), passim; R. Śāstrī (1977): 457–470; Sūramcandra (1978): 69–71; P.V. Tewari (1992): 435–436, (1996): Intr., XXIV–XXXII, to ed. d, (1997): 108–154.
94 See A. Kumar (1994): 20.
95 See A. Kumar (1994): 191.
96 This use of the term vajra is not known from other medical treatises.
97 Stanakīlaka is probably mastitis, eventually giving rise to a mammary abscess. The term stanakīla occurs in the *Cakradatta* (strīroga 58; explained as a synonym of stanavidradhi, a mammary abscess, by Śivadāsasena). See on stanakīlaka: P. Tivārī (1990): 439–449.
98 See on this chapter: A. Kumar (1994): 63–77.
99 Compare the description of the human set of teeth in the *Visuddhimagga* (see Jyotir Mitra, 1985: 71–72).
100 Rituals mentioned are mārutī iṣṭi, sthālīpāka, and prājāpatya iṣṭi.
101 These types are called sāmudga, saṃvṛta, vivṛta, and saṃpad.
102 This subject, not dealt with in the *Carakasaṃhitā*, is discussed in the *Suśrutasaṃhitā* (Sū. 16).
103 See the Hindī commentary. Cf. Ca.Sū.13.14–17.
104 Cf. Ca.Sū.13.22.
105 See on Kāśyapa's types of sveda: A. Kumar (1994): 148–150. A type called paṭasveda is mentioned in Siddhisthāna 3 (156). The *Carakasaṃhitā* describes thirteen types of agnisveda and ten types of anagnisveda (Sū.14.39–40 and 64–65ab).
106 The term kaṭhora refers to hard objects.
107 The *Carakasaṃhitā* appears to distinguish four varieties, associated with vāta, pitta, kapha, and with rasa and other constituents of the body (Ci.15.42–49), but it may also be that it considers ajīrṇa to be essentially of one type. The *Suśrutasaṃhitā* describes four types, called āma, vidagdha, viṣṭabdha and rasaśeṣa (Sū.46.502–503), but differs from the *Kāśyapasaṃhitā* in regarding the first three types as caused by vāta, pitta and kapha respectively.

108 Not mentioned elsewhere as a distinct disease.
109 The *Carakasaṃhitā* regards visūcikā and alasaka as the two varieties of āmapradoṣa (Vi. 2.20).
110 Absent from the list in the *Kāśyapasaṃhitā* are: akṣibheda, dantabheda, lalāṭabheda, khañjatva, manyāstambha, pāruṣya, sarvāṅgaroga, and tamas; added are: anilagraha, glāni, pratiśyāya, ṣāṇḍhya, śrama, śvāsa, vandhyātva, and vātakaṇṭaka.
111 Cf. Ca.Sū.24.11–17 and 28.11–13c; Bhela Sū.11.8cd–9ab; Su.Sū.24.9.
112 See on part of this list: P. Tivārī (1990): 69–71.
113 See on the sattva typology: G.J. Meulenbeld (1997).
114 The Hindī commentator supposes them to be caused by the evil eye (dṛṣṭidoṣa).
115 See on this passage: S.K. Mishra (1992): 311.
116 The *Kāśyapasaṃhitā* mentions that a pupil should present his guru with haviṣyaudana as a dakṣiṇā and should touch his guru's arms (57), details not found in the corresponding chapter of the *Carakasaṃhitā* (Vi.8).
117 Compare the version of the *Carakasaṃhitā*, which intercalates Prajāpati between Brahmā and the Aśvins; Kaśyapa, Vasiṣtha and Bhṛgu are mentioned in the *Carakasaṃhitā*, but Atri is absent there and replaced by Ātreya.
118 Another reference to Jainism is probably found in the Kalpasthāna (185), where a particular compound medicine, the pāñcabhautikataila, is said to be recommended by all the Tīrthakaras. See on Jain terms in the Revatīkalpa: V.N. Pandey (1992): 234.
119 See about the types of saṃhanana in Jain literature: H. von Glasenapp (1964): 170–171; W. Schubring (1962): 142–143. The term saṃhanana occurs in the *Carakasaṃhitā* (Vi.8.16; Śā.8.32).
120 Nārāya and addhanārāya are the names of two types of saṃghayana (= saṃghaṭana) in Jain canonical texts; their Sanskrit equivalents are nārāca and ardhanārāca according to H. von Glasenapp.
121 The term palyopama indicates a very high number in Jain texts (see K.R. Chandra, 1970: 316).
122 Cf. Ca.Śā.1; Su.Śā.1.
123 The number of kaṇḍarās is fourteen in the *Kāśyapasaṃhitā*, sixteen in the *Suśrutasaṃhitā* (Śā.5.11); the number of kūrcas is forty-two in the *Kāśyapasaṃhitā*, six in the *Suśrutasaṃhitā* (Śā.5.13).
124 See P. Tivārī (1989): 147–158, 163.
125 See P. Tivārī (1989): 111–116.
126 See P. Tivārī (1989): 125–128.
127 See P. Tivārī (1989): 129–135.
128 Cf. Su.Śā.5.8; A.h.Śā.3.10cd–11.
129 Their number is said to be 360 in a previous chapter of the Śārīrasthāna (66).
130 The other series is found at Ca.Śā.7.9.
131 Cf. Ca.Śā.7.14.
132 Cf. Ca.Śā.7.15.
133 Compare the śarīravicaya chapter (79). See P. Tivārī (1989): 76.
134 See P. Tivārī (1989): 66–68.
135 Ca.Śā.8.10–11. See P. Tivārī (1989): 91–95.

136 See P. Tivārī (1989): 220–221, 237–238.

137 See P. Tivārī (1989): 463, 466.

138 See P. Tivārī (1989): 458–459.

139 Compare the yukti- and daivavyapāśraya categories of Caraka (Vi.8.87).

140 Cf. A.h.U.3. Skandapitar and Pauṇḍarīka are peculiar to the *Kāśyapasaṃhitā*. The *Aṣṭāṅgahṛdayasaṃhitā* mentions a Pitṛgraha. Naigameṣin is the Meṣa of A.h.U.3.

141 This disease is not described in the *Carakasaṃhitā*, although it is incidentally referred to (Ci.26.8). See on its characteristics: Su.U.40.138–140ab. See on Naigameṣa: M. Winternitz (1895).

142 Cf. Ca.Sū.22.37 and Ci.18.13 (ūrdhvavāta = ūrdhvānila).

143 Compare the antarvatnīcikitsita chapter of the Khilasthāna.

144 See P. Tivārī (1989): 588–591. Compare the sūtikopakramaṇīya chapter of the Khilasthāna.

145 I.e., the sixth day after childbirth.

146 I.e., the sixth day of the bright and dark halves of the month.

147 See on Revatī and Ṣaṣṭhī: P.K. Agrawala (1966); J.N. Banerjea (1938), (1956): 381–382; A. Bhattacharyya (1944), (1948); N.N. Bhattacharyya (1977); G.W. Briggs (1953): 532–533; B. Chatterjee (1988); F. Clothey (1969); L.B. Day (1880): 43–47; E.C. Dimock, Jr. (1963): 225–226, (1969); J. Gonda (1954): 218–219, (1963): 20, 273; N.P. Joshi (1986): 11, 66–68, 89–92, (1989); D.B. Kapp (1983); P. Mahapatra (1972): 142–144; P.K. Maity (1988): 310–312, (1989): 66–70; E.O. Martin (1972): 250–252; J.J. Meyer (1937): I, 7, 36, 150, II, 207, III, 158; A. Mitra (1953): 283; M. Monier-Williams (1891): 229 and 328; S.S. Rana (1995); S.K. Ray (1961): 20–21; S. Sen Gupta (1976): 99; U.P. Shah (1952/53); Mrs. S. Stevenson (1971): 9–11; M. and J. Stutley (1977): 271; Vettam Mani; S.S. Wadley (1980); W. Ward (1981): 110–112; W.J. Wilkins (1974): 477–478. A Ṣaṣṭhī legend is told in the *Brahmavaivartapurāṇa* (2.43; see D.B. Kapp, 1983: 317–318). The Bengali kāvya called *Ṣaṣṭhīmaṅgal* is devoted to the goddess (see P.K. Maity, 1988: 311). A ṣaṣṭhīkalpa, a ritual to be performed on the sixth day of a lunar fortnight (compare Pakṣaṣaṣṭhī), is described in the *Mānavagṛhyasūtra* (2.13; see M.J. Dresden, 1941: 154–157). Cf. A.h.U. 1.21.

148 Pūtanā is more than once referred to in the *Kāśyapasaṃhitā* (see, for example, 166 and 170).

149 Kaṭapūtanā is mentioned in Guṇacandrasūri's *Mahāvīracariya* as Kaḍapūyaṇā; she obstructed Mahāvīra's austerities (see U.P. Shah, 1952/53: 36).

150 The same six types are listed in the *Carakasaṃhitā* (Sū.19.4); Suśruta distinguishes thirteen varieties (U.55).

151 This disorder is referred to in the *Carakasaṃhitā* (Ci.28.29), but not described separately. See on ānāha: Su.Sū.26.10; Sū.45.178ab; 46.220; Ni.1.24; U.56.20cd–21ab.

152 The same numbers are found in the *Carakasaṃhitā* (Ci.8.38cd–47) and *Suśrutasaṃhitā* (U. 41.11–15).

153 These two doṣas are pitta and kapha in the *Kāśyapasaṃhitā*, vāta and kapha in the *Carakasaṃhitā*.

154 See A. Kumar (1994): 272–273.

155 The *Kāśyapasaṃhitā* distinguishes doṣic varieties, supplemented by a type arising from blood; the eight types of the *Carakasaṃhitā* (Ci.26.32–44) are said to arise from vāta, pitta, kapha, saṃnipāta, rakta, aśmarī, śarkarā, and śukra; the *Suśrutasaṃhitā* (U.59) recognizes

the following eight types: due to vāta, pitta, kapha, saṃnipāta, abhighāta, purīṣa, aśmarī, and śarkarā.

156 See on this chapter: A. Kumar (1994): 265–268.

157 Caraka's list (Ci.25.39cd–43) has thirty-six items; the one found in the *Suśrutasaṃhitā* (Ci. 1.8) consists of sixty items.

158 These piḍakās are described as complications of prameha in the *Caraka*- and *Suśrutasaṃhitā*. Caraka (Sū.17.78–89) describes seven types, the same as those of the *Kāśyapasaṃhitā*, with the exception of aruṃṣikā; Caraka does not distinguish doṣic groups. The *Suśrutasaṃhitā* (Ni.6.14–19) also omits aruṃṣikā, but adds three new types: putriṇī, masūrikā, and vidārikā. Aruṃṣikā is one of the kṣudrarogas in the *Suśrutasaṃhitā* (Ni.13.36).

159 The author of the Hindī commentary on the *Kāśyapasaṃhitā* regards arakīlikā as identical with carmakīla, a wart (see on carmakīla: Su.Ni.2.18–20 and 13.45ab). Compare A. Kumar (1994): 262.

160 See A. Kumar (1994): 263.

161 See on Mahāsena and Viśākha: J.N. Banerjea (1956): 144–146; A.K. Chatterjee (1970); S. Chattopadhyaya (1955): 94–95; J.F. Fleet (1877): 27, (1878): 162, (1884): 137; Hopkins; N.P. Joshi (1986): 24; S.S. Rana (1995); A.M. Shastri (1996): I, 150–152; Vettam Mani. Skanda was, under the name Mahāsena, the tutelary deity of the early Kadambas and the early Cālukyas (A.M. Shastri, 1996: I, 151); Skanda, Mahāsena and Viśākha are three different deities on coins issued by Huviṣka (S. Sharma, 1990: 161; A.M. Shastri, 1996: I, 151). Viśākha is mentioned in the *Suśrutasaṃhitā* and by Vāgbhaṭa. He is associated with Skanda and sometimes regarded as one of his aspects. His worship is already referred to in the *Mahābhāṣya* ad Pāṇini 5.3.99 (H. Bakker, 1986: 42; A.M. Shastri, 1996: I, 151; S.S. Rana, 1995: 20–21, 51–52), where he is different from Skanda (S. Sen, 1968: 679); Skanda and Viśākha are also separately mentioned in the *Bṛhatsaṃhitā* (45.11; 47. 26). He is Skanda's brother in the dhūrtakalpa of the *Atharvavedapariśiṣṭa* (see on the ritual, called dhūrtakalpa, S.S. Rana, 1995: 14–16); the *Mahābhārata* (Vanaparvan 227.17; ed. Poona) describes him as a son of Skanda. Later, Skanda and Viśākha are usually regarded as identical (see, for instance, *Amarakoṣa* 1.1.39–40).

162 Uroghāta is also mentioned as a disorder related to pratiśyāya or pīnasa in the vedanādhyāya (36; Sū.25.38). The term is absent from the *Carakasaṃhitā*. The *Suśrutasaṃhitā* (U.24.12) is acquainted with uroghāta as a symptom of raktaja pratiśyāya. A definition of uroghāta is found in Ḍalhaṇa's commentary (ad Su.U.24.12) and the *Madhukośa* (ad *Mādhavanidāna* 58.23cd–24). The author of the Hindī commentary on the *Kāśyapasaṃhitā* equates uroghāta with uraḥkṣata, which appears to be unjustified. Urodghāta is a term occurring in the Bower MS (II.1099).

163 The *Carakasaṃhitā* (Ci.12.11–14) describes three doṣic types, the *Suśrutasaṃhitā* (Ci.22. 3) four doṣic types and a type brought about by poison.

164 The formula of viḍaṅgaghṛta is found in Vṛnda's *Siddhayoga* (7.10–12) and many later works.

165 Pānavibhrama, absent from the *Carakasaṃhitā*, is described in the *Suśrutasaṃhitā* (U.47. 21–22). Pānāpakrama, unknown from other treatises, comprises psychotic states caused by sudden abstinence.

166 The same four doṣic types are described in the *Caraka*- (Ci.24.88–100) and *Suśrutasaṃhitā* (U.47.18–19ab).

167 Atrideva (ABI 209) equated phakka with rickets, which is a hazardous interpretation. See on rickets in India: N. Chevers (1886): 381–383. See on the history of rickets: E.H. Ack-

erknecht (1963): 136–138. Abhimanyu Kumār (1993) and R. Śāstrī (1977: 458) regard it as marasmus, caused by malnutrition (bālaśoṣa). Compare A. Kumar (1994): 204–207 and 210–217. See also A.K. Avasthī (1995). See for a balanced discussion of phakka: P.V. Tewari, C. Chaturvedi and B.S. Dixit (1969).

168 See Ca.Ci.9.35–41 (kalyāṇakaghṛta) and 3.298 (ṣaṭpalaghṛta); amṛtaghṛta is not found in the *Carakasaṃhitā*.

169 See Ca.Ci.10.25.

170 See on these kings and their sons: Dowson; Vettam Mani.

171 See A. Kumar (1994): 171–174.

172 A long series of deities is invoked in this mantra. Agni is mentioned first, followed, amongst many others, by Brahmā, Śiva, the Vasus, Rudra, the Ṛbhus, Śākha, Viśākha, and Naigameṣa.

173 See on the caste system in the *Kāśyapasaṃhitā*: B.B. Mishra (1969).

174 The *Carakasaṃhitā* has no laśunakalpa, nor has the *Suśrutasaṃhitā*. Compare the laśunakalpas of the Bower MS, Vāgbhaṭa's works, and the *Hārītasaṃhitā*.

175 Compare the descriptions in the Bower MS and the nighaṇṭus.

176 Compare the laśunotsava of the Bower MS.

177 See on Bhadrakālī: E. Chalier-Visuvalingam (1996): 279–284; Hopkins 224–226; M. and J. Stutley (1977); Vettam Mani.

178 A tīrtha mentioned in the Anuśāsanaparvan (25.27; ed. Poona) of the *Mahābhārata*, the *Rāmāyaṇa*, several Purāṇas, etc. (see N.N. Bhattacharyya, 1991: 118; N. Dey, 1979: 53–54). See also S. Saxena (1995): 638.

179 See on the laśunakalpa also ABI 206.

180 See on this chapter ABI 209–210. P.V. Tewari (Intr., XIII, to ed. d; 1997: 41) suggests that the importance of kaṭutaila (mustard oil), which is more popular in Northern India, points to a northern origin for the *Kāśyapasaṃhitā*.

181 See on this chapter: A. Kumar (1994): 238–242.

182 See on Revatī also the chapter of the Cikitsitasthāna dealing with diseases caused by grahas (98–105). Revatī is repeatedly mentioned elsewhere (see, for example, 166 and 171).

183 See on her: H. Oertel (1897a).

184 Compare A. Kumar (1994): 306–308.

185 Terms mentioned, apart from liṅginī, are: parivrājikā, śramaṇakā, kaṇḍanī, nirgranthī, cīravalkaladhariṇī, tāpasī, carikā, jaṭinī, mātṛmaṇḍalikī, devaparivārikā, and vekṣaṇikā.

186 See on varaṇabandha: P. Tivārī (1989): 366–370.

187 See on the mātaṅgavidyā; U.P. Shah (1953). Mātaṅgī is mentioned by Vāgbhaṭa (A.h.U. 35.30). See on Mātaṅgī, who is also one of the ten Mahāvidyās: S.C. Banerji (1988): 30; B. Bhattacharyya (1964): 148; M.L.B. Blom (1989): 53–57; G.W. Briggs (1953): 538–542; R. Dīkṣit (1992–93): Bagalāmukhī evaṃ Mātaṅgī tantra-śāstra 91–108, 141–166; D. Heilijgers-Seelen (1994): 31, 107; D. Kinsley (1997; see index); K.R. van Kooij (1972; see index); H. Nakamura (1996): 318; S. Satpathy (1992): 3, 53–54, 62–63, 70–71, 102. Mātaṅgī is moreover one of the names of Pārvatī (H. Krishna Sastri, 1916: 224). The Caṇḍālī Mātaṅgī is in Buddhist literature a temptress who bothered Ānanda (R. Birnbaum, 1989: 90).

188 See on ancient sages called Mātaṅga: S.A. Dange (1969): 33–34; Vettam Mani 492–493. Mātaṅga is also mentioned in the Weber MSS (see G. Bühler, 1893: 271). A Mātaṅgī digest of an older, more extensive medical work is mentioned in an *Ātreyasaṃhitā* (see *Hārītasaṃhitā*).

189 See on the Revatīkalpa and the Jātahāriṇīs: P.K. Agrawala (1966): 151–153; V.S. Agrawala (1970): 35–38 and 69–96; J.J. Meyer (1952): 391–392; B.B. Mishra (1969); D. Miśra and K. Pāṇḍeya (1988); R.N. Misra (1981): 73–80; P. Tivārī (1989): 302–329. A jātahārikā is mentioned in the *Padmapurāṇa* (1.31.111). A Jātahārī is one of the thirty-two female deities of the somamaṇḍala in the *Kubjikāmatatantra* (see D.Heilijgers-Seelen, 1994: 155 and 257).

190 The scum of boiled rice or any other kind of grain.

191 The names of the saṃnipāta fevers described are vidhu, phalgu (215), yāmya, krakaca, pākala (216), and kūṭapākala (217). The descriptions of the saṃnipāta fevers, as found in the *Kāśyapasaṃhitā*, are partly quoted in the *Madhukośa* ad *Mādhavanidāna* 2.18–23, where they are said to derive from the *Bhālukitantra*. See G.J. Meulenbeld (1974): 104–105 and 165–167. One or more series of thirteen saṃnipāta fevers are described in many treatises, for example, the *Bhāvaprakāśa*, *Jvaranirṇaya*, *Jvaratimirabhāskara*, *Jvaratriśatī*, *Parahitasaṃhitā*, and *Yogaratnākara*.

192 Compare Bhela Ci.2.1–3ab on the aetiology of viṣamajvara.

193 A parallel of this syndrome is not known to me from other treatises.

194 Cf. A.h.U.6.1 and 4.

195 The *Carakasaṃhitā* (Sū.4.7) distinguishes five types: svarasa, kalka, śṛta, śīta, phāṇṭa; the *Kāśyapasaṃhitā* adds cūrṇa and abhiṣava; Cakrapāṇidatta (ad Ca.Sū.4.7) subsumes cūrṇa under kalka.

196 These periods of time are similar to those mentioned in the *Suśrutasaṃhitā* (U.64.65–83); the subject is not dealt with in the *Carakasaṃhitā*.

197 See A. Kumar (1994): 138–143.

198 The two groups are those with an astringent and sweet or an astringent and sour taste.

199 The three groups are kṛta (with salt and condiments added), akṛta (without salt and condiments), and akṛtakṛta. These three subdue pitta, kapha and vāta respectively. The *Carakasaṃhitā* (see Si.1.11cd–12ab and Cakrapāṇi's commentary) distinguishes kṛta- and akṛtayūṣas. The *Suśrutasaṃhitā* (Sū.46.366cd–381ab) describes a series of soups which are partly similar to those of the *Kāśyapasaṃhitā*.

200 Cf. Ca.Sū.26.

201 See Ca.Sū.26.84.

202 Compare the sixty-two varieties described by Vāgbhaṭa (A.h.Sū.12.74–77; A.s.Sū.20.19–24ab).

203 Cf. Ca.Sū.26.14–22; Su.U.63; A.h.Sū.10.39cd–43; A.s.Sū.18.29–35ab.

204 See on this chapter: P. Tivārī (1989): 389–391, 401–438.

205 Cf. Ca.Ni.3.13–14 and Ci.5.18–19; Su.U.42.13cd–15. Raktagulma is also dealt with in the gulmacikitsita chapter of the *Kāśyapasaṃhitā*, which is incomplete and does not describe its treatment.

206 Compare the garbhiṇīcikitsita chapter.

207 Three doṣic varieties are described.

208 Five varieties are mentioned, arising from vāta, pitta, kapha, saṃnipāta, and parasites (kṛmi) respectively.

209 Three doṣic varieties are distinguished.

210 Also mentioned in the garbhiṇīcikitsita chapter.

211 Compare the duṣprajātācikitsita chapter.

212 See P. Tivārī (1989): 569.

213 The list of the duṣprajātācikitsita chapter consists of thirty-five items. See P. Tivārī (1989): 588–591.
214 See on 11.19–36: P. Tivārī (1989): 580, 582–583.
215 See P. Tivārī (1989): 616–639.
216 One of the subjects is weaning; see A. Kumar (1994): 33.
217 See on these rituals: A. Kumar (1994): 54, 81–93; U.P. Shah (1956).
218 See on this chapter: A. Kumar (1994): 245–248.
219 Compare on this disease, also called kukūṇa and kukūṇaka: A.h.U.8.19; A.s.U.11.25; Su.U.19.9; Vaṅgasena, bālaroga 13. See also A. Kumar (1994): 242–248.
220 V. Śukla (I, 106) regards kukkuṇaka as trachoma. Compare A. Kumar (1994: 245), who is more cautious and describes it as an acute ocular inflammatory condition, having generalized features of various varieties of conjunctivitis.
221 See on this chapter: A. Kumar (1994): 257–260.
222 The *Carakasaṃhitā* (Ci.21.12) distinguishes the same seven varieties.
223 See on this chapter: A. Kumar (1994): 252–257.
224 Carmadala is dealt with as one of the forms of kuṣṭha in the *Carakasaṃhitā* (Ci.7.24) and *Suśrutasaṃhitā* (Ni.5.10).
225 Other medical treatises do not distinguish doṣic varieties of carmadala.
226 See on the use of the term amlapitta Mādhava's *Rogaviniścaya*.
227 The *Mādhavanidāna* describes an upwards and a downwards moving type; the *Hārītasaṃhitā* regards amlapitta as a disease without subdivisions.
228 The *Carakasaṃhitā* describes three types of śvayathu (= śotha), caused by one of the three doṣas (Ci.12.12–14), and a large number of local varieties (Sū.18 and Ci.12). The *Suśrutasaṃhitā* (Ci.23.3) distinguishes five types: by vāta, pitta, kapha, saṃnipāta, and poison (viṣa); elsewhere (Su.Sū.17.4) it mentions a type caused by blood and one of traumatic origin.
229 The *Suśrutasaṃhitā* deals with śūla in its chapter on the treatment of gulma (U.42), where it is in the first place regarded as a complication of gulma, and secondly as an autonomous disease. The *Mādhavanidāna* has a separate chapter (26) on śūla.
230 The *Suśrutasaṃhitā* (U.42.82–87) describes varieties caused by vāta, pitta, kapha, and saṃnipāta; it adds a variety by āmavāta (U.42.123cd–125). The *Kāśyapasaṃhitā* does not mention treatments for specific types of śūla, as the *Suśrutasaṃhitā* does.
231 See A. Kumar (1994): 29, 31.
232 See A. Kumar (1994): 46–47.
233 See on this subject: D.N. Miśra and C. Caturvedī (1982).
234 The geographical names mentioned in these two chapters have elaborately been discussed by U.P. Shah (1958). See also ABI 266; Hemarājaśarman 68–70; Yogeścandra Miśra (1980). Compare Ca.Ci.30.315–319, Su.Sū.45.21, and the janapadavibhaktīya chapter of the *Bhelasaṃhitā* (Sū.13).
235 The author of the Hindī commentary regards this disease as identical with dhanuḥstambha (tetanus).
236 Probably the same as hanugraha (see Ca.Ci.28.49–50ab; Su.Ni.1.53cd; *Mādhavanidāna* 22.49–50).
237 Compare Caraka's kakṣā (Ci.12.91ab).
238 The author of the Hindī commentary regards it as a possession syndrome (graharoga).
239 An eye disease according to the Hindī commentary.

240 The same as aṇḍavṛddhi; the term is also found in the *Carakasaṃhitā* (Sū.14.22) and *Suśrutasaṃhitā* (Sū.23.16 and 33.4–5ab).
241 Pillikā and pilliman are the same as the group of diseases usually called pilla.
242 A synonym of carmadala.
243 The Hindī equivalent of this disease is malaroga.
244 The plant names of the *Kāśyapasaṃhitā* have been indexed by R.R. Pandey (1972) and P.V. Tewari (Appendix VI to ed. d).
245 A synonym of ajamodā (P.V. Tewari, appendix VI to ed. d).
246 Identified as *Phyllanthus fraternus* Webster by P.V. Sharma (1997). Tentatively identified as *Phyllanthus niruri* Linn. by P.V. Tewari; see on this name WIRM VIII, 34. Compare the identifications of ajaṭā (see M. Abdul Kareem, 1997, Nrs. 1273 and 1276).
247 Tentatively identified as *Gossypium herbaceum* Linn. by P.V. Tewari.
248 Regarded as a synonym of bālaka (*Pavonia odorata* Willd.) by P.V. Sharma (1997) and P.V. Tewari.
249 Regarded as a synonym of kaṭukā by P.V. Sharma (1997) and P.V. Tewari.
250 Possibly a synonym of bhṛṅgarāja (P.V. Tewari). Regarded as such by P.V. Sharma (1997). Compare M. Abdul Kareem (1997), Nr. 653.
251 A synonym of lavaṅga (P.V. Tewari). Compare M. Abdul Kareem (1997), Nr. 1562.
252 *Luffa echinata* Roxb. (M. Abdul Kareem, 1997, Nr. 1045; P.V. Sharma, 1997; P.V. Tewari).
253 Identified as *Ocimum sanctum* Linn. by P.V. Tewari. A synonym of śaṭī according to P.V. Sharma (1997).
254 Unidentified.
255 A synonym of gandhapattra (P.V. Sharma, 1997) or śaṭī (P.V. Tewari).
256 A synonym of haridrā (P.V. Sharma, 1997) or (dāru)haridrā (P.V. Tewari). See M. Abdul Kareem (1997) for more identifications.
257 *Citrullus colocynthis* (Linn.) Schrad. (M. Abdul Kareem, 1997, Nr. 414; P.V. Sharma, 1997; P.V. Tewari). Also identified as *Mukia maderaspatana* (Linn.) Roem. = *Melothria maderaspatana* (Linn.) Cogn. (see on the nomenclature: S.S.R. Bennet, 1987) (see M. Abdul Kareem, 1997, Nr. 1139).
258 A *Mitragyna* species (P.V. Tewari). Identified as *M. parvifolia* (Roxb.) Korth. by P.V. Sharma (1997). Also identified as *Anthocephalus chinensis* (Lam.) A. Rich. ex Walp. (= kadamba) and *Haldina cordifolia* (Roxb.) Ridsdale = *Adina cordifolia* (Roxb.) Hook.f. ex Brandis (see on the nomenclature: S.S.R. Bennet, 1987) (= dhārākadamba) (see M. Abdul Kareem, 1997, Nrs. 141 and 845).
259 A variety of palāśa (P.V. Tewari). Identified as *Leea macrophylla* Roxb. by P.V. Sharma (1997).
260 *Gardenia gummifera* Linn.f. (P.V. Tewari).
261 Possibly the same as ikṣugandhā (P.V. Tewari).
262 A synonym of kumuda (P.V. Tewari).
263 Possibly a variety of śāli rice (P.V. Tewari).
264 Unidentified.
265 Unidentified. Karavandī is found in the *Kalyāṇakāraka* (4.42).
266 *Majorana hortensis* Moench = *Origanum majorana* Linn. (P.V. Sharma, 1997) or *Ocimum basilicum* Linn. (P.V. Tewari).
267 *Trichosanthes anguina* Linn., *T. cucumerina* Linn., or *T. dioica* Roxb. (P.V. Tewari). Identified as *T. dioica* Roxb. by P.V. Sharma (1997).

268 *Majorana hortensis* Moench (P.V. Tewari) = *Origanum majorana* Linn. (see M. Abdul Kareem, 1997, Nr. 1206).
269 A synonym of several plants (P.V. Tewari). Identified as *Aloe barbadensis* Mill., *Merremia gangetica* (Linn.) Cufo. = *M. emarginata* (Burm.f.) Hallier f. (see on the nomenclature: S.S.R. Bennet, 1987), *Nardostachys grandiflora* DC. = *N. jatamansi* DC., and *Spaeranthus indicus* Linn. (see M. Abdul Kareem, 1997, Nrs. 86, 1096, 1158, 1523).
270 Unidentified.
271 Not identified by P.V. Sharma (1997).
272 Possibly a *Ficus* species (P.V. Tewari).
273 Identified as *Ipomoea aquatica* Forsk. (P.V. Tewari). Compare M. Abdul Kareem (1997), Nr. 485: *Corchorus capsularis* Linn., and 488: *Corchorus olitorius* Linn.
274 Unidentified.
275 Tentatively identified as *Mammea longifolia* Planch. et Triana (P.V. Tewari).
276 Unidentified.
277 Tentatively identified as *Clitoria ternatea* Linn. (P.V. Tewari). Nīlaspandā is a synonym of the nīlā variety of aparājitā in the *Dhanvantarinighaṇṭu* (4.85).
278 Unidentified.
279 A synonym of aguru (P.V. Tewari). Compare M. Abdul Kareem (1997), Nr. 147.
280 Probably a synonym of aguru.
281 Possibly rājapalāṇḍu or mātuluṅga (P.V. Tewari). Compare M. Abdul Kareem (1997), Nr. 80: palāṇḍu.
282 Unidentified.
283 *Gossypium herbaceum* Linn. (P.V. Tewari).
284 Kusumbha, pūtikarañja or cirabilva (P.V. Tewari).
285 Possibly amlavetasa (P.V. Tewari).
286 Kṛṣṇadhattūra or kṛṣṇanirguṇḍī (P.V. Tewari). The same as sidhraka according to P.V. Sharma (1997). Identified as *Altingia excelsa* Noronha (see M. Abdul Kareem, 1997, Nr. 102).
287 The same as śitivāraka (P.V. Sharma, 1997).
288 A synonym of aśmantaka and bhavyā (P.V. Tewari). A synonym of amlaloṭa (P.V. Sharma (1997).
289 A synonym of karpūra, śamī and śatapuṣpā (P.V. Tewari). The same as karpūra (P.V. Sharma, 1997).
290 A variety of pippalī (P.V. Tewari).
291 Possibly śrīvāraka or suniṣaṇṇaka (P.V. Tewari). The same as śitivāraka (P.V. Sharma, 1997). Śitivāra is identified as *Blepharis edulis* Pers. (see M. Abdul Kareem, 1997, Nr. 243).
292 Unidentified.
293 Identified as *Flacourtia indica* (Burm.f.) Merr. = *F. ramontchi* L'Herit. (P.V. Sharma, 1997; P.V. Tewari).
294 A synoym of trivṛt (P.V. Tewari). Probably identical with tribhaṇḍī = trivṛt (see M. Abdul Kareem, 1997, Nr. 1199).
295 Unidentified.
296 Unidentified.
297 Vasuka is identified as *Calotropis gigantea* (Linn.) Ait.f. (M. Abdul Kareem, 1997, Nr. 301; compare on the nomenclature: WIRM III, rev. ed., 78), *C. procera* (Ait.) Ait.f. (= rājārka) (see on the nomenclature: S.S.R. Bennet, 1987; WIRM III, rev. ed., 78) (P.V. Sharma, 1997), *Indigofera linnaei* Ali = *I. enneaphylla* Linn. (M. Abdul Kareem, 1997, Nr. 908; WIRM V, 178), *Osmanthus fragrans* Lour. (M. Abdul Kareem, 1997, Nr. 1214; P.V. Sharma, 1997), and *Premna barbata* Wall. (absent from WIRM; see Hooker IV, 579) (M. Abdul Kareem, 1997, Nr. 1337).

298 Possibly pasted sandal (P.V. Tewari).
299 Absent from P.V. Tewari's list.
300 Unidentified.
301 Tentatively identified as *Ipomoea maxima* (Linn.f.) G. Don (P.V. Tewari). Vṛṣaparṇī is identified as *Merremia gangetica* (Linn.) Cufo. = *M. emarginata* (Burm.f.) Hallier f. = *Ipomoea reniformis* (Roxb.) Choisy (see on the nomenclature: S.S.R. Bennet, 1987) (see M. Abdul Kareem, 1997, Nr. 1096).
302 The same as āragvadha (P.V. Sharma, 1997).
303 Unidentified.
304 A synonym of sarjarasa (P.V. Sharma, 1997) or vaṭa (P.V. Tewari).
305 Possibly a leafy vegetable (P.V. Tewari).
306 The opening verses of some chapters indicate that Kaśyapa did not always instruct Vṛddhajīvaka individually; Vṛddhajīvaka is the one who puts questions and to whom the answers are directed, but he is on some occasions surrounded by fellow pupils (see, for example, the beginning of Sū.25), while, on the other hand, Kaśyapa delivers his speeches in the company of other sages (see the beginning of the jvaracikitsita chapter and Khila 15).
307 See Kaśyapa and Kāśyapa.
308 The *Carakasaṃhitā* mentions a Mārīci Kaśyapa.
309 Prajāpati Kaśyapa is well known in Vedic and later Indian literature (see, for example: Dowson, Hopkins).
310 See P.C. Bagchi (1938): II, 589; Hôbôgirin *1385; B. Nanjio (1980): 201, Nr. 883.
311 P.C. Bagchi (1942/43).
312 See B. Nanjio (1980): Appendix II, 450–452, Nr. 159. Nanjio mentions that Dharmadeva, who changed his name into Fâ-hhien in A.D. 982, was originally a śramaṇa of the Nālanda monastery in Magadha; he translated forty-six works into Chinese in the period A.D. 973–981, and seventy-two more between A.D. 982 and 1001.
313 See: Kāśyapa.
314 See: Kāśyapa.
315 See the pariśiṣṭa of Hemarājaśarman's upodghāta to ed. b, 118–120. The relevant verses do not only occur in those parts of the *Kāśyapasaṃhitā* which are old or at least based on an earlier version, but in the Khilasthāna as well.
316 Hemarājaśarman 14–20. R. Śarmā (1959): 67. R. Śāstrī (1977): 468. Jyotir Mitra (1974: XIX) claims that the *Kāśyapasaṃhitā* was present in its original shape before the birth of Buddha. R.C. Majumdar (1971: 227) regards the *Kāśyapasaṃhitā* as not much later than the *Bhelasaṃhitā*. P.V. Tewari (Intr., XIII, to ed. d; 1997: 41) suggests, tentatively, that Mārīci Kaśyapa of the *Carakasaṃhitā* may be the Kaśyapa of the *Kaśyapasaṃhitā*.
317 P.V. Tewari (Intr. to ed. d, XXXIII; 1997: 157) expressed a similar view.
318 U.P. Shah (1958): 276. Vṛddhatrayī 170–171.
319 ABI 205. AVI 139. Hemarājaśarman 20–23, 80. Jyotir Mitra (1985): 329. Sūramcandra I, 272.

320 Surgery is referred to as belonging to another school (paratantra) in the *Kāśyapasaṃhitā* (dvivraṇīya 5).

321 See: Jīvaka. An interesting tale, that may throw some light on the confusion of Jīvaka and Vṛddhajīvaka, is found in the *Avadānaśataka* (see L. Feer, 1979: 374–383). Avadāna Nr. 92 (X.2) relates that Jīvaka performed an operation on the deceased wife of a wealthy śreṣṭhin in Rājagṛha; he opened her right side with a sharp instrument and extracted a child, which, although being the first one conceived, remained in the womb for many years, even after the births of several other children, a condition that had led to the death of the mother; the child that saw the light proved to look like an old man, full of wrinkles and gray-haired; this newborn one addressed all those present with a speech exhorting them to revere their parents, teachers and gurus, in order to avoid a similar fate, namely a sojourn of sixty years between small and large intestines; the being was called Sthavira, became a Buddhist monk, and reached the state of an Arhat later in life. A parallel of this story is found in the *Kalpadrumāvadānamālā* (NCC III, 234).

322 AVI 139.

323 P. Cordier (1901a: 82) regarded the Kāśyapa of the *Kāśyapasaṃhitā* as identical with the authority of this name found in the *Bhela-* and *Carakasaṃhitā*; he suggested that the *Kāśyapasaṃhitā* might date from a period not far removed in time from the middle of the sixth century B.C. P.V. Sharma (AVI 151) expressed as his opinion that the original version of the work may date from the period of the Buddha; the references to both Kāśyapa and Jīvaka in the Bower MS indicate in his view that the *Kāśyapasaṃhitā* was well known at the time of composition of the *Nāvanītaka*. P.V. Sharma mentioned the fifth or sixth century B.C. as the period of composition of the original *Kāśyapasaṃhitā* in a later article (1992h: 226). P.V. Tewari (Intr. to ed d, XXXIII; 1997: 157) expressed as her opinion that a (Vṛddha)kaśyapa or (Vṛddha)kāśyapa, a contemporary of Agniveśa or even Punarvasu, wrote some treatise that did not become popular; this text was rewritten by Vṛddhajīvaka in the Gupta period, almost in the same time that saw the compilation of the *Aṣṭāṅgasaṃgraha*; Vṛddhajīvaka deified Kaśyapa to give authenticity to his composition.

324 See the end of the Indriyasthāna (92) and Kalpasthāna (227).

325 Compare AVI 141–142.

326 See on Kauśāmbī, for example: N.N. Bhattacharyya (1991): 177–178; N. Dey (1979): 96–97; S. Saxena (1995): 612–613.

327 AVI 150. V.N. Pandey (1992): 234. V.N. Pandey and A. Pandey (1988): 10. R. Śāstrī (1977): 452.

328 ABI 493–494. Hemarājaśarman 23. Persons called Vātsya are known from Vedic literature (Macdonell and Keith; R. Śāstrī, 1977: 453) and the *Mahābhārata* (Ādiparvan 53.9 and Śāntiparvan 47.5; ed. Poona).

329 See on the relationship between the Khilasthāna and the other sections Hemarājaśarman 58–60.

330 The final verse of the last chapter of the Khilasthāna announces the nature of the contents of the Khilasthāna.

331 Compare the garbhiṇīcikitsitādhyāya and the antarvatnīcikitsitādhyāya (Khila 10), the duṣprajātācikitsitādhyāya and the sūtikopakramaṇīyādhyāya (Khila 11).

332 See Hemarājaśarman 118. It is very remarkable that verses, said to be from the *Bhālukitantra* in the *Madhukośa* (ad *Mādhavanidāna* 2.18–23) and quoted there, are ascribed to Kāśyapa in the *Jvarasamuccaya*.

333 See: quotations from the *Kāśyapasaṃhitā*.

334 See: special features (in particular, the Śārīrasthāna).

335 P.V. Sharma (AVI 144) is of the opinion that the references to Vṛddhajīvaka as sthavira (e.g., 142) point to Buddhist influence; it may, however, well be that sthavira is only a synonym of vṛddha, since Vṛddhajīvaka is sometimes called Sthavirajīvaka (e.g., 183). P.V. Sharma (AVI 147) also points to the term ṣaṭkośa as being of Buddhist origin (74; garbhāvakrānti 10: some consider the body to be ṣaṭkośa); this term is, however, also current in, for example, Sāṃkhya philosophical (see E. Frauwallner, 1953: 364) and Tantric works (see D. Heilijgers-Seelen, 1994: 66).

336 Compare AVI 143–150.

337 See, for example, 200 (Revatīkalpa 80).

338 The mātaṅgī vidyā is classified as a non-Aryan vidyā in the Jaina *Harivaṃśa* (see U.P. Shah, 1952/53: 33).

339 See, in particular, the Revatīkalpa, and B.B. Mishra (1969).

340 See, especially, the bālagrahacikitsitādhyāya and the Revatīkalpa.

341 See Hemarājaśarman 68–70; Y. Miśra (1980); U.P. Shah (1958).

342 See 195 (Revatīkalpa 68), where a long series of peoples is mentioned.

343 Dates assigned to Vātsya's revised version of the *Kāśyapasaṃhitā* are: the period before Buddha's birth (R. Śāstrī, 1977: 468), sixth or seventh century B.C. (V.N. Pandey and A. Pandey, 1988: 11 and 14), first to fourth centuries A.D. (B.B. Mishra, 1969: 97), third century (ABI 208), A.D. 300–400 (U.P. Shah, 1952/53: 34–35, and 1958: 276 and 299), the Gupta period (ABI 206–207 and 491; Jaggi IV, 20), and the later Gupta or post-Gupta period (AVI 149–150 and P.V. Sharma, 1992h: 227: sixth or seventh century; P.V. Tewari, Intr., XXXIII, to ed. d and 1997: 158: post-Gupta period, almost contemporary with the *Mādhavanidāna*).

344 P.V. Tewari, Intr., XXXIII, to ed. d; (1997): 158.

Chapter 4
Hārītasaṃhitā

1 CC I, 765: a supplement to the *Ātreyasaṃhitā*. Check-list Nrs. 324 (*Hārītasaṃhitā*) and 325 (*Hārītottarasaṃhitā*). J. Filliozat, Liste Nr. 9: *Ātreyasaṃhitā* (or *Hārītasaṃhitā*); A. Raison (1974: Intr. XI) mentions that the Bibliothèque Nationale in Paris possesses copies of two Bikaner MSS, made at the request of P. Cordier, one incomplete, the other complete. Bodleian d.716(4); see D. Wujastyk (1990): 96. Cat. Bikaner Nr. 1398: catalogued as *Hārītaśāstra*; the colophon calls it *Ātreyabhāṣita Hārītottara*; the MS, described as containing the Śārīrasthāna only, is complete, but has no pariśiṣṭādhyāya (A. Raison, 1974: Intr. XIII). CBORI XVI, 1, Nr. 83: catalogued as *Cikitsāśāstrasaṃgraha* by Hārīta (?); this MS contains the *Hārītasaṃhitā*, as attested by the introductory verses and by the colophons, calling the work *Ātreyabhāṣita Hārītottara*; Th. Aufrecht (CC II, 9 and 38) recorded it as the *Cikitsāśāstrasaṃgraha* by Ātreya. Cat. IO Nr. 2648: title *Ātreyasaṃhitā*; the last colophon (of III.56) calls the work *Ātreyabhāṣita Hārītottara* and *Ātreyasaṃhitā* (compare on this MS: F.R. Dietz, 1833: 158–160). Cat. München Nrs. 374–376: *Ātreyasaṃhitā* or *Ātreyabhāṣita Hārītottara*, agreeing with ed. b of the *Hārītasaṃhitā*. Cat. Mysore XIII, Nr. 41339: *Ātreyasaṃhitā* (*Hārītatantra*); Nrs. 42968–69 (*Hārītatantra*; the colophon of Nr. 42968 calls it *Ātreyabhāṣita Hārītottara*). See on some of the MSS: D.V. Subba Reddy and B. Rama Rao (1973: 60). The Kavīndrācāryasūcipatram records a *Hārītatantra* (Nr. 954). See also on MSS of a text called *Ātreyasaṃhitā* which contain a version of the *Hārītasaṃhitā*: NCC II, 67–68; P. Cordier (1903b: 348–349); J. Filliozat (1934a: 127); J. Jolly (1906: 414–415); D.V. Subba Reddy and B. Rama Rao (1973: 60–61). P. Cordier (1903b: 349), J. Filliozat (1934a: 127) and J. Jolly (1906: 414) remark about an *Ātreyasaṃhitā* of the Bikaner Library that it differs from the printed editions of the *Hārītasaṃhitā* in containing parts of other medical treatises: eleven chapters are taken from the *Suśrutasaṃhitā* and two from the *Aṣṭāṅgahṛdaya*; one chapter contains borrowings from Bheḍa, Cakrapāṇidatta, Caraka, Ravigupta's *Siddhasāra*, Suśruta and Vāgbhaṭa; chapter five of the Cikitsāsthāna reproduces the *Saṃnipātārṇava*, usually thought to form part of the *Aśvinīkumārasaṃhitā*; rasayogas and verses on nāḍīparīkṣā are also present.

Some quotations from Ātreya and Atri are traceable in the *Hārītasaṃhitā* (see: quotations); versions of the *Ātreyasaṃhitā* that differ from the *Hārītasaṃhitā* are also known (see the quotations in the *Śāligrāmanighaṇṭu*; compare J. Jolly, 1901: 9, C.G. Kashikar 11). The Check-list (Nr. 20) records an *Atrisaṃhitā* that should more properly be called *Ātreyasaṃhitā* and (Nr. 936) even mentions a MS of Vidyāpati's *Vaidyarahasya* that is called *Hārītasaṃhitā*.

Compare: Ātreya, Atri.

2 Editions:

a Harita Sanhita, A complete system of Hindu medicine by Maharshi Atraiya, edited and published by Kalish Chandra Sen Kavirāja, Jyotiṣa-prakāśa Press, Calcutta 1885 [IO.13.D.16].

b Harita Sanhita, A complete system of Hindu medicine by Maharshi Atraya, ed. and publ. by Kaviraj Binod Lal Sen, Ayurveda Press, Calcutta 1888 [IO.10.B.7].

*c with Bengali translation by Pyārī Mohan Sen Gupta, Calcutta 1889.

d hārītasaṃhitā, mūla sahita śuddha gurjara bhāṣāṃtara, prasiddha kartāra jayarāma raghunātha, Nirṇaya-sāgara Press, Bombay 1892 [IO.6.E.18].

*e hārītasaṃhitā, ravidattaśāstryanuvāditayā bhāṣāvyākhyayā samanvitā, govindaśāstriṇā samyakpariśodhitā, Bombay 1893.

f hārītasaṃhitā, ravidattaśāstryanuvāditayā bhāṣāvyākhyayā samanvitā, kālīprasādatripāṭhinā saṃśodhitā ca, Śrīveṅkaṭeśvar (Steam) Press, Bombay 1927/28.

g hārīta saṃhitā (mūl evaṃ āśā nāmak hindī ṭīkā sahit), sampādak evaṃ āśā nāmak hindī ṭīkākār: ācārya paṃ. rāmāvalambaśāstrī, Dhanvantari Granthamālā 2, Prācya Prakāśan, Vārāṇasī 1985; the text of this ed. is identical with that of ed. f.

References are to ed. f.

Compare on the editions A. Raison (1974): Intr. XI–XII: a, d, and e are closely related, whereas b has numerous divergent readings; f agrees largely with e. The editions are characterized by an abundance of grammatical and metrical errors (see AVI 135–136) and, when compared with each other, contradictory readings (see A. Raison, 1974: Intr. XII). The MSS are full of variants which disagree with the texts of the editions (J. Filliozat, 1934a: 136–139; A. Raison, 1974: Intr. XI). A critical text of the first section (sthāna) of the *Hārītasaṃhitā*, based on editions a, b, d and e, has been edited, accompanied by a French translation, by Alix Raison: La Hārīta Saṃhitā, texte médical sanskrit, avec un index de nomenclature āyurvédique, Publications de l'Institut Français d'Indologie No. 52, Pondichéry 1974; this edition is provided with a long introduction (46 pages), a list of variants, a glossary, and an index giving the botanical equivalents of plant names; it has been reviewed by R.E. Emmerick (BSOAS 38, 1975, 651–652), G.J. Meulenbeld (Erasmus 28, 1976, 152–155), A. Roşu (JRAS 1977, 217–219), and L. Sternbach (JAOS 99, 1979, 161–167).

Some odd chapters of the *Hārītasaṃhitā* have been translated: I.1 and 3 and II.3 were translated into English by B. Rama Rao (1973b); II.I was translated into French by J. Filliozat (1934a); the pariśiṣṭādhyāya was translated into French by A. Raison (1974: Intr. VIII–IX).

3 Ātreya is not called Punarvasu in the *Hārītasaṃhitā*. Many laudatory epithets are given to him and he is extolled in the pariśiṣṭādhyāya. Compare the quotations from Ātreya. See on Ātreya: authors associated with the *Carakasaṃhitā*.

4 See: Hārīta.

5 Hārīta is on several occasions addressed with laudatory epithets, such as cikitsāgamapāraga (III.10.6) and mahāmati (III.34.6). One verse (III.3.27) refers to Hārīta and Ātreya as being almost on an equal footing. A verse (III.6.26) that may be a borrowing from an earlier source mentions, instead of Hārīta, a Kurunṛpa as Ātreya's interlocutor.

6 See, for example, the homavidhi of II.7.

7 An analysis of the contents of the *Hārītasaṃhitā* is provided by F.R. Dietz (1833: 158–160), Mrs. Manning (1869: I, 339–342: called *Ātreyasaṃhitā*; reproduced in HIM II, 430–433 and III, 817–820), S.K. Ramachandra Rao, 1985: 30–31), G. Mukhopadhyaya (HIM III, 811–816), and A. Raison (1974: Intr. XII–XLIV).

8 Twelve chapters in ed. a (A. Raison, 1974: Intr. XIII).

9 The arrangement of ed. b is identical.

10 The complete āyurveda has been laid down in 100,000 verses; five shortened versions are enumerated, covering 24,000, 12,000, 6,000, 3,000 and 1,500 ślokas respectively (I.1.10–16); see on these versions and some parallels: Sūramcandra (1978): I, 196; compare the

versions quoted as *Bṛhadātreya*, *Madhyamātreya*, etc. An *Ātreyasaṃhitā* (probably some version of the *Hārītasaṃhitā*), described by R. Mitra (Notices VIII, Nr. 2633) has a different version of the same story: Atri obtained from Brahmā a voluminous treatise in 400,000 verses; Ātreya made an abridgment in 200,000 verses; subsequently, other sages compiled shorter digests; these digests are called: *Agnivaiśyī, Āṅgirā, Āśvinī, Ātreyī, Bhāradvājī, Bhārgavī, Gārgī, Gautamī, Jābālī, Kāśyapī, Kautsī, Khāranādī, Khārapādī, Mārkaṇḍī, Mātaṅgī, Parāśarī, Pauṣkalī, Sauryā, Tvāṅgī, Vaiṣṇavī, Vaiśvāmitrī*, and *Vāsakī*. These stories are examples of the Indian idea that the texts now available are abridgments of more extensive works once revealed by the gods.

11 The prohibiting circumstances are twelve in number (I.1.30–33).

12 This section is remarkably elaborate and resembles the monographs on dravyaguṇa.

13 The Ariṣṭasthāna corresponds to the Indriyasthāna of the *Carakasaṃhitā*. See on ariṣṭa: Ca.I.1 and the notes to that chapter. See also: Lallanji Gopal (1988a).

14 This chapter was edited and translated into French by J. Filliozat (1934a), who also provided some references to related dharmaśāstra texts. It contains an exposition on karmavipāka in forty-six verses; the diseases resulting from particular bad acts (thirteen types are enumerated; II.1.8) in former existences are mentioned, together with the gifts suitable to expiate them.

15 Compare, for example, Ca.I.5.27–40, which lists inauspicious dreams; the *Hārītasaṃhitā* differs from the *Carakasaṃhitā* in providing details on auspicious dreams. Compare also Su.Sū.29.54cd–74 (inauspicious dreams) and 75–81 (auspicious dreams).

16 Cf. Ca.I.1–2.

17 Cf. Ca.I.6. The chapter of the *Hārītasaṃhitā* on this subject is longer (forty-seven verses) and more systematic than the corresponding chapter of the *Carakasaṃhitā*.

18 Cf. Ca.I.4; Su.Sū.30.

19 Cf. Ca.I.12.9–24; Su.Sū.29.5–31.

20 Cf. Su.Sū.29.32–40.

21 Cf. Ca.I.12.25–39; Su.Sū.29.45–53ab.

22 This section accommodates both the nidāna and the cikitsita of the diseases.

23 The same opinion was expressed by J. Filliozat (L. Renou and J. Filliozat, 1953: 151–152).

24 The Sūtrasthāna is referred to as Uttarīya Sūtrasthāna (III.31.14), which implies that Pūrvīya Sūtrasthāna may have been an alternative title of the Annapānasthāna.

25 The nidāna is on rare occasions absent, for example in the chapter on mūtrakṛcchra (29).

26 Chapters 18–19, on apasmāra and unmāda, belong traditionally to bhūtavidyā, but the term bhūtavidyā is restricted to chapter 55 in the *Hārītasaṃhitā*.

27 See on the meaning of upāṅga: special features.

28 See: special features.

29 Some of these diseases are incidentally referred to: hikkā (III.12.30 and 40), śvāsa (III.12.40 and 39.25).

30 The formula called agastiharītakīpāka (III.9.63–66) is attributed to Agasti.

31 Agastya should be honoured when taking the preparation called bhīmavaṭaka (III.2.61–64).

32 Two formulae are said to derive from Atri: cyavanaprāśana (III.9.47–61: attributed to Atri and Kṛṣṇātreya, who are identical in this case) and mṛdvīkādighṛta (III.10.52–54).

33 The kāṅkāyanaguṭikā (III.11.50–52) is ascribed to Kāṅkāyana.

34 The cyavanaprāśana (III.9.47–61), tālakāmrātaka (III.9.124–129), candanādicūrṇa (III.1.8.23–33) and nārāyaṇataila (III.20.108–118) owe their origin to Kṛṣṇātreya.

35 The pārāśaraghṛta (III.9.88–92) is called after him.

36 G. Mukhopadhyaya (HIM III, 551–560) collected part of the quotations from Hārīta and prescriptions attributed to him.

37 Ad *Śārṅgadharasaṃhitā* III.13.125: the saṃhitās of Hārīta, Suśruta, Bhṛgu and Agniveśa are referred to.

38 Jñārasarāmaśarman's version of the *Amṛtasāgara* quotes two verses describing a fever that is interpreted as mantharajvara (III.42; p.274); it mentions that the formula of mahātālīsādicūrṇa is found in Hārīta's treatise (IV.11; p.337; the formula is untraceable in ed. f.; compare III.12.43–44: bṛhattālīsādya auṣadha).

39 Mentioned as a source.

40 Quotations from Hārīta and the *Hārītīya* are found at *Yogaratnasamuccaya* 8.283cd–284ab, 285, 434, 472cd–473ab (a quotation common to Hārīta and the *Śikhāyoga*), 535cd–536ab, 570cd–571ab, 579ab, 672cd–673ab, 676cd, 680ab, 681, 726, 975cd–978, 1010cd–1011; 9.15cd–50 (this long quotation describes rituals to appease the deities associated with the nakṣatras and mentions the number of days a disease will last when arisen under a particular nakṣatra; the verses are absent from ed. f of the *Hārītasaṃhitā*, but are related to II.6, called nakṣatrajñānavarṇana, a chapter that deals with the same subject), 239–240, 310cd–311, 315cd, 320, 406cd–410, 440–441, 451, 462cd–467ab, 471–474ab, 687–689ab, 733–734; 10.79 (a quotation common to Hārīta and two sources referred to as *Vṛddha* and Candra) and 115; 11.155 and 162; 13.71, 79, 82, 271; 14.27, 51, 241, 440; 15.322; 18.176–181 (verses based on Hārīta's prose) and 378–386; 19.210 (based on Hārīta's prose) and 308 (a quotation common to Hārīta and *Vṛddhakāśyapa);* 20.278–281 (a formula of balātaila, different from that in ed. f: III.20.77–91 and 92–96) and 448–450; 24.408–409 and 612cd–614; 28.54; 30.41–45 and 60–69.

41 Ad A.h.Sū.1.3–4ab (mentioned as one of the six pupils of Ātreya); 6.63cd–64ab; Ni.2.79 (referred to as Hārita in a quotation from A.s.Ni.1).

42 *Āyurvedābdhisāra* 2626–2627ab (on the mythical origin of śūla), 3648, 9368–9369.

43 Commentary ad *Āyurvedābdhisāra* 57–58, 102–105 (*Āyurvedābdhisāra* 106 = A.h.Ni.2.44cd–45 is said to derive from Hārīta, a fact not mentioned by the commentators on the A.h.), 610, 1235.

44 *Rasaratnadīpikā* 266–267 (unmādabhañjinī vaṭī), 281–282 (chāgalādyataila), 421–422 (mahāmadanamodaka).

45 *Bhāvaprakāśa* I.1 mentions Hārīta as a member of the assembly of sages on the slopes of the Himālayas (1.37) and as one of the six pupils of Ātreya Punarvasu (1.31). Hārīta is also mentioned at *Bhāvaprakāśanighaṇṭu*, vārivarga 75–76 (= *Hārītasaṃhitā* I.7.107–108 in the edition of Alix Raison) and cikitsā 54.137–141 (the formula of kaṇḍūrākṣasataila is attributed to Hārīta).
Hārīta is referred to at *Bhāvaprakāśa* 1.7[3].139 and cikitsā 1.19–20, and in the glosses ad cikitsā 1.30 (I.7.107 in the edition of Alix Raison is cited), 99 (compare Cakra's quotation ad Ca.Ci.3.160cd–161ab), 401, 541 (this verse is attributed to Hārīta; compare *Hārītasaṃhitā* III.2.148–150), and 46.18.

46 Mentioned as a source.

47 Hārita (metri causa pro Hārīta) is mentioned as a member of an assembly of sages (I.8). P. Cordier (1903b: 341) was convinced that the second formula of balātaila (*Nāvanītaka* 277–279) goes back to Hārīta.

48 Mentioned as a member of the assembly of sages in the Himālayas (I, 22) and as one of the eighteen authors of a saṃhitā (I, 31).

49 See: commentaries on the *Carakasaṃhitā*. The quotation ad Ca.Sū.27.197 is identical with I.7.26cd–27ab in the edition of Alix Raison. See also: commentaries on the *Suśrutasaṃhitā*. Hārīta's treatise was one of the sources of Cakrapāṇidatta's *Cikitsāsaṃgraha* according to Niścalakara and Śivadāsasena.

50 *Jvaratimirabhāskara* 9.57cd–59.

51 Quoted in Candraṭa's *Yogaratnasamuccaya* and in his commentary on Tīsaṭa's *Cikitsākalikā* 2, 82, 115, 116, 140–142, 173–174, 212–215 (the formula of mahānīlaghṛta, attributed to Hārīta).

52 Mentioned as one of the six pupils of Ātreya Punarvasu.

53 Ad Su.Ci.38.71–76; U.1.4cd–8ab and 39.5cd–7 (mentioned as a specialist in kāyacikitsā), 40.7–8ab.

54 *Dhanvantari*, vātavyādhi 74 (the formula of nakulataila) and 88 (the formula of bṛhacchāgalādyaghṛta).

55 Mentioned as one of the sources.

56 Ad Ca.Ci.1^{3}.36–40; 3.72 and 87.

57 *Garuḍapurāṇa* 147.48 (compare *Hārītasaṃhitā* III.2.148–150 and A.h.Ni.2.62 = A.s.Ni.2.64).

58 *Bhaiṣajyaratnāvalī*, vātavyādhi 232–256 and vājīkaraṇa 312–336 (the formula of bṛhacchāgalādyaghṛta); vātavyādhi 536–544 (the formula of nakulataila); kuṣṭha 267–271 (the formula of kacchūrākṣasataila).

59 Ad *Āyurvedaprakāśa* 1.538 (from the *Hārītasaṃhitā*) and 4.107.

60 Hārīta(ka) is referred to in the introductory verses of the *Haṃsarājanidāna*.

61 Mentioned as one of the authorities consulted by the author in one of the concluding verses of the *Yogacintāmaṇi*.

62 Mentioned as an authority of the same weight as Caraka and Suśruta (ad A.h.Sū.1.1); quoted ad A.h.Sū.6.63cd–64ab and 75cd–78.

63 See Hemarājaśarman 12 and Vṛddhatrayī 8–9: mentioned as an originator of āyurveda.

64 Mentioned as a source in the *Jvaraparājaya*.

65 Quoted ad Ca.Ci.3.71–72, 75–83, 138cd–139ab, 146cd–147ab, 149cd–155ab, 160cd–161ab, 161cd–163ab.

66 Ad *Rasendrasārasaṃgraha* 1.233.

67 See Hemarājaśarman 13 and 118.

68 Quoted in the introduction to U.40.

69 Mentioned as a source in Kalyāṇa's *Bālatantra* (see JAI 155).

70 Quoted as Hārīta and *Hārītātreya*. See: *Nidānadīpikā*.

71 Quoted in his commentary on Trimalla's *Śataślokī*.

72 *Kṣemakutūhala* 3.17: mentioned as a medical authority, together with Caraka and Suśruta.

73 Mentioned as a source in one of the MSS.

74 The formula of agastivaṭikā (see *Rasayogasāgara*, akārādi 85).

75 See JAI 157.

76 *Vāgbhaṭamaṇḍana* 70, 95, 96.

77 See *Rasayogasāgara*, akārādi 85 (the formula of agastivaṭī, proclaimed by Agastya, Hārīta and Parāśara).

78 The *Basavarājīya* quotes a recipe against masūrikā from the *Hārītātreyakasaṃhitā* (11) and a statement on fevers derived from Agniveśa and Hārīta (27).

79 See: Niścala's *Ratnaprabhā*. Niścala records that the following verses of the *Cakradatta* derive from Hārīta: jvara 33, 71, 75, 80, 86, 210; jvarātīsāra 18–25; arśas 8–10; pāṇḍuroga 44–47; raktapitta 39–42 and 66–73; chardi 22; vātavyādhi 127–131; śūla 10, 12, 20, 33; udāvarta 28; udara 46; masūrikā 1, 4, 17, 23, 27, 35; nirūha 26–27. Jvarātīsāra 21 is very close to *Hārītasaṃhitā* III.3.20.

80 Two recipes are attributed to Hārītamuni: mahāchāgalādyaghṛta (II, vātavyādhi 60–87) and mahāsaureśvaraghṛta (II, ślīpada 33–41).

81 Mentioned in his commentary ad A.h.Sū.1.2.

82 The formula of agastivaṭikā (see *Rasayogasāgara*, akārādi 85).

83 *Rasendrapurāṇa* 1.11.

84 The *Hārītasaṃhitā* is quoted at pages 816 (yava), 818 (godhūma), 823 (mudga), 833 (masūra), 835 (caṇaka), 840 (kalāyaka), 841 (tripuṭa), 843 (kulatthaka), 864 (vāstūka), 899 (cirbhaṭa), 918 (kāravella), 934 (palāṇḍu), 949 (vārāhakanda); 960–961, 965, 966, 968, 969, 971–972 (jala); 973 (bhūmi); 980–981, 984, 986 (jala); 994, 995, 996, 997 (dugdha); 1007, 1009, 1010, 1011 (dadhi); 1016, 1018–1019 (takra); 1021 (navanīta); 1028, 1030, 1032 (ghṛta); 1034, 1035 (mūtra); 1038, 1041, 1042 (taila); 1074 (madhu); 1079 (ikṣu); 1087 (guḍa); 1093 (kāñjika); 1094 (tuṣodaka); 1101, 1102, 1103, 1106 (madya).
Compare Hārīta I.15.19 (yava), 20 (godhūma), 25 (mudga), 31 (masūra), 23 (caṇaka), 30 (kalāyaka), 29 (tripuṭa), 28 (kulatthaka); 16.7ab (vāstūka), 22 (cirbhaṭa), 21 (kāravella), 34cd (vārāhakanda); 7.1–2, 27–30, 32, 34–35, 36–37, 45cd–66 (jala); 7.67–70 (bhūmi); 7.75–84, 92, 98–101 (jala); 8.21, 19, 22, 26–29 (dugdha); 8.34, 35, 36, 39–44 (dadhi); 8.50–52, 53–56 (takra); 8.65–67 (navanīta); 8.77, 83 (ghṛta); 9.4, 5–8 (mūtra); 14.2–6, 7–9, 10, 16 (taila); 18.2–4 (madhu); 10.4 (ikṣu); 10.16–17 (guḍa); 11.7–9 (kāñjika); 19.6, 10, 12, 13–15 (madya).
Compare the quotations from the *Ātreyasaṃhitā*.

85 Mentioned as a source (1.8).

86 Ad *Rasaratnasamuccaya* 27.1.

87 Mentioned in the commentary ad Ca.Sū.1.30–31. Quoted ad A.h.U.39.130. Quoted ad *Cakradatta*, asṛgdara 2 and 8–11; rasāyana 152, 160, 165–166, 196–201; vṛṣya 1; nirūha 27 (nirūha 27 derives from Hārīta according to Śivadāsasena; the verse is quoted by Cakrapāṇi ad Ca.Si.3.30cd–31ab, Candraṭa ad *Cikitsākalikā* 82, and Ḍalhaṇa ad Su.Ci.38.71–76). Quoted ad Cakrapāṇi's *Dravyaguṇa*, māṃsādi^{2}.34; pānīya 3; kṣīra 46; āhāra 21.

88 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 13cd–21ab (kaṭukaghṛta), 43cd–47ab (mahāvāsādyaghṛta), 47cd–49 (daśāṅgaghṛta), 50–54ab (laśunaghṛta), 54cd–60ab (nārācakaghṛta), 68cd–71 (mahāṣaṭpalaghṛta), 89–91 (āvartakīghṛta), 154 (drākṣādyaghṛta), 185–187ab (dvipañcamūlyādyaghṛta), 208–211 (drākṣādyaghṛta).

89 Ad *Mādhavanidāna* 40.17ab and 61.6–7. Ad Vṛnda's *Siddhayoga* 1.53ab (identical with *Hārītasaṃhitā* I.7.107 in the edition of Alix Raison, supplemented by an ardhaśloka of unknown origin) and 62; 6.20; 8.1; 11.14–17.

90 Mentioned in his commentary on Lolimbarāja's *Vaidyajīvana*.

91 Mentioned as a medical authority in the second introductory verse; the formula of mahānīlaghṛta (212–215) derives from Hārīta according to Candraṭa's commentary.

92 Ṭoḍara II: 6.101cd–108 (the methods of examination of tongue and teeth, originally devised by Brahmā, are described by Hārīta) and 7.185; III: 4.213, 219, 779–780 (compare the quotations in the commentaries of Gaṅgādhara and Jejjaṭa ad Ca.Ci.3.72); IV: 4.203–205 (the formula of agastivaṭī; compare Nārāyaṇabhūpati's quotation); V: 11.458; VII: 17.

94–102 (the formula of mayūraghṛta); IX: 1.87 (eight pala of fresh drugs and liquids constitute one kuḍava, but four pala in the case of dried drugs), 190 (substances to be added to a nirūha, also when not specified in the recipe), and 250 (the proper doses of śilājatu).

93 *Yogataraṅgiṇī* 27.33–36 (the formula of chāgalādighṛta); *Bṛhadyogataraṅgiṇī* 1.11 (on diseases caused by karman) and 13.36 (mentioned as a medical authority; the same verse is quoted by Kṣemaśarman).

94 Ad *Mādhavanidāna* 2.15cd–16 and 37–38; 3.21; 16.5; 26.1; 40.17ab; 61.6cd–7 (these quotations also occur in the *Madhukośa*).

95 A.h.Ni.2.62–63ab and A.s.Ni.2.64cd–65 quote a verse of Hārīta (compare *Hārītasaṃhitā* III.2.148–150); A.s.Sū.1.11–12: mentioned as a medical authority who wrote his own treatise. Hārīta is referred to in Vāgbhaṭa's *Vaiḍūryakabhāṣya* on the A.h. (P. Cordier, 1903a: 614).

96 Ad *Triśatī* 20.

97 Ad *Mādhavanidāna* 1.5d–6; 2.15cd–16, 37–38, 61cd–65, 66cd–74ab (a statement common to Hārīta and *Vṛddhavāgbhaṭa*: = A.s.Ni.1.19–20ab; compare *Hārītasaṃhitā* II.6; the second quotation, a verse borrowed from Hārīta by Vāgbhaṭa, and identical with A.h.Ni.2.62cd–63ab = A.s.Ni.2.65, is found in a number of other works); 3.21; 8.2; 16.5; 22.57cd–58ab; 26.1; 29.6.

98 Mentioned as a source in the *Āyurvedavijñāna*.

99 *Vīrasiṃhāvaloka* 2 and 75 (the formula of mṛdvīkāsava).

100 Mentioned as one of the sources.

101 Quoted in one MS (ad *Siddhamantra* 5; see P.V. Sharma's edition); the quotation, attributed to Hariścandra in the other MSS, is said to be from Hārīta in Hemādri's comments ad A.h. Sū.6.75cd–78.

102 *Yogaratnākara* 493 and 635.

103 Ad *Cakradatta*, jvara 18.

104 Another *Vṛddhahārīta* is a work on dharmaśāstra (see Kane I.1, 134–135).

105 *Yogaratnasamuccaya* 31.231–240 and 779.

106 Ṭoḍara II: 6.13 (a verse on pulse examination); IX: 1.61 (a śukti is equivalent to half a pala in particular types of recipes), 502–504 (doses of medicines for children and young people up to sixteen years, adults, and persons older than seventy).

107 See: Trimalla.

108 *Yogaratnākara* 6 (the same verse is found in Ṭoḍara's *Āyurvedasaukhya*; an ardhaśloka is added).

109 *Yuktikalpataru*, p.169 (the quotation deals with the origin of metal ores).

110 The *Ātreyasaṃhitā* described by R. Mitra (Notices VIII, Nr. 2633) is probably a version of the *Hārītasaṃhitā*.

111 Some formulae ascribed to Ātreya were collected by G. Mukhopadhyāya (HIM II, 434–439). Compare Kṛṣṇātreya.

112 Auto-commentary ad *Bhiṣaksarvasva* 2.191–192: three verses on the anatomy of the bowels which show the influence of western medicine.

113 *Amṛtasāgara* III.26 (p.190): the characteristics of six types of prameha (pūya-, takra-, piḍikā-, śarkarā-, ghṛta-, and atimūtraprameha) are described according to the *Ātreyamata* (compare *Hārītasaṃhitā* III.28.3–4, where pūya-, takra-, śarkarā-, and ghṛtaprameha are mentioned among a longer series of types of this disorder); IV.26 (p.426–427): seven prescriptions against pramehapiḍakā, borrowed from Ātreya.

114 *Yogaratnasamuccaya* 29.382–388 (the formula of nīlyādisvarasataila).

115 Mentioned as a medical authority (1.43).

116 Ātreya is mentioned as one of the earliest medical authorities.

117 Bhānuji Dīkṣita's commentary on the *Amarakoṣa* quotes the *Ātreyasaṃhitā* (see prastāvanā 10 of Haragovinda Śāstrī, 1970).

118 *Bheṣajakalpa* 216ab (Ātreya's opinion on the quantity of guḍa going into one pala) and 412cd–413ab (Ātreya's opinion of the preparation of a harītakyariṣṭa).

119 *Bhāvaprakāśa*, cikitsā 1.30: on the treatment of fevers.

120 *Rasapaddhati* 193: the recipe called sudhāpippalīyoga is ascribed to Ātreyasūri.

121 Bower MS I.8 (present among the sages in the Himālayas); II.35–37 (laguḍacūrṇa), 71–75 (śārdūlacūrṇa), 108–119 (amṛtaprāśa), 127–132 (mahākalyāṇakaghṛta), 271–276 (balātaila), 715 (on caution in diet and on sexual abstinence); III.25–36 (agnighṛta). See Hoernle's Intr. (62–63) to the Bower MS, Hoernle (1909): 874–876, and the footnotes to his translation of the Bower MS.

122 *Bṛhannighaṇṭuratnākara* I, p.19–21, 26: = Ātreya Punarvasu.

123 Ad Ca.Sū.1.30–31 (on Ātreya Punarvasu, the teacher of Agniveśa); Ci.3.197–200ab (on the quantities of dried and fresh drugs); *Cakradatta*, netraroga 192–197 (the formula of nṛpavallabhataila, ascribed to Ātreya); asṛgdara 15–20 (puṣyānugacūrṇa).

124 Ad *Cikitsākalikā* 1 and 5.

125 Ātreya Punarvasu is repeatedly mentioned; the formulae of pippalyādighṛta (Ci.18.36–38) and mahāmāyūraghṛta (Ci.26.159–168) are attributed to Ātreya; the formula of puṣyānugacūrṇa (Ci.30.90–95) is said to be esteemed by Ātreya.

126 *Ārogyacintāmaṇi*, bheṣajakalpa 122cd (this quotation is identical with Bharadvāja's *Bheṣajakalpa* 216ab).

127 *Caryācandrodaya*, p.27 (a description of spring, vasanta = *Hārītasaṃhitā* I.4.56–57).

128 *Dhanvantari*, vātarakta 16 (bṛhadguḍūcītaila), vraṇa 49 (amṛtāguggulu), pradara 12 (puṣyānugacūrṇa).

129 *Pākapradīpa* 232–239 (the formula of jātipattrīpāka).

130 Gopāladāsa's work is based on Caraka, Suśruta, Vṛnda, Hārīta, and Ātreya (STMI 64–65).

131 *Bhaiṣajyaratnāvalī* 8.572–582 (bilvataila); 27.140–147 (bṛhadguḍūcītaila); 66.25–31 (puṣyānugacūrṇa).

132 Ad *Āyurvedaprakāśa* 2.338–340 (a quotation from a rasaśāstra text).

133 Ātreya is, together with Atri(ka), Caraka and Hārīta(ka), referred to in the introductory verses of the *Haṃsarājanidāna*.

134 The quotations from Ātreya are taken from the *Carakasaṃhitā*.

135 Ātreyaka is one of the authorities consulted by Harṣakīrti.

136 See Hemarājaśarman, upodghāta 12; Vṛddhatrayī 8–9: mentioned as an originator of āyurveda.

137 Ātreya, Caraka and Hārīta are referred to in the *Jvaraparājaya*.

138 Ad A.h.U.34.44cd–49ab (Vāgbhaṭa gives the formula of puṣyānugacūrṇa, associated with Ātreya's name); 40.59 (mentioned by Vāgbhaṭa), 60–62 (Vāgbhaṭa's Punarvasu is referred to), and 78–80 (the mahāmuni mentioned by Vāgbhaṭa is either Caraka or Ātreya).

139 Vācaka Dīpacandra mentions Ātreya as one of the sources of Kalyāṇa's *Bālatantra* (JAI 155).

140 Ad *Śārṅgadharasaṃhitā* II.9.17–19ab (some verses on the preparation of a medicated oil).

141 Mādhava Upādhyāya's *Pākāvalī* attributes the formula of jātīpattrīpāka to Ātreya (see

Rasayogasāgara, cakārādi 179); *Āyurvedaprakāśa* 1.538: Ātreyaḥ Hārītaṃ prati, which means that the *Hārītasaṃhitā* is quoted.

142 Mentioned as one of the sources of his *Kavipramoda* (JAI 140).

143 The *Meghavinoda* mentions both the *Ātreya-* and the *Hārītasaṃhitā* as sources of the work.

144 Referred to as an authority in the *Vaidyāmṛta*.

145 *Vāgbhaṭamaṇḍana* 10 (a long quotation, resembling Ca.Sū.1.4–29), 40 (Ca.Sū.26.61cd–62ab is quoted), 64 (Ca.Sū.13.23–25 is quoted as deriving from Punarvasu Ātreya).

146 Ad *Cakradatta*, grahaṇī 16–19 (the definition of a śīta from Ca.Sū.4.7); vātavyādhi 180–184 (the formula of Ātreya's prasāraṇītaila, quoted from the *Nāvanītaka*); anuvāsana 33 (Ātreya's *Uttarakārikā*).

147 Mentioned as an authority in the *Cikitsāmañjarī*.

148 The *Ātreyasaṃhitā* is quoted in his *Svasthavṛttasamuccaya*.

149 The *Ātreyamata* and *Ātreyaśāstra* are quoted in his *Rāmavinoda*.

150 The *Ātreya-* and *Atrisaṃhitā* are mentioned as sources of the *Vicārasudhākara*.

151 Ātreya is referred to.

152 *Rasaratnasamuccaya* 25.101–105: the formula of puṣyānugacūrṇa (= Ca.Ci.30.90–95).

153 The *Ratnākarauṣadhayoga* attributes a mahāmaṇḍūrayoga to Ātreya (see *Rasayogasāgara*, pakārādi 479).

154 *Sahasrayoga* 72 (the formula of śūlādighṛta), 77 (the formula of prabhañjanavimardanataila), 88–89 (the formula of kuṣṭhāntakataila), 117–118 (the formula of puṣyānugacūrṇa), 125 (the formula of amṛtāpippalyādicūrṇa).

155 The *Ātreyasaṃhitā* is quoted at 35, 39, 42, 45, 47, 128, 147, 207, 208, 224, 247, 282, 283, 338, 400, 403, 437, 492, 510, 538, 560, 565, 571, 573–574, 583, 613, 616, 537, 678, 688, 845, 870, 890, 1046, 1091, 1101, 1219. The *Ātreyasaṃhitā* quoted differs from the *Hārītasaṃhitā*, cited as well; the quotations from the *Ātreyasaṃhitā* are in some instances traceable in ed. f of the *Hārītasaṃhitā*: the quotation at p.207 = *Hārītasaṃhitā* I.14.16; 510 = I.16.8ab; 560 = I.17.23; 565 = I.17.21; 571 = I.17.27; 583 = I.17.16; 616 = I.17.25; 845 = I.15.21–22 (variants).

156 Ad Ca.Sū.1.2 (Ātreya Punarvasu is referred to) and 30–31 (Ātreya is distinguished from Bharadvāja).

157 Ad *Śivakoṣa* 163 and 470.

158 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 343–354 (the formula of dādhikaghṛta) and 439–446 (the formula of mahāmāyūraghṛta, esteemed by Ātreya); cūrṇādhikāra 193–198 (the formula of puṣyānugacūrṇa, esteemed by Ātreya); āsavādhikāra 27–28 (the twenty sārāsavas).

159 Ad A.h.Sū.1.3–4ab and 14cd–15ab, Śā.5.127 (Ātreya Punarvasu is referred to).

160 Ad *Siddhayoga* 80.1 and 3: Ātreya Punarvasu is referred to.

161 Svāmikumāra pays homage to Ātreya in the introductory verses of his commentary on the *Carakasaṃhitā*.

162 Ṭoḍara II: 1.73 (= *Hārītasaṃhitā* I.1.22–23); 2.127–128 and 205 (= Su.Śā.4.79); 3.79–80, 116 (= *Hārītasaṃhitā* I.4.9), 122–123, 152–153 (= *Hārītasaṃhitā* I.4.56–57), 374ab; 4.177, 184, 186–187ab, 201; 5.7 and 131–132; 6.25 (the characteristics of the pulse are referred to); III: 2.21–22 and 36; 3.7 (compare *Hārītasaṃhitā* III.2.35), 9–10 (= *Hārītasaṃhitā* III.2.29–30; compare Su.U.39.11cd–13ab), 14–16, 29–30, 41, 74–75, 80–81, 114 (it is remarkable that Vāgbhaṭa is mentioned in the last line), 118, 147, 156, 178–179, 262; 4.18–19, 373, 377–378, 383–384 = 393–394, 398, 468–469, 694, 1063, 1076, 1212, 1321, 1349, 1367–68, 1382–83 (= *Hārītasaṃhitā* III.2.240cd–242), 1386–87; IV: 1.132; V: 11. 141–142. 461–463, 556, 766–775 (the formula of prasāraṇītaila, taken from Bhela); VI: 8.26–27 and 92; VII: 16.317–322 (the formula of nṛpavallabhataila, ascribed to Ātreya); IX: 1.57 (mentioned in a quotation from Kṛṣṇātreya as holding a divergent opinion: three māṣa constitute one śāṇa, instead of four māṣa, as asserted by Kṛṣṇātreya), 134–136 (the differences between a śīta and a phāṇṭa), 153 (the seven types of decoctions: pācana, dīpana, śodhana, śamana, tarpaṇa, kledana, śoṣaṇa), 168 (the treatment of complaints occurring after taking a decoction), 258 (the preparation of a varti), 394 (the period of time during which a medicated oil or ghee, or a decoction, should be boiled), 397–398 (from *Vṛddhasuśruta* and Ātreya: comments on the preparation of prasāriṇyāditaila as described by Śaunaka).

163 *Yogataraṅgiṇī* 8.31–40 (from Ātreya according to the Hindī comm. of ed. a); *Bṛhadyogataraṅgiṇī* 78.84–88ab (the formula of kāsakaṇḍano'valeha).

164 A.h.Sū.1.1; Śā.3.49 and 5.128 (Ātreya is mentioned); U.34.45cd–50ab (the formula of puṣyānugacūrṇa, esteemed by Ātreya), 40.59 (Ātreya is mentioned). A.s.Sū.1.2; Śā.3.5 (on diet in the eighth month of pregnancy); U.39.75–78 (the formula of puṣyānugacūrṇa, esteemed by Ātreya), 49.262 (a mantra of Ātreya, to be employed when using guggulu); Ātreya is often mentioned in the introduction to chapters of the A.s.

165 *Vaidyacintāmaṇi* 115 (mahāmaṇḍūraka; compare *Rasayogasāgara*, pakārādi 479); 197 (vātasaṃmohanarasa; ascribed to Atrisuta); 210–211 (candanāditaila); 211–212 (rāsnāpūtikātaila); 236 (paittyagajāṅkuśarasa); 261 (kāsakhaṇḍanāvalehya).

166 Mentioned as a medical authority.

167 Vaṅgasena, netraroga 435–440 (the formula of nṛpavallabhataila); strīroga 51–56 (the formula of puṣyānugacūrṇa).

168 Mentioned as a source in the *Vāsudevānubhava*.

169 *Āyurvedavijñāna* II, p.376–377: Ātreya describes, on Urabhra's request, the causes, symptoms and treatment of tāṇḍavaroga.

170 See AVI 295; Cat. IO Nr. 2684.

171 Mentioned as one of the sources, together with Hārīta.

172 *Siddhayoga* 61.213–218 (nṛpavallabhataila); 63.14–19 (puṣyānugacūrṇa); 76 (ardhamātrikabasti).

173 *Yogaratnākara* 354–355 (the formula of kāsakaṇḍanāvaleha) and 464–465 (the formula of rāsnāpūtikataila).

174 Compare the versions mentioned at *Hārīta* I.1.10–16.

175 Ṭoḍara III: 3.112–113 (diseases in which boiled water is wholesome); IX: 1.366 (the four types of application of oil on the head: abhyaṅga, pariṣeka, picu, and basti).

176 *Yogataraṅgiṇī*, Hindī commentary to 8.31–40 (ed. a) and 8.28–37 (ed. b).

177 Ṭoḍara III: 4.249–255 (the formula of rasacūḍāmaṇi from *Kaniṣṭhātreya* and *Sūtamahodadhi*; the formula itself was propounded by Bhairava), 419–421 (the swelling at the root of the ear, occurring in fevers, and its treatment; = *Hārītasaṃhitā* III.2.153–156), 1373–1381 (the symptoms and treatment of raudrajvara, māhendrajvara, jvareśvara, kālajvara, and gambhīrajvara; compare *Hārītasaṃhitā* III.2.221 and 225–226: brāhmaṇa- or raudrajvara; 222 and 227–229: kṣatriya- or māhendrajvara; 223 and 230–232: vaiśyajvara or jvareśvara; 224 and 233–234: śūdra- or kālajvara; see on gambhīrajvara: *Basavarājīya* 25 and Cakrapāṇi ad Ca.Ci.3.52cd–53ab).

178 Ṭoḍara III: 4.427–431 (the swelling at the root of the ear and its treatment; compare III.4.419–421 and *Hārītasaṃhitā* III.2.153–156) and 1241 (on the treatment of chronic fever).

179 Ṭoḍara II: 4.68–72 (on the menstrual discharge) and 167–168 (on the umbilical cord and the nourishment of the foetus); III: 4.238 (on lājamaṇḍa, a thin gruel prepared with roasted rice flour).
180 See the relevant notes.
181 Ṭoḍara II: 1.38 = *Hārītasaṃhitā* I.2.16 (the definition of the branch of āyurveda called agada). See: special features.
182 See on *Laghvatri* and *Vṛddhātri*: Kane I.1, 263.
183 Compare: Atri.
184 See on this subject AVI 136 and P.V. Sharma (1975a): 5–6.
185 *Hārītasaṃhitā* I.8.17 = *Bhāvaprakāśanighaṇṭu*, dugdhavarga 25.
186 *Hārītasaṃhitā* III.2.207 is very close to *Cakradatta*, jvara 216. The other examples mentioned by P.V. Sharma (*Hārītasaṃhitā* III.2.74 = *Cakradatta*, jvara 96; 2.206 = jvara 214; 11.35 = arśas 17) are not convincing.
187 *Hārītasaṃhitā* I.7.80ab = Ca.Sū.6.46ab; III.2.192 = Ca.Ci.3.71; III.3.3 = Ca.Sū.11.54; III.10.13 = Ca.Ci.4.22; III.10.14ab = Ca.Ci.4.13cd. The second example mentioned by P.V. Sharma (*Hārītasaṃhitā* I.7.45 = Ca.Sū.7.61) does not tally.
188 *Hārītasaṃhitā* I.3.3 = *Siddhasāra* 1.33 (see R.E. Emmerick, 1977a: 213).
189 *Hārītasaṃhitā* I.3.5 = *Siddhayoga* 1.17; 3.38–41 = *Siddhayoga* 3.55–58. The other example recorded by P.V. Sharma (*Hārītasaṃhitā* III.3.57 = *Siddhayoga* 3.40) does not agree.
190 *Hārītasaṃhitā* I.14.13 = Su.Sū.45.129; 15.21ab = Su.Sū.46.39cd; III.4.3 = Su.Sū.33.4–5ab.
191 Two more examples mentioned by P.V. Sharma (*Hārītasaṃhitā* I.5.58 = *Cikitsākalikā* 30; I.4.46 = *Mādhavanidāna* 49.32) do not tally.
192 Compare on special features of the *Hārītasaṃhitā*: AVI 131–137; P.V. Sharma (1975a); P. Tivārī (1989), (1990).
193 The verse defining agada (I.2.16) is quoted in Ṭoḍara's *Āyurvedasaukhya* (II: 1.38), where it is attributed to Atri; Ṭoḍara rejects agada as a separate branch of āyurveda (see Ṭoḍara II: 1.37–40).
194 Compare on the order of the seasons: J. Gonda (1965): 258–259; G.J. Meulenbeld (1974): 449–450; L. Renou (1950); A. Roşu (1977): 188–189; C. Vogel (1971); F. Zimmermann (1975) and (1987).
195 The verses on the stages in the life of a woman are not clear (I.5.13–14); see the interpretations by A. Raison and P.V. Sharma (AVI 133). Compare P. Tivārī (1989): 31–32, 33.
196 Cf. Ca.Sū.27.196–216; Su.Sū.45.1–46. See also A.h.Sū.5.1–19 and A.s.Sū.6.1–50.
197 A vāpī is a large, oblong pond.
198 See N.N. Bhattacharyya (1991): 270; N. Dey (1979): 180–181; B.C. Law (1984): 121; S. Saxena (1995): 475–480.
199 See N.N. Bhattacharyya (1991): 277; N. Dey (1979): 188; B.C. Law (1984): 128; S. Saxena (1995): 519–521.
200 See N.N. Bhattacharyya (1991): 270; N. Dey (1979): 181–182; B.C. Law (1984): 120–121; S. Saxena (1995): 472–473.
201 See N.N. Bhattacharyya (1991): 309; S. Saxena (1995): 533–534.
202 See N.N. Bhattacharyya (1991): 270; N. Dey (1979): 181; B.C. Law (1984): 14.
203 See N.N. Bhattacharyya (1991): 105: N. Dey (1979): 48; B.C. Law (1984): 35, 312; S. Saxena (1995): 500–501.
204 See N.N. Bhattacharyya (1991): 310: B.C. Law (1984): 36, 134, 337, 340–341; S. Saxena (1995): 501–502.

205 See N.N. Bhattacharyya (1991): 244: Pārā; N. Dey (1979): 148: Pārā; S. Saxena (1995): 506–507: Pārā.
206 See N.N. Bhattacharyya (1991): 194; N. Dey (1979): 105; S. Saxena (1995): 536–537.
207 See N.N. Bhattacharyya (1991): 288; N. Dey (1979): 204; B.C. Law (1984): 36–37, 330–331; S. Saxena (1995): 530–531.
208 See N.N. Bhattacharyya (1991): 138; N. Dey (1979): 70; S. Saxena (1995): 455–456.
209 See N.N. Bhattacharyya (1991): 211: N. Dey (1979): 119–120; B.C. Law (1984): 105, 288; S. Saxena (1995): 505–506.
210 See N.N. Bhattacharyya (1991): 232; N. Dey (1979): 138; B.C. Law (1984): 36 and 324; S. Saxena (1995): 507–512.
211 See N.N. Bhattacharyya (1991): 134; N. Dey (1979): 64; B.C. Law (1984): 152.
212 See B.C. Law (1984): 327 (Pūrṇa).
213 See N.N. Bhattacharyya (1991): 248; N. Dey (1979): 156.
214 See N. Dey (1979): 159.
215 See N.N. Bhattacharyya (1991): 178; N. Dey (1979): 97; B.C. Law (1984): 38 and 162–163; S. Saxena (1995): 498–500.
216 See B.C. Law (1984): 38.
217 See N.N. Bhattacharyya (1991): 244: Pārā or Pārvatī, 245: Pārvatikā; N. Dey (1979): 150; S. Saxena (1995): 506–507: Pārā or Pārvatī.
218 See: A. Kumar (1994): 20–21; P. Tivārī (1989): 44–45, (1990): 181, 184.
219 See P. Tivārī (1989): 681.
220 Cf. Su.Sū.45.80cd–81ab.
221 Compare Su.Sū.45.213–216: tuṣodaka, sauvīraka and dhānyāmla are varieties of kāñjika (see Ḍalhaṇa's comments). See G.J. Meulenbeld (1974): 454 and 467–468.
222 Not identified by P.V. Sharma (1997).
223 Regarded as identical with madhūlikā (*Eleusine coracana* Gaertn.) by P.V. Sharma (1997).
224 Compare Suśruta's kudhānya group (Sū.46.20cd–21). See G.J. Meulenbeld (1974): 471.
225 Examples mentioned (I.20.4cd) are śūkara (the wild boar) and chikkara. See on chikkara: I.20.20. The chikkara is known to Varāhamihira (*Bṛhatsaṃhitā* 86.20; identified as the muskdeer or a civet cat by M.R. Bhat).
226 Examples mentioned (I.20.5ab) are śaśaka, śallakī, godhā, and mārjāra.
227 Cf. Su.Sū.28.6; A.s.Ni.1.19–31; *Vīrasiṃhāvaloka*; *Yogaratnasamuccaya* 9.15cd–50.
228 The initial fever is called mandajvara, i.e., a slow fever.
229 The concept of a disease that acts as the cause of a subsequent disease, thus resulting in a chain with death as the ultimate link (nidānārthakara roga), belongs to the common heritage of āyurveda; compare Ca.Ni.8.16cd–19, A.s.Sū.22.10, *Mādhavanidāna* 1.15cd–18, and the commentaries on these works.
230 The concept of a series of diseases called mahāroga or mahāvyādhi is common to āyurvedic literature. The members and their total number differ (compare Ṭoḍara IV: 3.47; *Rasaratnasamuccaya* 21.1; *Kalyāṇakāraka* 11.4).
231 Compare on laṅghana: Ca.Sū.22, A.h.Sū.14, A.s.Sū.24.
232 This statement is remarkable in showing that the *Hārītasaṃhitā* considers saṃnipāta to be an involvement of four agents (the three doṣas and blood). More examples of this view are found at III.1.16cd–17ab, 106–112, 154, 173.
233 The category called sahaja in the *Hārītasaṃhitā* is called svabhāvabalapravṛtta in the *Suśrutasaṃhitā* (Sū.24.7) and svabhāvaja in the *Aṣṭāṅgasaṃgraha* (Sū.22.1).

234 These names or related ones are also found in the *Basavarājīya*, *Garuḍapurāṇa*, *Hastyāyurveda*, *Jīvānanda*, and in commentaries; see G.J. Meulenbeld (1974): 85 and 154–155, (1990): 1.

235 Compare the *Madhukośa* ad *Mādhavanidāna* 2.1, quoting the description of the appearance of fever from the *Harivaṃśa* (2.122.71cd–72ab; ed. Poona); see also H.R. Zimmer (1948: LXVI), who quotes the *Brahmavaivartapurāṇa*. See *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.27–28.

236 The series enumerated appears to consist of the types called saṃkara, prastuta, nāḍī, pariṣeka, avagāhana, ātaṅka, asmayana, karṣa, kuṭī, bhū, kumbhī, kūpa, and holāka, to which three more are added: kālasveda, ghaṭīsveda, and vālukāsveda. The list is related to that found in the *Carakasaṃhitā* (Sū.14); compare Su.Ci.32, A.h.Sū.17, A.s.Sū.26. Asmayana, not known from other sources, may be an error for aśmaghanasveda (see Ca.Sū.14.47–49), karṣa an error for karṣūsveda (see Ca.Sū.14.50–51). Puzzling remain the types called prastuta, ātaṅka, and kālasveda; the difference between kumbhī- and ghaṭīsveda is not clear at all. Another list of seven types of svedana is found in chapter four of the Sūtrasthāna of the *Hārītasaṃhitā*.

237 This variety is not identical with the fever called satataka in other treatises.

238 Dvyāhika, the same as anyedyuṣka, is not characterized.

239 The meaning of this term is not clear.

240 Cf. Ca.Ci.3.61cd–67; Su.U.39.67–68ab.

241 The adviser of Sugrīva.

242 A king of the monkeys in the *Rāmāyaṇa*.

243 Compare the quotations from *Kaniṣṭhātreya* in Ṭoḍara's *Āyurvedasaukhya* (III: 4.1373–1381); *Hārītasaṃhitā* III.2.225–226 is very close to 4.1373–1374 (the symptoms and treatment of raudrajvara), 227–229 to 4.1375–1377 (māhendrajvara), 230–232 to 4.1378–1379 (jvareśvara), 233–234 to 4.1380–1381 (kālajvara is also called gambhīraka; the *Hārītasaṃhitā* reads bhṛṅgāraka). The *Haṃsarājanidāna* (16) mentions a mahendrajvara; a kālajvara is described in the *Basavarājīya* (22) and *Siddhāntanidāna* (4.190–194).

244 The group called dhātudūṣaṇa impresses as out of place.

245 Compare Ca.Sū.11.54; the definitions of the *Carakasaṃhitā* are identical.

246 See G.J. Meulenbeld (1974): 196–199 and 212 on the varieties distinguished in other treatises; diarrhoea caused by blood is not recognized as an independent variety by Caraka, Suśruta and Vāgbhaṭa. Āmātisāra, a distinct variety in the *Suśrutasaṃhitā* (U.40.7ab), is incidentally referred to in the *Hārītasaṃhitā* (III.3.10). The type of diarrhoea called pravāhikā is not described in the *Hārītasaṃhitā*, although a quotation from Hārīta in the *Madhukośa* (ad *Mādhavanidāna* 3.21) refers to this disorder.

247 Jvarātisāra is recognized as a distinct disorder in the *Mādhavacikitsā*, *Siddhayoga*, and later works.

248 The four types of grahaṇī agree with those acknowledged by Caraka, Suśruta and Vāgbhaṭa.

249 Probably called thus because it is different from gulma and raktagulma.

250 Malabandha and aṣṭhīlā are either synonymous or designate two disorders; the latter option would imply that the series consists of seven items. Gulma as a complication of grahaṇī is unknown from other medical works.

251 The Cikitsitasthāna has a second chapter on gulma (26).

252 The *Carakasaṃhitā* (Ci.5.8ab) and *Suśrutasaṃhitā* (U.42.5ab) mention the following five seats of gulma: the two lateral parts of the abdomen, the cardiac region, umbilical region, and bladder.

253 The *Carakasaṃhitā* (Ni.3 and Ci.5) and the *Suśrutasaṃhitā* (U.42) acknowledge five types of gulma, caused by vāta, pitta, kapha, saṃnipāta, and blood. The *Hārītasaṃhitā* fails to describe raktagulma as a disease only occurring in women.

254 Cf. Ca.Vi.7. See G.J. Meulenbeld (1974): 622–625.

255 The head louse, *Pediculus humanus capitis*.

256 The body louse, *Pediculus humanus corporis*.

257 The name means droplet and may point to a tick.

258 This may be the bedbug, *Cimex hemipterus*, although that animal may also be listed as yaṣṭikā, on account of its elongated and narrow abdomen. See on matkuṇa: B. Liebich (1927).

259 Not mentioned elsewhere. This may be the crab-louse, *Phthirus pubis*, although this animal has a broad and flat body, which makes it probable that it is called cipiṭa in the *Suśrutasaṃhitā*. Yaṣṭikā may also be the tropical bedbug.

260 Not mentioned elsewhere. Probably a tapeworm (*Taenia*).

261 Probably *Ascaris lumbricoides* (Linnaeus, 1758), because its name shows that it resembles an earthworm (kiñcuka). Compare Suśruta's gaṇḍūpada.

262 Probably *Enterobius vermicularis* (Linnaeus, 1758) = *Oxyuris vermicularis*. Its name indicates that it resembles sprouts (aṅkura) of grain (dhānya).

263 Sūcīmukha may designate *Trichuris trichiura* (Linnaeus, 1771), the whipworm. See G.J. Meulenbeld (1974): 624.

264 The three disorders of the digestive fire (viṣama, tīkṣṇa, manda) are usually attributed to an excess of vāta, pitta and kapha respectively. See Ca.Vi.6.12; Su.Sū.35.24–25; A.h.Śā. 3.73–74ab.

265 The disorder called bhasmaka in later āyurvedic literature is referred to as atyagni in the *Suśrutasaṃhitā* (Sū.35.24).

266 One of these diseases is pittāmla, identical with amlapitta.

267 The works of Caraka, Suśruta and Vāgbhaṭa do not yet regard śūla as a distinct disease, but the *Mādhavanidāna* and later works devote a separate chapter to it. Compare on śūla: Su.U.42.66cd–145; *Mādhavanidāna* 26. The varieties of śūla appearing in a particular part of the body, described in the *Suśrutasaṃhitā*, are absent from the *Hārītasaṃhitā*, nor are they mentioned in the *Mādhavanidāna*.

268 This type is described in the *Mādhavanidāna* (26.15cd–21ab) as pariṇāmaśūla.

269 Compare the annadoṣasamudbhavaśūla of the *Suśrutasaṃhitā* (U.42.142–144).

270 Compare *Mādhavanidāna* 26.5ab and the *Madhukośa* ad *Mādhavanidāna* 26.3–4ab.

271 Caraka and Vāgbhaṭa describe three types caused by one doṣa, one sāṃnipātika type, and one caused by the eating of earth; the last type is not mentioned in the *Suśrutasaṃhitā*. The varieties of pāṇḍuroga known as kāmalā, kumbhakāmalā and halīmaka are not discussed in the *Hārītasaṃhitā*; kāmalā and halīmaka are incidentally referred to in the verses on treatment. See on pāṇḍuroga and its varieties: G.J. Meulenbeld (1974): 296–313 and 626–627.

272 The *Carakasaṃhitā* (Sū.17.63–75) describes eighteen types of kṣaya, namely the ten types which are also found in the *Hārītasaṃhitā*, and eight additional ones: kṣaya of śakṛt (faeces), mūtra (urine), the five malas (excretory products), and ojas. The *Suśrutasaṃhitā* (Sū. 15.7–12) distinguishes kṣaya of the three doṣas, the seven bodily elements, the three malas (faeces, urine, sweat), ārtava, stanya, and garbha. Compare Ṭoḍara II: 2.130–162.

273 These formulae are of a rasāyana type; the cyavanaprāśa is attributed to Kṛṣṇātreya, the agastiharītakīpāka to Agasti.
274 Compare *Mādhavanidāna* 10.5–7 and the corresponding passages from the *Caraka-* and *Suśrutasaṃhitā*.
275 Su.U.41.16–27; compare *Mādhavanidāna* 10.14–31.
276 Cf. Ca.Ni.2.7; Su.U.45.9.
277 The *Suśrutasaṃhitā* (Ni.2.10–15) distinguishes the same types.
278 Compare Su.Ni.2.17 and A.h.Ni.7.56 on polyps and warts. Warts in the anal region (carmakīla; Su.Ni.2.18–20 and A.h. Ni.7.57–58) are not mentioned in the *Hārītasaṃhitā*.
279 The works of Caraka (Ci.18), Suśruta (U.52) and Vāgbhaṭa (A.h.Ni.3) distinguish five types, caused by vāta, pitta, kapha, kṣata, and kṣaya.
280 This distinction is not known from other treatises.
281 The types mentioned in other treatises vary; compare Ca.Ci.20, Su.U.49, A.h.Ni.5.
282 The types vary in other treatises; compare Ca.Ci.22, Su.U.48, A.h.Ni.5.
283 Tāluśoṣa is one of the diseases of the oral cavity (mukharoga) in the *Suśrutasaṃhitā* (Ni. 16.45) and Vāgbhaṭa's works (A.h.U.21.41ab; A.s.U.25.47).
284 The *Carakasaṃhitā* (Sū.24.35–41) describes four types, arising from vāta, pitta, kapha, and saṃnipāta; the *Suśrutasaṃhitā* (U.46.7–8) has six types, caused by vāta, pitta, kapha, blood, alcohol, and poison; Vāgbhaṭa (A.h.Ni.6.30cd–35) distinguishes the same varieties as the *Carakasaṃhitā*.
285 The same disorders, with saṃnyāsa added, are also described in one chapter of the *Mādhavanidāna* (17). Compare Su.Śā.4.56 (bhrama is caused by pitta, vāta and rajas, tandrā by vāta, kapha and tamas, nidrā by kapha and tamas.
286 Cf. Ca.Sū.21.55–57; Su.Śā.4.42.
287 The same varieties are found in the saṃhitās of Caraka and Suśruta; the other disorders and complications of abuse of alcohol, described in the *Caraka-* (Ci.24) and *Suśrutasaṃhitā* (U.47) are not mentioned in the *Hārītasaṃhitā*.
288 Mada belongs to a cluster of disorders, together with mūrchā and saṃnyāsa, in the *Carakasaṃhitā* (Sū.24). Vāgbhaṭa follows Caraka in describing the same cluster (A.h.Ni. 6.24cd–25 = A.s.Ni.6.24), but he joins them, in the same way as the *Hārītasaṃhitā*, to the illnesses resulting from alcoholism. The *Suśrutasaṃhitā* does not describe mada as a separate nosological entity. The term mada is often applied to alcoholic intoxication. Compare also Bhela Ci.8.12cd–16 and Su.U.62.5, where the term has a different meaning.
289 *Gloriosa superba* Linn.; the tubers contain toxic alkaloids, chiefly colchicine (see WIRM IV, 140).
290 Identified as *Cascabela thevetia* (Linn.) Lippold = *Thevetia neriifolia* Juss. ex Steud. and *Nerium indicum* Mill. = *N. odorum* Soland. The first of these two plants abounds in all its parts in a milky juice which is highly poisonous (see R.N. Chopra, R.L. Badhwar and S. Ghosh, 1984: 665–668; A.K. Nadkarni (1954): I, 1218–1219; WIRM X, 225–230). All parts of the second one contain cardiac poisons, which also cause a depression of the nervous sytem (see R.N. Chopra, R.L. Badhwar and S. Ghosh, 1984: 655–658; A.K. Nadkarni (1954): I, 847–849; WIRM VII, 15–17).
291 Usually identified as *Lawsonia inermis* Linn., but this plant does not contain toxic principles.
292 Probably *Cannabis sativa* Linn.
293 *Areca catechu* Linn. See on the chemical composition of arecanuts: WIRM I, rev. ed., 405–406. See on the toxicity of the seeds: A.K. Nadkarni (1954): I, 130–133; S.L. Nayar (1954): 92.
294 Dāha is a complication of madātyaya in the *Suśrutasaṃhitā* (U.47.50 and 54).
295 See Su.U.47.53 and 67–68ab.
296 Most treatises describe four types, caused by vāta, pitta, kapha and saṃnipāta (Ca.Sū.19.4 and Ni.8.3; Su.U.61.10cd–11ab; A.h.U.7.5cd; A.s.U.10.6cd; Bhela Ni.8.1; Kāśyapa Sū. 27.52).
297 Types of unmāda brought about by a combination of two doṣas are not mentioned in other medical works. Insanity caused by poisonous substances is not described in the *Carakasaṃhitā*; the *Suśrutasaṃhitā* (U.62.13cd) and the works ascribed to Vāgbhaṭa (A.h.U.6.17 = A.s.U.9.14) acknowledge it as a separate type.
298 A type of unmāda caused by emotions is described in the *Suśrutasaṃhitā* (U.62.12–13ab) and Vāgbhaṭa's works (A.h.U.6.15–16 = A.s.U.9.12–14).
299 Possession is dealt with in a separate chapter (III.55).
300 The traditional number of eighty is found at 20.15.
301 This list is peculiar to the *Hārītasaṃhitā*. The diseases mentioned form part of diverse groups in the other medical treatises; some belong to the usual groups of vātavyādhi (manyāstambha, hanugraha, jihvāstambha), others to the groups of karṇaroga (karṇaśūla), śiroroga (śaṅkhaśūla = śaṅkhaka, ardhaśīrṣa = ardhāvabhedaka, dinavṛddhisamudbhavaroga = sūryāvarta), nāsāroga (nāsikopadrava), and mukharoga (tāluśūla, galaroga); tamaka is a variety of śvāsa; bhrama and tandrā are described in the chapter on mūrchā (III.14); the presence of asṛggada (literally: blood-disease) in the list is difficult to explain.
302 Pariśvāsa, as distinct from śvāsa, is not known from other treatises.
303 This disease is described in the chapter on mukharoga (III.46.26–28ab).
304 Vomiting caused by vāta.
305 An affection of the voice.
306 This list is, as the preceding one, composite.
307 Cf. Ca.Ci.28.50cd–51ab; Su.Ni.1.50cd–58.
308 Cf. Ca.Si.9.12–20; A.h.Ni.15.17cd–20; A.s.Ni.15.18–22; *Mādhavanidāna* 22.28cd–30; Bhela Ci.26.
309 Apratānaka seizes one half of the body, ākṣepaka the whole body. The *Carakasaṃhitā* (Si. 9.12–20) mentions that some authorities distinguish apatānaka from apatantraka on other grounds. Vāgbhaṭa separates the two disorders in the way referred to in the *Carakasaṃhitā*. Ugrāditya's *Kalyāṇakāraka* characterizes apatānaka differently (8.15).
310 Daṇḍāpatānaka is described in the *Suśrutasaṃhitā* as one of the three varieties of apatānaka, which is a form of ākṣepaka (see Su.Ni.1.52–53ab and the commentaries).
311 The description tallies with ābhyantarāyāma of the *Suśrutasaṃhitā* (Ni.1.54cd–56).
312 The description tallies with bāhyāyāma of the *Suśrutasaṃhitā* (Ni.1.57).
313 This variety is also described in the *Suśrutasaṃhitā* (Ni.1.58).
314 This variety is not known from other treatises.
315 Compare ekāṅgaroga of the *Carakasaṃhitā* (Ci.28.53cd–55) and Vāgbhaṭa's works (A.h. Ni.15.38cd–40ab = A.s.Ni.15.40cd–42ab).
316 Compare pakṣāghāta of the *Suśrutasaṃhitā* (Ni.1.60–61). Pakṣavadha is a synonym of ekāṅgaroga in Vāgbhaṭa's works.
317 Cf. Su.Ni.1.86–87.
318 This list is peculiar to the *Hārītasaṃhitā*.

319 Evidently, the list, peculiar to the *Hārītasaṃhitā* again, is incomplete.
320 These types are absent from the *Carakasaṃhitā* (Ci.28.41–42) and *Suśrutasaṃhitā* (Ni.1. 68–72).
321 The vāta disease called gṛdhrasī is dealt with in a separate chapter (III.22).
322 The descriptions of āmavāta in the *Hārītasaṃhitā* and the *Mādhavanidāna* (25) are independent of each other.
323 The verses on treatment of the *Mādhavacikitsā* differ considerably from those of the *Hārītasaṃhitā*; the latter's prescriptions are chiefly of a pācana type.
324 The *Mādhavanidāna* describes four types, associated respectively with vāta, pitta, kapha, and saṃnipāta.
325 See Ca.Ci.28.56; Su.Ni.1.74; A.h.Ni.15.54.
326 This disease is the same as the vāta disease usually called kroṣṭukaśīrṣa (the reading of the *Hārītasaṃhitā* is probably corrupt); compare Su.Ni.1.76 and A.h.Ni.15.52.
327 Pādaharṣa is usually a member of the group of vāta diseases (see Su.Ni.1.81 and A.h.Ni. 15.55cd–56ab).
328 Compare Ca.Ci.29 and A.h.Ni.16, devoted to vātarakta. The *Suśrutasaṃhitā* (Ni.1.42–44) describes it among the vāta diseases. Caraka, Suśruta and Vāgbhaṭa distinguish doṣic varieties; the *Carakasaṃhitā* has, moreover, two special types, called uttāna and gambhīra.
329 See *Kāśyapasaṃhitā*, Khila 16; *Mādhavanidāna* 51.
330 Compare Ca.Sū.18 and Ci.12 (śvayathu = śopha); Su.Ci.23; A.h.Ni.13.21–42.
331 Caraka (Ni.3 and Ci.5) and Vāgbhaṭa (A.h.Ni.5.32) distinguish types caused by one doṣa, two doṣas, and all three doṣas. Types caused by two doṣas are not referred to in the *Suśrutasaṃhitā* (U.42). Vāgbhaṭa mentions explicitly three types arising from two doṣas. The description of only one dvandvaja type (by pitta and kapha in this case) is very unusual, but probably three dvandvaja types are acknowledged in the *Hārītasaṃhitā*, since a second one (by vāta and kapha) is mentioned in the verses on treatment (26.53–55).
332 See Ca.Ci.13; Su.Ni.7 and Ci.14; A.h.Ni.12 and Ci.15.
333 Cf. Ca.Ci.13.189–90; Su.Ci.14.18; A.h.Ci.15.113–117.
334 Cf. Ca.Ni.4; Su.Ni.6; A.h.Ni.10.
335 Khaṭikāmeha is described in Ṭoḍara's *Āyurvedasaukhya* (VI: 9.22).
336 Pūyameha is described in Ṭoḍara's *Āyurvedasaukhya* (VI: 9.23). The *Amṛtasāgara* mentions it as one of the six types of prameha distinguished by Ātreya (III.26). The *Bhaiṣajyaratnāvalī* (89) regards pūyameha as a synonym of aupasargikameha (gonorrhoea).
337 The *Amṛtasāgara* (III.26) mentions takrameha as one of the six types of prameha distinguished by Ātreya.
338 The *Amṛtasāgara* (III.26) mentions atimūtraprameha as one of the six types of prameha distinguished by Ātreya.
339 Compare on the pramehapiḍakās: Ca.Sū.17.83–89; Su.Ni.6.14–19; A.h.Ni.10.25–36.
340 Unknown from other treatises.
341 The *Hārītasaṃhitā* does not distinguish between mūtrāghāta and mūtrakṛcchra (see on the difference between these two disorders: Cakrapāṇidatta ad Ca.Ci.26.43cd–44; Śrīkaṇṭhadatta ad *Mādhavanidāna* 31.1; Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.57cd–59a; Ḍalhaṇa, ad Su.U.59.3, regards them as identical) and does not describe the varieties. See on mūtrāghāta: Ca.Si.9.25–49ab; Su.U.58; A.h.Ni.9. See on mūtrakṛcchra: Ca.Ci.26.32–44; Su.U.59; A.h.Ni.9.
342 See on aśmarī: Ca.Ci.26.36; Su.Ni.3; A.h.Ni.9.9–18c.

343 See on śarkarā: Ca.Ci.26.39–41; Su.Ni.3; A.h.Ni.9.18d–19.
344 A ghṛtādhyāya is absent from the Sūtrasthāna.
345 More types are described in other treatises; see Ca.Ci.12.94–95 (bradhna, identical with vṛddhi according to Cakrapāṇidatta); Su.Ni.12.1–6; A.h.Ni.11.21cd–31.
346 This series of eight types is said to consist of seven members (33.2). Caraka, Suśruta and Vāgbhaṭa do not recognize a type due to blood; instead, Suśruta (Ni.10.7) and Vāgbhaṭa (A.h.Ni.13.65cd–66) describe a traumatic (kṣataja) type, connected with pitta and blood.
347 Caraka (Ci.21.35–39) and Vāgbhaṭa (Ni.13.50–64) describe types called agnivisarpa (by vāta and pitta), granthivisarpa (by vāta and kapha) and kardamavisarpa (by pitta and kapha). Hārīta's ājñeya may be a wrong reading for āgneya.
348 The *Hārītasaṃhitā* is unique in devoting a separate chapter to infectious diseases. The term upasarga and related terms (upasarjanatva, upasṛṣṭa) are employed with regard to infectious diseases in the *Suśrutasaṃhitā* (Sū.24.7; see the commentaries of Cakrapāṇidatta and Ḍalhaṇa) and *Aṣṭāṅgasaṃgraha* (Sū.3.112; see Indu's commentary); equivalent terms are māraka (Indu ad A.s.Sū.3.112), mārī (Ḍalhaṇa ad Su.Ci.24.91), mahāmārī (J. Filliozat, 1937: 109–110), and janamāra (Bhela Sū.13.8 and 9). Aupasargika (infectious) diseases are mentioned in the *Suśrutasaṃhitā* (Ni.5.34); an infectious form of prameha, aupasargikameha (gonorrhoea) is described in āyurvedic treatises of a late date (*Āyurvedavijñāna, Āyurvijñānaratnākara, Bhaiṣajyaratnāvalī, Siddhabheṣajamaṇimālā*, etc).
349 Compare on vraṇa: Ca.Ci.25; Su.Sū.21; A.h.U.25. The classifications of the *Suśrutasaṃhitā* and *Aṣṭāṅgahṛdayasaṃhitā* are much more elaborate.
350 See on nāḍīvraṇa: Ca.Ci.25.56; Su.Ni.10.9–14.
351 Compare on ślīpada: Ca.Ci.12.98; Su.Ni.10.9–14.
352 A similar type is mentioned in the *Suśrutasaṃhitā* (Ni.12.12).
353 Arbuda is larger than the similar swelling called granthi (A.h.U.29.14d).
354 Suśruta (Ni.11.13–21) and Vāgbhaṭa (U.29.14d–18ab) describe more varieties. See P. Tivārī (1990): 406, 407, 416.
355 This is the only example in āyurvedic literature of a chapter dealing with this combination of diseases.
356 See on gaṇḍamālā: Ca.Ci.12.79; Su.Ni.11.12; A.h.U.29.23–25; A.s.U.34.24–26. Bhoja distinguished four doṣic varieties of apacī, a disease he regarded as closely related to gaṇḍamālā (see the commentaries of Gayadāsa and Ḍalhaṇa ad Su.Ni.11.10–12). Gaṇḍamālā is related to galagaṇḍa in the *Carakasaṃhitā* (Ci.12.79). Neither apacī nor galagaṇḍa are mentioned in the *Hārītasaṃhitā*.
357 The usual meaning of lūtā is spider. Eight kinds of poisonous spiders are mentioned in the *Suśrutasaṃhitā* (Ka.8.94–95); the disorders caused by their bites disagree with the lūtāvraṇas of the *Hārītasaṃhitā*. Compare Ḍalhaṇa ad Ka.8.90–93. Ulcers or sores called lūtā(vraṇa), related to those of the *Hārītasaṃhitā*, are mentioned in a number of texts, such as, for example, the *Basavarājīya*, Dāmodara's *Ārogyacintāmaṇi*, Harṣakīrti's *Yogacintāmaṇi*, Kālidāsa's *Vaidyamanoramā*, Māhuka's *Haramekhalā*, the *Rājanighaṇṭu*, and Śrīkaṇṭhapaṇḍita's *Hitopadeśa*. A plague caused by the lūtā disease, described as contagious and fatal, and distressing those living in the country of king Bhīmasena, is mentioned in Kalhaṇa's *Rājataraṅgiṇī* (4.524–528), a work referring to this disease at other places too (6. 185–187; 7.178; 8.1604–1605). Lūtā is referred to in the description of Citragupta's palace in the Pretakalpa of the *Garuḍapurāṇa* (14.13) (see E. Abegg, 1956: 189). It is also known as a disorder in the *Vārasaptadoṣa*, a text forming part of the *Ḍākinīkalpa* (see A. Hermann-Pfandt, 1997: 68–69).

358 The types of kuṣṭha are usually divided into a mahā- and kṣudrakuṣṭha group, or a curable and an incurable group. See, for example, Ca.Ci.7.13–26; Su.Ni.5.5; Bhela Ci.6; Kāśyapa, kuṣṭhacikitsita.
359 Also called kapālyaka (39.7).
360 Also called gajacarman (39.8).
361 Also called vipādikā (39.10).
362 Also called vicarcikā (39.30).
363 See Ca.Ci.7.21.
364 See Ca.Ci.7.22ab.
365 See Ca.Ci.7.17.
366 See Ca.Ci.7.26ab.
367 See Ca.Ci.7.23ab.
368 The pāṇḍuracchavi form of kuṣṭha, mentioned in the verses on treatment (39.50), may be an equivalent of śvitra (compare Ca.Ci.7.173–176).
369 The same types, the vātarakta type excepted, are described by Caraka (Sū.17.15–29), Suśruta (U.25.5–11ab; a kṣayaja type is added), and Vāgbhaṭa (U.23).
370 Identical with ardhāvabhedaka (Ca.Si.9.74–78; Su.U.25.15–16; A.h.U.23.7cd–8).
371 Identical with sūryāvarta (Ca.Si.9.79–83; Su.U.25.11cd–13ab; A.h.U.23.18–20a).
372 See Ca.Si.9.84–86a; Su.U.25.13cd–15ab.
373 See Ca.Si.9.70cd–73; Su.U.25.16cd–18; A.h.U.23.16–17.
374 See A.h.U.23.21.
375 Cf. Ca.Ci.26.104–117; Su.U.24.1–17; A.h.U.19.
376 The synonym khallāṭaka is found at III.43.13; other synonyms are khālitya (Su.Ni.13.33–34) and khalati (Ca.Ci.26.132–133). Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.142) quotes Kārttika as an authority who distinguishes between khālitya and indralupta.
377 These varieties are not described by Caraka and Suśruta.
378 Cf. Ca.Ci.26.127–128; Su.U.20; A.h.U.17. Specific forms of karṇaroga are not described in the *Hārītasaṃhitā*. A particular number of ear diseases is not referred to.
379 Compare Ca.Ci.26.129–130: caused by vāta, pitta, kapha, and saṃnipāta; Su.U.1.28: caused by vāta, pitta, kapha, blood, and saṃnipāta.
380 Timira, paṭala, kāca and nīlikā are varieties of cataract and related disorders (see Su.U.7.11–18ab).
381 The *Suśrutasaṃhitā* (U.7.18cd–24) distinguishes the same varieties of cataract (liṅganāśa).
382 More varieties are described by Suśruta (Ni.16.4–12) and Vāgbhaṭa (U.21.3cd–9).
383 Compare the more numerous diseases of the teeth described by Suśruta (Ni.16.13–35) and Vāgbhaṭa (A.h.U.21.11cd–31ab).
384 Cf. Su.Ni.16.36–39 and 52; A.h.U.21.31cd–35.
385 The diseases of the palate (tālu) are not mentioned as a separate group; compare Su.Ni.16.40–45; A.h.U.21.36–41ab. The same applies to the diseases of the throat (kaṇṭha; gala); compare Su.Ni.16.46–63; A.h.U.21.41cd–57. The granthi in the throat may be the disease commonly called rohiṇī (see Ca.Sū.18.34–36; Su.Ni.16.47–50; A.h.U.21.41cd–45ab).
386 See on galaśuṇḍikā: Ca.Sū.18.20; Su.Ni.16.41; A.h.U.21.37–38ab.
387 Cf. Ca.Śā.2.18–21 and 4.31, Ci.2, Ci.30.129–203; Su.Śā.2.3–4 and 38–42, Ci.26; A.h.Śā.1.10–11, U.40.
388 See on gynaecology and obstetrics in the *Hārītasaṃhitā*: P.V. Tewari (1989), (1990), (1992): 436–437.

389 See P. Tivārī (1990): 293, 294, 295.
390 A kākavandhyā is a woman who becomes infertile after giving birth to one child (see, e.g., *Basavarājīya* 238; Bower MS III.47; Harṣakīrti's *Yogacintāmaṇi* 327; Kalyāṇa's *Bālatantra* 1.5 and 3.29); an anapatyā is a completely infertile woman, a garbhasrāvī one liable to abortions, and a mṛtavatsā one who gives birth to dead children.
391 See P. Tivārī (1990): 146, 147–150.
392 Cf. Su.Śā.10.3–5. See P. Tivārī (1989): 221, 223, 225, 226, 228, 229, 238.
393 Cf. Ca.Śā.4.15–17.
394 Cf. *Mādhavanidāna* 65.
395 Cf. Ca.Śā.8.26; Su.Ni.8 and Śā.10.57; A.h.Śā.2. The types described by Caraka, Suśruta and Vāgbhaṭa are absent from the *Hārītasaṃhitā*.
396 Cf. Ca.Śā.8.30; Su.Ni.8.12–13; A.h.Śā.22cd–24ab.
397 See P. Tivārī (1989): 543–544, 548–549, 556.
398 See P. Tivārī (1989): 250.
399 See P. Tivārī (1989): 537.
400 See P. Tivārī (1989): 580–581.
401 Cf. Ca.Śā.8.
402 Cf. Ca.Śā.8.
403 Piercing of the earlobes.
404 The putting on of clothes.
405 The nāmakarman should take place on the twelfth day after birth.
406 Cf. Ca.Ci.30.236–250; Su.Ni.10.23cd–24; A.h.U.2.2cd–4; *Mādhavanidāna* 67. See A. Kumar (1994): 194; P. Tivārī (1989): 709–722.
407 See on (ut)phullikā: *Lakṣmīmodataraṅgiṇī* 104; *Nighaṇṭuratnākara* II, 863–864; Raghunāthapaṇḍita's *Cikitsāmañjarī* 6.80 and 84; *Siddhabheṣajamaṇimālā* 4.1137, 1140, 1143. Utphullikā may be the same disease as tuṇḍi (Su.Śā.10.43cd; A.s.U.2.135ab). Compare on utphullikā: A. Kumar (1994): 232.
408 See on this part of the chapter: J. Filliozat (1937): 65–66.
409 Ḍākinīs are mentioned, for example, in the *Arkaprakāśa* (6.65), *Gadanigraha* (kāya 1.617) and Kālidāsa's *Vaidyamanoramā* (14.25; 19.31). These female beings, known as attendants of Kālī in Hindu texts, are fairly ubiquitous in Buddhist Tantric literature. See on them: P.C. Bagchi (1931); J.N. Banerjea (1966): 128–129; Dowson; G.-W. Essen and T.T. Thingo (1989): Tafelband 174–179; A. Getty (1928): 119; A.K. Gordon (1967): 80–82; A. Grünwedel (1970): 153–158; A. Hermann-Pfandt (1992), (1996), (1997); D. Heilijgers-Seelen (1994; see index); M.M. Kalff (1978); N. Katz (1977); H.W. Schumann (1986): 173–185; D.L. Snellgrove (1957): 175, 203–204, 233–234, (1959): 135; M. and J. Stutley (1977); M.-Th. de Mallmann (1975): 148–149; L.A. Waddell (1958): 366; J.D. Willis (1987).
410 Compare Rāvaṇa's *Kumāratantra*.
411 Insanity (unmāda) and epilepsy (apasmāra), usually regarded as belonging to the branch of āyurveda called bhūtavidyā, are described in separate chapters (III.18 and 19).
412 Some authorities are said to distinguish twenty-one grahas (55.2).
413 Cf. Ca.Ci.23.11–13; Su.Ka.2.5; A.h.U.35.4; A.s.U.40.7.
414 Cf. Ca.Ci.23.9–10 and 123–136; Su.Ka.2–8; A.h.U.35–38; A.s.U.40–48. Darvīkara, maṇḍalin and rājīmant are names of snakes; guṇḍasa may be the snake also called gonasa (Ca.Ci.23.136); the animals called goraka and khaṇḍabinduka are otherwise unknown.

415 Compare the six types of wounds (vraṇa) of the *Suśrutasaṃhitā* (Ci.2.9cd–10ab).
416 Absent from the *Suśrutasaṃhitā*.
417 Absent from the *Suśrutasaṃhitā*.
418 Mentioned in the *Suśrutasaṃhitā* (Sū.7.11).
419 Absent from the *Suśrutasaṃhitā*.
420 Absent from the *Suśrutasaṃhitā*.
421 Absent from the *Suśrutasaṃhitā*.
422 Absent from the *Suśrutasaṃhitā*.
423 Absent from the *Suśrutasaṃhitā*.
424 Absent from the *Suśrutasaṃhitā*.
425 Absent from the *Suśrutasaṃhitā*.
426 Absent from the *Suśrutasaṃhitā*.
427 Absent from the *Suśrutasaṃhitā*.
428 Mentioned in the *Suśrutasaṃhitā* (Sū.8.4 and 5).
429 Compare Suśruta's kaṅkamukha.
430 Mentioned in the *Suśrutasaṃhitā* (Sū.8.4 and 5).
431 Absent from the *Suśrutasaṃhitā*.
432 Compare Suśruta's śalākā.
433 Mentioned in the *Suśrutasaṃhitā* (Sū.8.4 and 11).
434 Absent from the *Suśrutasaṃhitā*.
435 Absent from the *Suśrutasaṃhitā*.
436 Absent from the *Suśrutasaṃhitā*. Compare on these instruments: G. Mukhopādhyāya (1913/14): 95–96. See also R.F.G. Müller (1943–52: 251), who omits prabandha and adds nāḍī.
437 The two missing items from the list of śastras are the kuśapattra and kuṅkumapattra (57.22). Compare on the yantras and śastras: Su.Sū.7–8 and A.h.Sū.25–26.
438 Cf. Su.Sū.12.16; A.h.Sū.30.46cd–49ab and 52cd.
439 Cf. Ca.Ka.12.87–97; Su.Ci.31.7; Śārṅgadhara I.1.14cd–44ab. See on Indian weights and measures also: H.T. Colebrooke (1808); T.A. Gopinatha Rao (1920–1921). The first system of the *Hārītasaṃhitā* (1.1–2) begins with the aṇu, which is a quarter of a sarṣapa; it mentions the valla: 4 māṣa = 1 valla, 4 valla = 1 karṣa. The second system begins with the pala: 768 yava = 1 pala.
440 Cf. Ca.Ka.12.102–103; Su.Ci.31.11; A.h.Ka.6.19cd–20ab.
441 Different kinds of clysters are not distinguished.
442 This may be the same as nāḍīsveda, mentioned at III.2.143 (compare Ca.Sū.14.43).
443 This may be the same as kumbhīsveda, mentioned at III.2.143 (compare Ca.Sū.14.56–58), or the ghaṭīsveda of III.2.145.
444 This may be the same as pariṣeka and avagāha, mentioned at III.2.143 (compare Ca.Sū.14.44–45).
445 Mentioned at III.2.145.
446 Cf. Su.Sū.14.24–45; A.h.Sū.26 and 27.
447 Compare Su.Sū.13 and *Hastyāyurveda* IV.34. The *Suśrutasaṃhitā* and *Hastyāyurveda* describe six poisonous and six non-poisonous leeches. The indrāyudhā and kṛṣṇā (probably corresponding to Hārīta's kālikā type) form part of Suśruta's poisonous group.
448 The same seven varieties are described in the *Bhāvaprakāśanighaṇṭu* (harītakyādi 8–18), Bower MS (II.923–925: trivṛtā takes the place of cetakī), *Madanapālanighaṇṭu* (1.9–15), and *Rājanighaṇṭu* (11.311–317). The details mentioned do not completely agree and often differ from text to text. The description of the varieties of harītakī in the *Hārītasaṃhitā*, much longer than the one found in the Bower MS, is the earliest detailed exposition on this subject in āyurvedic literature.
A harītakīkalpa forms also part of the *Aśvinīsaṃhitā* and the *Nāvanītaka* of the Bower MS, but is absent from the *Bhelasaṃhitā*, *Carakasaṃhitā* and *Kāśyapasaṃhitā*. Vāgbhaṭa's works contain a short harītakīkalpa (A.h.Ka.2.58–61ab; A.s.Ka.2.75–79).

449 A separate chapter on the uses of triphalā does not form part of the other saṃhitās.
450 The same varieties are mentioned in the *Bhāvaprakāśanighaṇṭu* (harītakyādi 13), but their characteristics are reversed there.
451 Compare the laśunakalpas of the Bower MS, the *Kāśyapasaṃhitā* (Ka.5) and Vāgbhaṭa's works (A.h.U.39.111–129; A.s.U.49.161–213).
452 A guggulukalpa forms part of the *Aṣṭāṅgasaṃgraha* (U.49.257–280).
453 This is the only passage of the *Hārītasaṃhitā* where the later, especially in Tantric texts prevalent, series of ten kinds of vāta in the human body is referred to.
454 This series is not known from other sources.
455 Compare the stages described in a previous chapter (I.5.1–14).
456 See P. Tivārī (1989): 57.
457 See P. Tivārī (1989): 106–107.
458 Cf. Ca.Śā.4.9–25; Su.Śā.3.18–30; A.h.Śā.1.49cd–73. See P. Tivārī (1989): 148, 149, 152, 153, 154, 157.
459 See P. Tivārī (1989): 168.
460 See P. Tivārī (1989): 108, 112–116, 163, 164.
461 See A. Raison (1974): Intr. VIII.
462 P. Cordier (1901c): 180. A. Raison (1974): Intr. VIII. The pariśiṣṭādhyāya was translated into French by A. Raison (1974: Intr. VIII–IX).
463 A *Mādhyāhnikasaṃhitā* is otherwise unknown in medical literature.
464 Made with the ashes of *Amorphophallus paeoniifolius* (Dennst.) Nicolson = *A. campanulatus* Blume ex Decne. (see A. Raison, 1974: 282, who regards ālūṣaka as a synonym of ālū).
465 Rendered as kumbheran and khair (*Areca catechu* Willd.) in the Hindī translation.
466 Not identified in the Hindī translation.
467 An unidentified vegetable.
468 *Asparagus racemosus* Willd. (= śatāvarī: Hindī translation) (see M. Abdul Kareem, 1997, Nr. 185; A. Raison, 1974: 293).
469 This cannot be the same as bhīru, which is also present in the prescription; the Hindī translation regards it as a variety (bhed) of śatāvarī. Bhīruka is a variety of sugarcane in the *Suśrutasaṃhitā*.
470 Regarded as identical with bhīru in the Hindī translation.
471 Rendered as baṛī semphalī in the Hindī translation. Chopra's Glossary records baṛā sem as the Hindī name of *Canavalia ensiformis* (Linn.) DC. See on the nomenclature of this plant and its varieties: S.S.R. Bennet (1987). Compare M. Abdul Kareem (1997), Nr. 310: *Canavalia gladiata* (Jacq.) DC. = *C. ensiformis* sensu Baker is called sthūlaśimbī in Sanskrit.
472 An unidentified vegetable.
473 This may be the same as padmacāriṇī.

474 Rendered as cavya (*Piper chaba* Hunter) in the Hindī translation.
475 The same as indravāruṇī according to P.V. Sharma (1997). Identified as *Mukia maderaspatana* (Linn.) Roem. = *Cucumis maderaspatanus* Linn. by A. Raison (1974: 307).
476 Rendered as dākh (*Vitis vinifera* Linn.) in the Hindī translation.
477 Rendered as sīsamvṛkṣa (*Dalbergia sissoo* Roxb.) in the Hindī translation.
478 The same as hastikarṇapalāśa (P.V. Sharma, 1997), but it is a bulbous or tuberous plant in this chapter.
479 Interpreted as indrāyaṇ (= Sanskrit indravāruṇī) in the Hindī translation, but as a tulasī with small leaves by A. Raison (1974: 312).
480 Rendered as kaith in the Hindī translation. This may be *Pandanus fascicularis* Lam. = *P. odoratissimus* Linn.f. (see on the nomenclature: S.S.R. Bennet, 1987) (A. Raison, 1974: 314–315).
481 A small type of grain, identified as *Cajanus cajan* (Linn.) Millsp. = *C. indicus* Spreng. by A. Raison (1974: 316).
482 *Hygrophila auriculata* (Schum.) Heine = *H. spinosa* T. Anders. (usually called kokilākṣa) according to A. Raison (1974: 317). See on the nomenclature: S.S.R. Bennet (1987); compare M. Abdul Kareem (1997), Nr. 888.
483 The same as guḍūcī (see M. Abdul Kareem, 1997, Nr. 1620).
484 *Catunaregam spinosa* (Thunb.) Tirvengadum = *Randia dumetorum* (Retz.) Poir. (usually called madana) (M. Abdul Kareem, 1997, Nr. 357; A. Raison, 1974: 317).
485 P.V. Sharma (1997) identifies kaṭāha as *Sterculia villosa* Roxb.
486 Regarded as tālmakhānā (= Sanskrit kokilākṣa = kaṇṭaka) in the Hindī translation.
487 Regarded as kaṅkola (*Piper cubeba* Linn.f.) in the Hindī translation.
488 Pistā, i.e., the nut of *Pistacia vera* Linn., according to the Hindī translation.
489 Identified as *Caesalpinia bonduc* (Linn.) Roxb. and *Thespesia populnea* Soland. ex Correa (see M. Abdul Kareem, 1997, Nrs. 281 and 1615).
490 Rendered as kohalā in the Hindī translation.
491 Rendered as rānīmethī in the Hindī translation, which probably means that it is a kind of methikā.
492 The same as guḍūcī (P.V. Sharma, 1997).
493 The same as mācīka (P.V. Sharma (1997). Makoh, i.e., *Solanum nigrum* Linn., according to the Hindī translation.
494 A type of tāla (P.V. Sharma, 1997).
495 A large kind of *Dolichos* according to A. Raison (1974: 329).
496 Rendered as bakāyan (P.V. Sharma, 1997: a kind of nimba) in the Hindī translation.
497 Rendered as mogrī (i.e., a species of *Jasminum*) in the Hindī translation.
498 *Trigonella foenum-graecum* Linn. (see M. Abdul Kareem, 1997, Nr. 1651).
499 *Cannabis sativa* Linn. according to the Hindī translation.
500 Identified as *Casearia zeylanica* (Gaertn.) Thw. = *C. esculenta* Roxb. (see on the nomenclature: S.S.R. Bennet, 1987) and *Murraya paniculata* (Linn.) Jack = *M. exotica* Linn. (see M. Abdul Kareem, 1997, Nrs. 342 and 1141).
501 The same as tāmbūla (P.V. Sharma, 1997).
502 This may be the same as nartaka, identified as *Eleusine coracana* Gaertn. and *Lobelia nicotianaefolia* Roth ex R. et S. (see M. Abdul Kareem, 1997, Nrs. 667 and 1033).
503 Interpreted as ṭeśū in the Hindī translation.
504 Interpreted as jamālgoṭā (*Croton tiglium* Linn.) in the Hindī translation.

505 Identified as *Aristolochia indica* Linn. (see M. Abdul Kareem, 1997, Nr. 161) and *Celosia argentea* Linn. forma *cristata* (Linn.) Schinz = *C. cristata* Linn. (see on the nomenclature: S.S.R. Bennet, 1987) (P.V. Sharma, 1997).
506 The same as indrayava (III.2.66) or devadāru (III.28.20) according to the Hindī translation.
507 The same as śaṇapuṣpī, i.e., *Crotalaria retusa* Linn. (M. Abdul Kareem, 1997, Nr. 511; P.V. Sharma, 1997).
508 A vegetable poison, having the same colour as ginger.
509 The same as śārṅgavairika.
510 A vegetable poison of a yellow colour.
511 The same as vāsā (P.V. Sharma, 1997).
512 Identified as *Anethum graveolens* Linn. = *A. sowa* Kurz, *Cinnamomum camphora* (Linn.) Presl, *Foeniculum vulgare* Mill. = *F. capillaceum* Gilib., and some species of *Parmelia* (see M. Abdul Kareem, 1997, Nrs. 133, 403, 771, 1235, 1236).
513 Rendered as saphed sāṃṭhī in the Hindī translation, which means that it is regarded as sitāvarṣābhū = śvetapunarnavā, identified as *Trianthema portulacastrum* Linn. = *T. monogyna* Linn. (see M. Abdul Kareem, 1997, Nr. 1635; WIRM X, 281).
514 Rendered as dālcīnī in the Hindī translation, i.e., the same as Sanskrit tvac, identified as *Cinnamomum verum* Presl (see M. Abdul Kareem, 1997, Nr. 409; WIRM III, rev. ed., 582).
515 Rendered as sālvan in the Hindī translation, i.e., *Desmodium gangeticum* (Linn.) DC. (see WIRM III, 41; see on the nomenclature: S.S.R. Bennet, 1987; compare M. Abdul Kareem, 1997, Nr. 595). Suparṇikā is also identified as *Wattakaka volubilis* (Linn.f.) Stapf and *Psoralea corylifolia* Linn. (see M. Abdul Kareem, 1997, Nrs. 641 and 1360).
516 Regarded as sūryamukhī, i.e., *Helianthus annuus* Linn. (see M. Abdul Kareem, 1997, Nr. 854), in the Hindī translation.
517 A tuberous plant, regarded as ratālū (= Sanskrit raktālu) in the Hindī translation. Raktālu is identified as *Dioscorea alata* Linn., *D. bulbifera* Linn., and *Ipomoea batatas* (Linn.) Lam. (see M. Abdul Kareem, 1997, Nrs. 611, 613, 916).
518 Regarded as the grass called rohiṣa in the Hindī translation. Rohiṣa is usually identified as one or more species of *Cymbopogon* (see M. Abdul Kareem, 1997, Nrs. 547, 550, 551).
519 The same as bimbī, *Coccinia grandis* (Linn.) Voigt = *C. indica* Wight et Arn. = *Cephalandra indica* (Wight et Arn.) Naud. (see on the nomenclature: S.S.R. Bennet, 1987) (M. Abdul Kareem, 1997, Nr. 450; P.V. Sharma, 1997).
520 The fruit of bimbī (P.V. Sharma, 1997).
521 Rendered as amlī, i.e., *Tamarindus indica* Linn., in the Hindī translation.
522 Not identified in the Hindī translation.
523 Unidentified.
524 *Phoenix sylvestris* Roxb. (see M. Abdul Kareem, 1997, Nr. 1267).
525 Rendered as śālvaṇ in the Hindī translation. See suparṇikā.
526 Identified as *Moringa oleifera* Lam. = *M. pterygosperma* Gaertn. (see M. Abdul Kareem, 1997, Nr. 1134).
527 Rendered as gorakhmuṇḍī, *Sphaeranthus indicus* Linn., in the Hindī translation.
528 Rendered as vidhāyarā in the Hindī translation. Identified as *Baliospermum montanum* (Willd.) Muell.- Arg. (= dantī) = *B. axillare* Blume = *Croton polyandrus* Roxb. (absent from WIRM; see Hooker V, 461–462) by A. Raison (1974: 383).
529 Identified as *Zea mays* Linn. by A. Raison (1974: 386).

530 HIM III, 551 and 810. P.V. Sharma (1975a).
531 *Hārītasaṃhitā* I.3.3 = *Siddhasāra* 1.33 (see R.E. Emmerick, 1977a: 213).
532 Hārīta's chapter on amlapitta is related to that of the *Mādhavanidāna* on the same subject.
533 See on the earliest occurrences of Cannabis: G.J. Meulenbeld (1989).
534 The *Hārītasaṃhitā* and Vṛnda's *Siddhayoga* are the earliest works prescribing kañcaṭa (compare G.J. Meulenbeld, 1985a).
535 Māḍa is described in the *Dhanvantarīyanighaṇṭu* (5.70–71).
536 Murāmāṃsī is mentioned in Ṭoḍara's *Āyurvedasaukhya* (IV.8.137). It may be the same as the ākāśamāṃsī of the *Dhanvantarīyanighaṇṭu* (3.95–96) and the murāhvaya of Tīsaṭa's *Cikitsākalikā* (see the commentary ad 375). Compare on these names K.V. Billore and M.R. Uniyal (1974).
537 Rudrajaṭā is prescribed in the *Cakradatta* (mūtrāghāta 12; vṛddhi 20).
538 The earliest occurences of tulasī are found in the *Aṣṭāṅgasaṃgraha* (U.6.51) and *Siddhasāranighaṇṭu* (105).
539 Yugandhara is rarely mentioned in āyurvedic literature; see, e.g., *Yogaratnākara* 21.
540 See AVI 136–137 and P.V. Sharma (1975a): 6.
541 The author of the printed *Hārītasaṃhitā* is often regarded as posterior to Vāgbhaṭa (HIM III, 551 and 810; Sūramcandra I, 226–227; Vṛddhatrayī 148–149) or at least later than Caraka (V. Śukla I, 69–70); P. Cordier (1901a: 83; 1901c: 180) placed him between Caraka and the author of the *Mādhavanidāna*; P.V. Sharma (AVI 135–137; 1975: 6–7) assigns his treatise to about the twelfth century; some scholars restrict themselves to the remark that the work is rather late (J. Filliozat in L. Renou and J. Filliozat, 1953: 151; A. Raison, 1974: Intr. VIII); J. Jolly (1901: 9; C.G. Kashikar 11) was non-committal. The only one convinced of the antiquity of the *Hārītasaṃhitā* was Goldstücker (see J. Jolly, 1901: 9; C.G. Kashikar 11).

Chapter 5
Mādhava

1 CC I, 449 and 527; II, 124 and 221; III, 112.
2 Compare G.J. Meulenbeld (1974), (1979), (1992). See also: Momin Ali (1992); J.K.J.P. Subhaktha (1992).
3 Editions:
- a Prabhākara Press, Benares 1860 [IO.San.H.12(b)].
- *b Calcutta 1860 (see Th. Aufrecht, 1869: 25).
- c ed., with Madhukośa, by Annadā Prasād and several others under the direction of Gaṅgāprasād Kavirāj, Caitanyacandrodaya Press, Calcutta 1865 (E. Haas, 1876: 75) [IO.12.F.40].
- d Mahammaḍī Press, Agra 1867 [IO.207].
- e by Paṇḍita Khannārāma, under the title of Mādhavī-nidhāna, Mitravilāsa Press, Lahore 1871 [IO.403].
- f together with the Madhukośa and a Bengali transl., by Candranātha Sena Gupta, Candrodaya Press, Phulakoṭa 1871 [IO.1003].
- g together with the Madhukośa, General Press, Calcutta 1875 [IO.12.G.31].
- h together with the Madhukośa, by Jibananda Vidyasagara, Bedon Press, Calcutta 1876 [IO.10.C.22]; *2nd ed., Calcutta 1893.
- i with a Marāṭhī transl. by Kṛṣṇaśāstri Bhāṭavadekara, 3rd ed., Jñāna-darpaṇa Press, Bombay 1876 [IO.9.F.13].
- j with a Bengali transl., by Keśavacandra Rāya, Kavitāratnākara Press, Calcutta 1877 [IO.8.H.24], 1878 [IO.26.I.10], 4th ed., 1882 [IO.8.H.3].
- k Lawrance Gazette, Meerut 1879 [IO.1600].
- l Nidāna, a Sanskrit system of pathology, transl. into Bengali by Udoy Chand Dutt, 2nd ed., revised, and with a Sanskrit text added, Ayurveda Press, Calcutta 1880 [IO.1718].
- m with Bengali transl. and a Sanskrit commentary, Nidānārthaprakāśikā, by Candrakumāra Dāsa, General Press, Calcutta 1882 [IO.1.H.26].
- *n with Hindī commentary, by Raghunātha Prasāda Sītārāma, Gaṇpat Kṛṣṇājī's Press, Bombay 1884.
- o with Bengali transl. by Kṛṣṇadāsa Vasu Mallika, under the title of Nidānārthacandrikā, Caitanyacandrodaya Press, Calcutta 1885 [IO.1597], New Victoria Press, Calcutta 1898 [IO.1392], 6th ed., United Press, Calcutta 1913 [IO.25.D.30]; E. Haas (1876: 68) mentions an ed. publ. in Calcutta in 1864.
- p Sinhalese transl. by Paṇḍit Batuvantudave (together with the Sanskrit text), 3rd ed., part 1, Colombo 1893 [BL.14043.d.46].
- q together with the Madhukośa and a Bengali transl., by Devendranāthasena Gupta and Upendranāthasena Gupta, Dhanvantari Press, Calcutta 1894 [IO.12.E.21], 5th ed., 1912 [IO.26.C.30], ed. 1919 [IO.San.C.334].
- r together with the Madhukośa, by Śāradācaraṇa Sena Kaviratna, Banarji Press, Calcutta 1900/01 [BL.14043.c.44; IO.18.D.31].
- s ed. by Maheśadattasukul, Lakhnaū 1903.

t with Bengali transl. by Kaṇīndralāla Ghoṣa, Hari Press, Calcutta 1904 [IO.21.F.8].
u with Marāṭhī commentary by Gaṇeśakṛṣṇa Garde, under the title of Sārtha Mādhavanidāna, 1st ed., Jagaddhitecchu Press, Poona 1904 [IO.20.I.12], 2nd ed., Hanumān Press, Poona 1957.
v with Telugu paraphrase by Nōri Guruliṅga Śāstrī, Gīrvāṇa-bhāṣā-ratnākara Press, Madras 1908 [BL.14043.ccc.3; IO.12.E.19].
w with Telugu transl. by Paṭṭisapu Veṅkaṭeśvara, ed. by Viñjamūru Vīrarāghavācārya, Ānanda Press, Madras 1909 [BL.14043.ccc.4; IO.25.D.46].
x Aruṇodaya Press, Cuttack 1909 [IO.San.B.507(m)].
y with a Telugu commentary, called Nidanadipika, by Pandit D. Gopalacharlu, Āyurvedāśrama-granthamālā No. 1, Ayurvedic Printing Works, Madras 1911 [BL.14044.c.1; IO.26.F.8], *ed. 1929.
z together with the Madhukośa, by Vaidya Jādowjī Tricumjī Āchārya, 4th ed., rev., Nirṇaya-sāgara Press, Bombay 1912 [IO.9.C.24], 1920 [IO.San.D.166].
aa with Marāṭhī transl., Suvaraṇa Printing Press, Bombay 1912 [IO.21.J.33].
bb with Saralā Sanskrit commentary and a Hindī commentary by Pandit Chiranjivi Lall Sharma, S.M.P. Press, Meerut 1913 [IO.26.F.18].
cc together with Madhukośa and Ātaṅkadarpaṇa, ed. by Choṭūpati Śarmā, Śrī-Veṅkaṭeśvara Press, Bombay 1913 [BL.14044.c.13; IO.22.H.24].
dd with Oriya transl., C.P. Co., Cuttack 1914 [BL.14044.b.15(1); IO.San.C.67].
ee with Oriya transl., by Gopīnātha Kara, Aruṇodaya Press, Cuttack 1915 [BL.14044.b.15(2); IO.5.L.22].
ff with Marāṭhī transl. by Datto Ballāḷa Borakara, ed. by Paraśurāma Lakṣmaṇa Vaidya, Yaśavanta Press, Poona 1915 [BL.14044.b.11; IO.12.L.24].
gg by Gosvāmī Vidyāvinoda, Sukrita Press, Calcutta 1917 [IO.12.I.40].
hh with Gujarātī transl. and notes by Durgāśaṃkara Kevalarāma Śāstrī, Bombay 1918 [BL.14043.bb.2]; Gujarātī News Printing Press, Ahmedabad 1928 [IO.San.B.1118].
ii with Madhukośa and Ātaṅkadarpaṇa, by Vaidya Jādavjī Tricumjī Āchārya, Nirṇaya Sāgar Press, Bombay 1920; *ed. 1932; with Madhukośa and extracts from Ātaṅkadarpaṇa, 5th ed., 1955.
jj together with the Madhukośa and a Bengali transl., by Śaktipada Senagupta, Nāgendra Printing Works, Calcutta 1921 [IO.San.D.1038(c)].
kk śrīmanmādhavakarācārya praṇītaṃ roga viniścayāparanāmakaṃ mādhava nidānam, ...śrī sohanalāla śāstriṇā sūbodhinyā bhāṣāṭīkayā samalaṃkṛtam, Śānti Press, 2nd ed., Agra 1922 [IO.San.D.557].
ll with a Hindī commentary by Madanamohana Pāṭhaka, Bhārgava-bhūṣaṇa Press, Benares 1922 [IO.San.D.445].
mm Amṛta Press, Lahore 1923 [IO.San.B.916(d)].
nn together with the Madhukośa, by Kaviratna Cakradhara Śāstrin, Bombay Saṃskṛta Press, Lahore 1926 [IO.San.D.537].
oo together with the Madhukośa and Ātaṅkadarpaṇa, by Vrajavallabha Śarman, Śrī-Veṅkaṭeśvara Press, Bombay 1927 [IO.San.D.705].
pp with Telugu transl., Vavilla Press, Madras 1928 [IO.San.D.1204].
qq Mādhava Nidāna, etiology and pathology of Hindu medical science by Mādhava Kara, with commentary Madhukośa by Vijaya Rakṣita and Śrīkaṇṭha Datta, and commentary of Śāradā by Kavirāj Śāradā Caraṇ Sen Kaviratna, 2nd ed., publ. by Kavirāj P.K. Sen Kavirañjan, Kamala Press, Benares 1932.

rr with Sudhālaharī comments by Umeśānanda Śarmā, ed. with indices and appendices etc. by Brahmaśaṃkara Śāstrī, Haridās Sanskrit Series Nr. 158, Benares 1943.
*ss Nidānapañcaka (first chapter of the Mādhavanidāna), with four commentaries (Madhukośa, Ātaṅkadarpaṇa, Śabdārthadīpikā, Sarvāṅgasundarā), ed. by Kudatarkar Shastri, Poona 1959.
tt together with the Madhukośa, the Yaśovatī (Hindī) ṭippaṇī (on the Mādhavanidāna) and the (Hindī) Vikāsinī commentary (on the Madkukośa) by Dīnānātha Śāstrin, ed. by Pūrṇānanda Śarman, 2 vols., Meharacandra Lakṣmaṇadāsa, 3rd ed., Delhi 1959; vol. 3 is a supplement by Baṃsarīlāla Sāhanī, 1st ed., Delhi 1959.
uu with Hindī comm. by Dattarāma, son of Kṛṣṇalāla, Śrīveṅkaṭeśvar Steam Press, Bombay 1930 and 1960.
vv together with the Madhukośa and the Vidyotinī Hindī comm. by Sudarśana Śāstrī, ed., with notes, etc., by Yadunandana Upādhyāya, Kāśī Sanskrit Series Nr. 158, 2 vols., 2nd rev. ed., Vārāṇasī 1960; 3rd ed., 1968.
ww with Telugu comm., Vavilla Press, Madras 1965.
*xx with Malayāḷam commentary, Sārārthadīpikā, by S. Janardhana Pillai, Sree Rama Vilasam Press, Quilon 1966.
yy with Madhukośa, Hindī commentary Bhāvārthabodhinī, on the Mādhavanidāna, and Hindī commentary Madhusravā, on the Madhukośa, by Narendranāthaśāstrin, Motīlāl Banārsīdās, Dillī/Vārāṇasī/Paṭnā, 1st ed., 1979; *ed. 1993.
zz vidvadvaramādhavapraṇītaṃ rugviniścayāparanāmakaṃ mādhavanidānam, śrīkṛṣṇalālātmajadattarāmeṇa kṛtayā hindīṭīkayā samalaṃkṛtam, Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.
*aaa with a Hindī commentary by Brahmānanda Vaidya.
*bbb with Madhukośa and a Hindī commentary, Manoramā, by Brahmaśaṃkara Śāstrin, Kāśī Sanskrit Series Nr. 159, Vārāṇasī; compare ed. rr.
*ccc with a Hindī comm., Sarvāṅgasundarī, by Lalchandra Vaidyashastri.
ddd Mādhavanidāna, with Madhukośa, edited with Pariśiṣṭa Nidāna by Kavirāja Narendranātha Śāstrī, 2nd ed., Lahore 1933.
*eee Mādhavanidāna, with Madhukośa and Saroj Hindī commentary, ed. by Ravidatta Tripāṭhī, Vārāṇasī 1993.

References are to ii, 5th ed.

Translations:

a an English translation, with Sanskrit passages, by Kaviraj Russick Lal Gupta, Calcutta 1892 [BL.14043.cc.b]; this edition of the text of the *Mādhavanidāna*, with an English translation that incorporates passages from the *Madhukośa* and expositions of the author (for example, on the history of syphilis, p.162–169), has been reprinted as Madhava Nidāna, Ayurvedic system of pathology, Indian Medical Science Series No. 7, Sri Satguru Publications, Delhi 1987; *repr., 1997.
b Italian transl. of chapters 1–5 of the *Mādhavanidāna*: M. Vallauri (1913/14).
c English transl. of chapters 1–10 of the *Mādhavanidāna*, the *Madhukośa*, and extracts from the *Ātaṅkadarpaṇa*: G.J. Meulenbeld (1974). Reviewed by R.E. Emmerick, BSOAS 38, 3, 1975, 649–650; V.V.S. Sastry, BIIHM 5, 3, 1975, 173–178; J. Brough, JRAS 1976, 162–164; G.N. Chaturvedi and D. Ojha, JRIM 11, 4, 1976, 117–119; J. Filliozat, Janus 63, 1976, 237–239; A. Roşu (1977); J. Filliozat, OL 74, 2, 1979, 165–167; D. Pingree, Journal of History of Medicine 36, 1981, 350–351.

d Text of the *Mādhavanidāna* with an English and Hindī transl. of chapters 1–32: G.D. Singhal, S.N. Tripathi and K.R. Sharma, Ayurvedic clinical diagnosis based on Mādhava-Nidāna, Part I (chapters 1–32) (original Sanskrit text, authentic modern medical interpretation in English and Hindi, notes, comments and research aspects), Varanasi 1985.

e Mādhava Nidānam (Roga Viniścaya) of Mādhavakara (A treatise on Āyurveda); text with English translation, critical introduction and appendix; translated into English by K.R. Srikanta Murthy, Jaikrishnadas Ayurveda Series No. 69, Chaukhamba Orientalia, Varanasi/Delhi 1986; *ed. 1993.

4 Synonymous titles are *Rugviniścaya* (Hemādri ad A.h.Ni.1.3d–4ab, 2.53ab, etc) and *Gadaviniścaya* (*Siddhayoga* 1.2).

5 This rogasaṃgraha is accepted as belonging to Mādhava's text by the author of the *Ātaṅkadarpaṇa*. The *Madhukośa* ignores it.

6 Mādhava gives no information on his sources, mentioning only that he based his works on the words of various sages (1.2); the compilatory character is also indicated in the first of the concluding verses. The sources are indicated in editions ii, tt, vv, and the translations d and e, but, unfortunately, these indications are incomplete and not always reliable. A detailed concordance of the sources of chapters 1–10, the *Siddhasāra* excepted, can be found in Appendix one of translation c.

7 In many cases it cannot be decided whether the *Aṣṭāṅgahṛdayasaṃhitā* or the *Aṣṭāṅgasaṃgraha* was Mādhava's source, because the contents of the Nidānasthāna of both works are for a large part identical. Some verses, however, are definitely from the *Aṣṭāṅgasaṃgraha*, e.g., 2.40 = A.s.Ni.2.96cd–97ab; 2.41 = Ni.2.95cd–96ab; 2.42 = Ni.2.100cd–101ab; 2.43 = Ni.2.101cd–102; 6.10 = Sū.11.31; 6.12 = Sū.11.32; 68.10–11 = U.2.97–98; 68.14–15ab = U.2.92–93ab.

8 The discovery that Ravigupta's *Siddhasāra* was one of Mādhava's sources we owe to R.E. Emmerick (see his review of translation c of the *Mādhavanidāna*). The verses from the *Siddhasāra* which were incorporated in the *Mādhavanidāna* (their number is twenty-eight) are indicated in R.E. Emmerick's critical edition of the Sanskrit text of the *Siddhasāra*. Verses taken from Ravigupta's work are: *Mādhavanidāna* 2.1–2 and 26; 3.6 and 8; 5.1 and 24ab; 6.1; 10.1; 15.1; 18.1; 21.1; 28.1 and 5; 42.1 and 5; 46.1; 49.23cd and 24; 52.1; 59.4; 64.1; 67.1–3ab and 4ab; 69.1 and 16–18.

9 *Nidāna* 2.39cd and 51.2 are from a tantrāntara (see Cakrapāṇidatta ad Ca.Ci.3.73 and 15. 47; 55.6–7 derive from 'elsewhere' (anyatra) (see Gayadāsa ad Su.Ni.13.9–10).

10 See: Agniveśa.

11 See, for example, the chapters on ūrustambha (24) and medoroga (34).

12 See, for example, the chapters on svarabheda (13; from Su.U.53), arocaka (14; from Ca.Ci. 26), vṛddhi (37; from A.h. or A.s.Ni.11), galagaṇḍa, etc. (38; from Su.Ni.11), kṣudraroga (55; from Su.Ni.13).

13 See Appendix one of G.J. Meulenbeld (1974). See also 59.16, 19, 65, 66, 68, 69, 96, 97–98.

14 See, for example, the chapters on vraṇaśotha (41; compare Su.Sū.17) and mūḍhagarbha (64; compare Su.Ni.8).

15 Examples are 39.1–4 on ślīpada (not based on the verses of A.h.U.29, but loosely related to prose from Su.Ni.12), chapter 44 on bhagna (based on the prose of Su.Ni.15, not on the verses of A.h.U.27), chapter 46 on bhagandara (based on the prose of Su.Ni.4, not on the verses of A.h.U.28), chapter 47 on upadaṃśa (related to prose from Su.Ni.12, not based on verses from A.h.U.33).

16 Chapters 25 (āmavāta), 26 (śūla), 50 (śītapitta), 51 (amlapitta), 58 (visphoṭa), 54 (masūrikā), 63 (yonikanda), 65 (sūtikāroga).

17 Examples are: 55.6–7, 9–11, 40cd, 55; 56.1, 20, 25–27; 57.2–4, 9–10, 12–13; 58.11–12, 28; 59.12–13, 19, 65–66, 68, 96–98; 60.11–15; 61.1, 3–5; 63.1, 3–5; 64.3–6, 10–11.

18 From Su.U.47, which deals with pānātyaya, etc., as well as with dāha.

19 From Su.Ni.10, which deals with visarpa, nāḍī, and stanaroga.

20 Related to Su.Ni.12, concerned with vṛddhi, upadaṃśa, and ślīpada; the A.h. describes it in U.33, the chapter on the much larger group of guhyarogas.

21 For the greater part from A.h.Ni.13, which describes pāṇḍuroga, śopha and visarpa; the *Suśrutasaṃhitā* deals with visarpa, nāḍī and stanaroga in one and the same chapter (Ni. 10). The *Siddhasāra* has already a separate chapter on visarpa.

22 Described in Ca.Ci.30 on yonivyāpad, etc., and in Su.Śā.2.

23 From Su.Ni.10, which is about visarpa, nāḍī and stanaroga.

24 The characterization of nidrā and tandrā is from Su.Śā.4; the verses on mūrchā and saṃnyāsa are from Ca.Ci.24, Su.U.47, and the *Siddhasāra*.

25 The verses on ānāha are from Su.U.56, those on udāvarta from Ca.Sū.7 and Su.U.55.

26 Mādhava's order is: galagaṇḍa, gaṇḍamālā, apacī, granthi, arbuda; his source, Su.Ni.11, has: granthi, apacī, arbuda, galagaṇḍa (gaṇḍamālā is absent).

27 Warts on the penis are also referred to in the chapter on haemorrhoids (5.42).

28 Minor diseases (kṣudrarogas) are not less severe diseases, but those without a number of doṣic or other subtypes.

29 The list of Su.Ni.13.3 gives forty-four items (actually, forty-eight are described), in agreement with the number of kṣudrarogas acknowledged by Brahmadeva (see Ḍalhaṇa ad Su. Ni.13.3).

30 Mādhava regards visphoṭaka, pāmā and vicarcī as not belonging to the group of kṣudrarogas, as does Gayadāsa later (see Ḍalhaṇa ad Su.Ni.13.3, and Gayadāsa ad Su.Ni.13.18). Mādhava describes visphoṭaka in a separate chapter (53), as well as in the chapter on kuṣṭha (49.22); pāmā and vicarcikā are dealt with in the chapter on kuṣṭha (49.21–23ab); rakasā is absent from the *Mādhavanidāna*.

31 Mādhava devotes a separate chapter to masūrikā (54).

32 Mādhava describes carmakīla in the chapter on haemorrhoids (5.43).

33 Identified as a mastoid cyst by K.R. Srikanta Murthy (transl. e).

34 Mādhava's description has not been borrowed from Vāgbhaṭa.

35 A disease occurring in children drinking the breastmilk of a mother who has become pregnant again.

36 Eczema according to K.R. Srikanta Murthy (transl. e).

37 Compare AVI 241–242 on special features of the *Mādhavanidāna*. See also G.J. Meulenbeld (1981a).

38 See on śūla: A.K. Śarmā (1995).

39 The chapter on udāvarta and ānāha separates those on śūla and gulma.

40 Visphoṭa is also one of the forms of kṣudrakuṣṭha in the *Carakasaṃhitā* (Ci.7.25), the works of Vāgbhaṭa (A.h.Ni.14.27cd–28a; A.s.Ni.14.29), and the *Mādhavanidāna* (49.22).

41 The term āmavāta occurs in the *Aṣṭāṅgasaṃgraha* as designating a disorder (Ci.18.5); usually, it denotes vāta accompanied by āma. See on āmavāta: F. Zimmermann (1995): 27–28.

42 Compare Ca.Ci.29 on vātaśoṇita or vātarakta, a disease also often thought to comprise rheumatic conditions. See on the history of rheumatic disorders: T.G. Benedek and G.P. Rodnan (1982); R.S. Hormell (1940).

43 Pariṇāmaśūla may be related to annadoṣasamudbhavaśūla of the *Suśrutasaṃhitā* (U.42. 142–144). See on pariṇāmaśūla: P.V. Chandrasekaran et al. (1971).

44 See on medoroga: S.N. Tripathi et al. (1971–1975).

45 See on śītapitta: R.R. Desāī (1984); S. Mishra and D. Ojha (1991b).

46 The sixth verse is not on śītapitta, but on koṭha and utkoṭha.

47 Udarda is one of the twenty kaphavikāras in the *Carakasaṃhitā* (Sū.20.17); the term is also found at Ca.Sū.4.8, Ni.7.6, I.5.19; koṭha and utkoṭha form part of the kṣudrarogas in the works ascribed to Vāgbhaṭa (A.h.U.31.32–33ab = A.s.U.36.30). See on these three disorders: R.R. Desāī (1984); S. Mishra and D. Ojha (1991b).

48 See Ca.Ci.15.47 (Cakrapāṇidatta's commentary appears to quote, without referring to it by name, *Mādhavanidāna* 50.2), A.h.Ni.5.42 = A.s.Ni.5.44, and Indu ad A.s.Sū.13.2. The *Carakasaṃhitā* (Sū.26.43) mentions amlapitta as a disorder (vikāra) caused by the use of substances with a salt taste; the same work refers to it as a disorder brought about by the ingestion of disagreeing foods (Sū.26.103). Ḍalhaṇa (ad Su.Sū.21.11) remarks that some regard amlapitta as a disease. The *Bhelasaṃhitā* (Kalpasthāna 6.11) mentions amlapitta once as a vikāra. Noteworthy is a remark by Indu (ad A.s.Sū.5.27–34ab), who says that pramīlaka is the same as amlapitta, also called pittaviṣūcikā. See on amlapitta in āyurvedic literature: S.N. Tripathi and R.N. Mishra (1962): 94–107; V.K. Tripathi and K. Kanta (1980). See on a contemporary āyurvedic interpretation of amlapitta: A. Bottéro (1991): 306–307.

49 This verse is found in Vaṅgasena (amlapitta 12).

50 The term masūrikā is also applied to one of the types of pramehapiḍakā (boils arising in patients with prameha, especially madhumeha, i.e., diabetes mellitus and other forms of glycosuria); see Su.Ni.6.18ab = *Mādhavanidāna* 33.32cd, A.h.Ni.10.32ab = A.s.Ni.10.12.

51 See on smallpox in India: D. Arnold (1989); (1993): 116–158; E. Balfour (1968): III, 678–679; R.H. Cassen (1978): 84–85; N. Chevers (1886): 45–52; Hariprapanna's *Rasayogasāgara*, Introduction 90–98; A. Hirsch (1881): I, 94–95; P. Hockings (1980): 140–148; D.R. Hopkins (1983): 139–163; *S.P. James (1909); J. Jolly (1900), (1901): 93–95 (C.G. Kashikar 113–116); H.K. Kaul (1979): 299–301; C.F.Th. Krause (1825): 32–34; P. Kübler (1901); O. Lewis (1965): 268–273; R.J. Mather and T.J. John (1973); R.P. Misra (1970): 91–97; Ch. Morehead (1860): 182–194; R.F.G. Müller (1940); J. Orth (1900); L. Rogers (1926); A.J.H. Russell and E.R. Sundararajan (1929); H.E. Sigerist (1961): 129–130; S. Singh and H.M. Dutta (1985); T.A. Wise (1986): 233–239. See on Śītalā and other deities connected with smallpox, other contagious diseases, and diseases in general: W. Ainslie (1830): 53; A. Aiyappan (1931); D. Arnold (1993): 121–125; J. Auboyer et M.-T. de Mallmann (1950); L.A. Babb (1970), (1975): 129–132; H. Bakker (1986): 54; Ph. Baldaeus (1672): 28–34 (compare: P. Kübler, 1901: 30; J. Orth, 1900: 452–453), (1917): 30–33; J.N. Banerjea (1938), (1956): 25, 383; B.G. Bang (1973); A.L. Basham (1978): 170; B.E.F. Beck (1969); A. Bhattacharyya (1952); B. Bhattacharyya (1964): 145–146; P.K. Bhowmick (1955), (1963): 151–155; N.J. Bradford (1983); G.W. Briggs (1953): 442, 528, 531, 535–537; R. Caldwell (1887); G.M. Carstairs (1955), (1983): 53–54; B. Chatterjee (1988); B.R. Chauhan (1967): 191; W. Crooke (1909): 484–485, (1968); E.C. Dimock, Jr. (1976), (1986); G. Djurfeldt and S. Lindberg (1975): 139–141; J.A. Dubois (1947): 582, 597–599; L. Dumont (1986): 431–432; W.T. Elmore (1984): 12–17; V. Elwin (1955): 218–297 (see index), (1979): 364–365; J. Filliozat (1937): 109–119; R.S. Freed and S.A. Freed (1962); H. von Glasenapp (1922): 135–137; H.A. Gould (1977); D.R. Hopkins (1983): 139–140, 158–163; P. Hymavathi (1993): 269–270; O.P. Jaggi III, 38–41 and 81–82; M.N. Jha (1974): 25, 26; I.Y. Junghare (1975); H. Krishna Sastri (1916): 213, 224; P. Kübler (1901): 29–32; K.N.N. Kurup (1977); H. Lambert (1992): 1071–1072; O. Lewis (1965): 200–203, 238, 268–273; F. Lillingston (1910): 353; J. Macpherson (1872): 115–117; P. Mahapatra (1972): 144–148; P.K. Maity (1988), (1989): 111–112; M.-Th. de Mallmann (1963): 60–62; F.A. Marglin (1985a): 75–76; E.O. Martin (1972): 253–258; E. Masilamani-Meyer (1996); R.J. Mather and T.J. John (1973); K.S. Mathur (1964): 31, 110, 168; McKim Marriott (1955b); J.J. Meyer (1937): I, 187–188; *B. Misra (1969); S.C. Mitra (1923); M. Monier-Williams (1891): 226–229; *S.K. Mukhopadhyay (1994); M. Neog (1951); G.S. Nepali (1965): 309, 310; R.W. Nicholas (1981); R.W. Nicholas and A.N. Sarkar (1976); M. Nichter (1992); J. Orth (1900); V.V. Ramana Rao (1971); S.K. Ray (1961): 33–34; D.V.S. Reddy (1966a): 61–62 (quoted from *Edward Berdoe, Origin and growth of the healing art, 1893); F.J. Richards (1920): 119–120; H.A. Rose (1919): I, 350–357; R.V. Russell (1910): 312; H.D. Sankalia (1948); A.R. Sānyāl and S.C. Mitra (1923); T. Selwyn (1982); J. Semmelink (1885a): 431–436; S. Sen Gupta (1976): 100–102; *P. Sonnerat (1782) (see J. Orth, 1900: 453–455); G.-D. Sontheimer (1976): 43; S.K. Srivastava (1958): 224–225, 228; *S.L. Srivastava (1974); Mrs. S. Stevenson (1971): 306–307, 361–363; M. Trawick (1992); M. Trawick Egnor (1984); S.S. Wadley (1980); W. Ward (1981): 107–108, 146; H. Whitehead (1980); H.H. Wilson (1862): II, 192–194 (compare J. Orth, 1900: 455); B. Ziegenbalg (1867): 11, 157–163. See on the ceremonies called parittā or pirit, practised by Buddhist monks in Sri Lanka, and, in addition to other aims, serving to protect from smallpox, other dangerous diseases, and calamities in general: M.L. Feer (1871); R.F. Gombrich (1971): 152–153, 201–209; R. Gombrich and G. Obeyesekere (1990); I.B. Horner (1963): 211–217; P. Schalk (1972), (1978); L.A. Waddell (1912/13); E. Waldschmidt (1934); Winternitz II, 63. See on variolation and vaccination and their history, in particular in India: W. Ainslie (1830); Anonymous (1963b); D. Arnold (1993): 125–156; G.M. Carstairs (1955); N. Chevers (1886): 46–51; Dharampal (1971): 141–142; C.W. Dixon (1962): 216–248; P.R. Greenough (1980); E. Haas (1876a): 660–661; HIM I, Introduction 113–132; J.Z. Holwell (1767); Jīyālāl's *Śitalāparihāra*; P. Kübler (1901): 116–117; O. Lewis (1965): 268–273; Shiv Sharma (1929): 128–136; H.E. Sigerist (1961): 129–130; M. Trawick (1992): 132; *C. Virumbon (1819) (see: W. Ainslie, 1830: 66–67; D. Wujastyk, 1987: 133–135); R. Watermann (1963); D. Wujastyk (1987) (with bibliographic references) and (1995): 29. See also the *Ārogyāmṛtabindu*. See on the history of smallpox in general: W. Ainslie (1830); P.S. Codellas (1946); C.W. Dixon (1962): 187–215; R. Hare (1967): 120–121; D.R. Hopkins (1983); P. Kübler (1901); B.M. Lersch (1896); P. Richter (1912).

52 Other names of this disease are varāhadaṃṣṭra (*Madhukośa* ad *Mādhavanidāna* 55.55), varāhadaśana (Vaṅgasena, kṣudraroga 213), and varāhadvija (Vaṅgasena, kṣudraroga 212 and 214).

53 Atrophy according to K.R. Srikanta Murthy (transl. e).

54 See on the number of eye diseases in the *Mādhavanidāna*: A.F.R. Hoernle (1978): 13.

55 Falling out of the eyelashes according to K.R. Srikanta Murthy (transl. e).

56 Śrīkaṇṭhadatta must be wrong, since the two diseases do not resemble each other.

57 A prolapse of the uterus is also called niḥsṛtayoni (see, e.g., Vaṅgasena, strīroga 113 and 135). P.V. Tewari (1992: 438) regards yonikanda as an abscess of Bartholin's glands.

58 Compare the sūtikārogas of the *Kāśyapasaṃhitā* (Khila 11).

59 This disease is characterized by Vāgbhaṭa (A.h.U.23.21; A.s.U.27.22). Cakrapāṇidatta remarks (ad Ca.Ci.12.75ab) that Caraka's śiraḥśotha is identical with upaśīrṣaka.
60 Suśruta describes tuṇḍi (Śā.10.43cd).
61 See Ca.Ci.12.94–95; this disorder may be the same as Mādhava's vṛddhi.
62 See on this disorder: A. Kumar, S.K. Tiwari and D. Ojha (1995).
63 Ghaṭīyantra is a term used for a water-lifting device and the Indian water-clock. See on the ghaṭīyantra: L. Gopal (1979); S.R. Sarma (1994); S. Srinivasan (1979): 125–126; E. Thurston (1975): 562–566. See on ghaṭīyantragrahaṇī: P.S. Aṃśumān (1995).
64 Ad *Śārṅgadharasaṃhitā* 4.21cd–22ab (*Mādhavanidāna* 18.8 is quoted); 7cd–9ab (*Nidāna* 2.4ef is quoted), 9cd–11 (*Nidāna* 6.5–6 is quoted), 12–13 (*Nidāna* 5.1 is quoted), 14–18, 31cd–32, 52cd–53c, 68a, 68b–69a, 80b–82ab, 83b–86, 91–100ab, 153–171ab, 100cd–101, 105–115ab, 130–133, 153–171ab. All these quotations are from the *Mādhavanidāna*.
65 Ad *Siddhāntanidāna* 4.127 (*Mādhavanidāna* 54.1–2a is quoted).
66 The *Mādhavanidāna* is probably quoted, because Gopāladāsa also refers to the *Madhukośa*.
67 *Jvaranirṇaya* 4.153.
68 Ad *Cakradatta*, vraṇaśotha 48 and masūrikā 39.
69 Ad *Vaidyajīvana* 4.36.
70 *Yogaratnākara* 869; ed. f, 1360.
71 *Vaidyacandrodaya* 327.
72 Ad *Mādhavanidāna* 2.4–7; 6.23; 17.20; 23.14–18.
73 Ad *Mādhavanidāna* 1.1; 22.44–47ef and 65ab.
74 Ad *Śārṅgadharasaṃhitā* I.7.149cd–151ab (Āḍhamalla refers to the *Nidāna* as Mādhavācārya's *Svasaṃgraha*).
75 Ad *Āyurvedābdhisāra* 3915.
76 Ad *Bhiṣaksarvasva* 1.104 (Mādhavakara).
77 Ad A.h.Sū.8.28 (Mādhavakara).
78 Ad *Cakradatta*, vraṇaśotha 68.
79 Ad *Mādhavanidāna* 45.6cd and 60.9–10 (Mādhavakara).
80 Ad *Vaidyajīvana* 1.43–44 and 76 (Mādhavakāra).
81 Ad *Mādhavanidāna* 59.96 (Mādhavakarācārya) and 69.39–41ab (Mādhavakara).
82 Ad *Mādhavanidāna* 1.5d–6, 2.66cd–74ab, 10.8–12 (Mādhavakara).
83 Ad *Mādhavanidāna* 38.9cd–10 and 56.27.
84 Ad *Mādhavanidāna* 56.20 and 28–29.
85 Ad *Śārṅgadharasaṃhitā* I.7.80b–82ab (*Mādhavanidāna*) and 160ab (*Mādhavasaṃgraha*).
86 Ad *Bhiṣaksarvasva* 1.85 and 104 (*Rogaviniścaya*).
87 Quoted as *Rugviniścaya*.
88 Very frequently quoted as *Mādhavanidāna*.
89 See P.V. Sharma (1972a): 73–74 (*Rugviniścaya*).
90 Quoted as *Mādhavanidāna* ad *Rasahṛdaya* 10.3.
91 Quoted as *Mādhavanidāna*.
92 The concludng verses mention the *Nidāna* as one of Harṣakīrti's sources.
93 Ad A.h.Ni.1.3d–4ab; 2.53ab, 66cd–67ab, 74cd–76ab; 3.16cd–17ab; 6.35 (*Rugviniścaya*).
94 *Amṛtasāgara* III.4, 15, 19, 27, 31, 42 (*Mādhavanidāna*).
95 Ad *Śārṅgadharasaṃhitā* I.7.12–13 (*Mādhavanidāna*); I.7.80cd–82ab, 83–86, 100cd–101, 142–144ab, 146d–149ab, 149cd–151ab, 153–171ab (*Nidāna*).

96 Referred to as *Mādhavanidāna*.
97 Ad *Siddhabheṣajamaṇimālā* 4.133 and 882 (*Rugviniścaya*).
98 Quoted as *Mādhavanidāna*.
99 Referred to as *Gadaviniścaya* ad *Cakradatta*, vraṇaśotha 48. Referred to as *Rugviniścaya* ad jvara 187; madātyaya 21–22; udara 55–56; plīhayakṛt 1; vṛddhi 22; vraṇaśotha 48; nāḍīvraṇa 1; bhagna 1; kṣudraroga 2.
100 Quoted as *Mādhavanidāna*.
101 Ad *Siddhayoga* 1.2 (*Gadaviniścaya*); 58.29–31 and 52cd (*Nidānasaṃgraha*).
102 *Yogataraṅgiṇī* 24⁴.1; 35.1; 37.1; 38.1–2; 50.2; 52.1–2; 60.1 (*Rugviniścaya*).
103 *Bṛhadyogataraṅgiṇī* 75.2–10ab (*Rugviniścaya*).
104 Referred to as *Mādhavasaṃgraha* in the introduction to the commentary.
105 Quoted as *Mādhavanidāna* (see STMI 711).
106 Often quoted as *Rugviniścaya*.
107 *Siddhayoga* 1.2 (*Gadaviniścaya*).
108 Ad Ca.Sū.3.7 and 4.8 (*Mādhavanidāna*).
109 See: authors and works from the nineteenth century.
110 Ed. ii contains a *Pariśiṣṭa* consisting of quotations from *Bhāvaprakāśa* and *Śārṅgadharasaṃhitā*.
111 This is probably the Brahmaśaṃkara of ed. rr (which has this *Pariśiṣṭa*) of the *Mādhavanidāna*. See *Mādhavanidānapariśiṣṭa*.
112 See: authors and works from Sri Lanka.
113 AVI 221 and 245.
114 CC II, 60 and 124. NCC IX, 360. Cat. IO Nr. 2670.
115 See: authors and works from the eighteenth century.
116 See: *Rasendrakalpadruma*.
117 See: authors and works from the eighteenth century.
118 See Cat. IO Nr. 2670.
119 S. Dasgupta (1975): II, 434, note 2. NCC: not recorded.
120 CC I, 527 and 719. STMI 125.
121 See Cat. BHU Nr. 124; P.V. Sharma (1975).
122 See Cat. BHU Nr. 124.
123 CC: not recorded. P. Cordier (1903b): 350. P. Cordier refers to it as *Nidānadīpikā* in another publication (1901b: 306). STMI 37: *Mādhavanidānaṭippaṇa*: *Dīpikā*.
124 Cat. Bikaner Nr. 1415.
125 CC I, 399 and 527. STMI 37–38. Cat. Skt. MSS N.-W. Provinces 1, 582–583, Nr. 2: a short commentary, little known; recent MS, incorrect. The same author wrote a commentary on Lolimbarāja's *Vaidyajīvana* and (Harṣakīrti's ?) *Yogacintāmaṇi*.
126 See ed. m of the *Mādhavanidāna*.
127 See ed. bb of the *Mādhavanidāna*.
128 NCC V, 279. STMI 61. The same author wrote the *Cikitsāmṛta(saṃgraha)*, *Sāraratnāvalī*, and a *Yogacintāmaṇi*.
129 Vṛddhatrayī 54 and 464. See on Īśāna: commentaries on the *Carakasaṃhitā*.
130 NCC: not recorded. CC III, 112: an anonymous *Subodhinī*. Bodleian d.714(2); see D. Wujastyk (1991): 102. Compare JAI 145: Jñānameru lived in the seventeenth century. Rājkumār Jain (1981): 87.
131 NCC: not recorded. STMI 94.

132 NCC: not recorded. JAI 164.
133 CC: not recorded. Vṛddhatrayī 459 and 464: this author, a Buddhist, who lived in the eleventh or twelfth century, also wrote two grammatical works, the *Dhātupradīpa* and *Tantrapradīpa*. NCC IX, 291: *Dhātupradīpa*, on Pāṇini's *Dhātupāṭha*, by Maitreyarakṣita; VIII, 90: *Tantrapradīpa*, by the same author, on Jinendrabuddhi's *Nyāsa*. Compare on Maitreyarakṣita's date (about A.D. 1100): P.K. Gode (1939g).
134 CC III, 112 and 114.
135 AVI 245.
136 CC III, 108 and 112. STMI 177. H. Śāstrī, Notices I, Nr. 320: dating from A.D. 1763/64.
137 CC I, 527. Cat. Skt. MSS N.-W. Provinces I, 582–583, Nr. 5: a short commentary, little known; the MS is recent and incorrect. Rāmanātha Vaidya wrote commentaries on many medical works (see STMI 177–178 for a list of these works; compare CC I, 516: commentaries on *Vaidyamanotsava* and *Vaidyavinoda*).
138 See ed. qq of the *Mādhavanidāna*.
139 Vṛddhatrayī 46, 56, 58. CC: not recorded. See: commentaries on the *Suśrutasaṃhitā*.
140 Vṛddhatrayī 466. CC: not recorded. See: commentaries on the *Suśrutasaṃhitā*.
141 See ed. rr of the *Mādhavanidāna*.
142 Compare CC III, 112: an anonymous *Subodhinī*. Cat. München Nr. 380. CBORI XVI, 1, Nr. 152.
143 STMI 125. CC: not recorded. Compare on works called *Bālabodhinī*: NCC XIII, 281–284.
144 Cat. Puṇyavijayaji II, Nr. 6472.
145 Collection Punyavijayaji Nr. 92.
146 See JAI 164–170.
147 CC I, 449. STMI 125–126. Cat. Bikaner Nr. 1413. CBORI XVI, 1, Nr. 143 (incomplete). J. Filliozat, Liste Nr. 87. Edition: ācārya-mādhavakara viracitā mādhava cikitsā, bhāratī bhāṣā ṭīkā vimarśa vibhūṣitā, sampādaka Vaidya Sohanlāl Dādhīca, publ. by Śrī Bhanvarlāl Dūgaṛ, Āyurveda Viśva Bhāratī, Sardār Śahar (Rājasthān) 1979; this edition is based on three MSS, kept in libraries in Bikāner, Udaypur and Jaypur; see on additional MSS from Orissa, Jammu and Jodhpur: J. Laping (1987), 113–116. See on the *Mādhavacikitsā* also: G.J. Meulenbeld (1974): 8–10, and (1979): 60–63; A. Roşu (1977): 183–184; P.V. Sharma, AVI 259–262.
148 Ravigupta's *Siddhasāra*, although for the greater part devoted to therapy, also deals with general principles, pharmacology and nidāna.
149 Vṛnda added chapters on ariṣṭa (signs foreboding death) and svastha (rules for the preservation of health).
150 Cakrapāṇi added chapters on sirāvyadha (bloodletting) and svastha.
151 Described in the chapter on atisāra of the *Mādhavanidāna* (3.22); neither Vṛnda's *Siddhayoga* nor the *Cakradatta* have a separate chapter on pravāhikā.
152 Described in the second part of the chapter on unmāda (20) of the *Mādhavanidāna*. The *Siddhayoga* and *Cakradatta* do not have a separate chapter on this subject.
153 Described in the chapter on vātavyādhi of the *Mādhavanidāna* (22.54–55ab). The *Siddhayoga* and *Cakradatta* do not contain a separate chapter on this disease.
154 Described in the chapter on udara of the *Mādhavanidāna* (35.15cd–17). The *Cakradatta* has a separate chapter on plīhayakṛccikitsā.
155 Not described in the *Mādhavanidāna*. The *Siddhayoga* has a similar chapter on śothodara (the same as śophodara); śothodara is a complication of udara according to the commentary on the *Siddhayoga*.

156 Not described in the *Mādhavanidāna*.
157 Not described in the *Mādhavanidāna*.
158 The *Cakradatta* also deals with visarpa and visphoṭa in one chapter.
159 The *Mādhavanidāna* has three chapters on the subject (vraṇaśotha, śārīravraṇa, sadyovraṇa); the *Siddhayoga* deals with it in two chapters (vraṇaśotha and āgantuvraṇa), the *Cakradatta* in one chapter (vraṇaśotha).
160 The chapter on garbharakṣā deals with rules for the preservation of the health of a pregnant woman and her child; many bali offerings are mentioned, together with the accompanying mantras.
161 The *Siddhayoga* has chapters on pradara, yoniroga and strīroga, the *Cakradatta* on asṛgdara, yonivyāpad and strīroga.
162 See on these diseases in Sanskrit medical literature: G.J. Meulenbeld (1981b). See on dracontiasis (snāyuka) also C. Vogel (1961).
163 AVI 260. S. Dādhīca's Intr. to his edition of the *Mādhavacikitsā*.
164 The chapter on snāyuka differs in some respects from the group of verses on the same subject in the *Siddhayoga*. The chapter on somaroga contains a characterization of mūtrātisāra (identical with somaroga in this case), which constitutes the sole example of the description of a disease in the *Mādhavacikitsā*.
165 CBORI XVI, 1, Nr. 143. See AVI 260 for the titles of the chapters in this manuscript, in which those on kaumārabhṛtya are unfortunately missing, which makes it impossible to verify whether or not somaroga was dealt with in this version of the *Mādhavacikitsā*. It remains unknown whether all or part of the three MSS used for the edition of the *Mādhavacikitsā* contain the verses on snāyuka and somaroga, since the edition has no critical apparatus.
166 Some examples are 7.2–4 and 6; 37.6–7; 39.6 and 12.
167 *Hyoscyamus niger* Linn., prescribed for the first time in the *Siddhayoga* (7.1).
168 Some species of *Datura*, prescribed in the *Siddhayoga* (7.13).
169 See *Siddhayoga* 56.8 and 30; 68.6. In general, religious and magical elements are not absent from the *Mādhavacikitsā*; mantras (e.g., garbharakṣā 1–2, bālaroga 35, rasāyana 30) are repeatedly found and two yantras (the ubhayatriṃśaka- and ubhayapañcadaśakayantra) promoting an easy delivery are described (strīroga 28–29; compare *Siddhayoga* 65.19 and *Cakradatta*, strīroga 10).
170 Examples are bṛhadagnimukhacūrṇa (*Siddhayoga* 6.33–42 = *Cakradatta*, agnimāndyādi 30–38), khaṇḍakhādyaloha (*Siddhayoga* 9.65–79 = *Cakradatta*, raktapitta 82–96ab), kaiśorakaguggulu (*Siddhayoga* 23.34–42), punarnavāguggulu (*Siddhayoga* 23.50–55 = *Cakradatta*, vātarakta 61–66), yogasārāmṛta (*Siddhayoga* 23.56–61 = *Cakradatta*, vātarakta 67–71), and guḍamaṇḍūra (*Siddhayoga* 27.31–36 = *Cakradatta*, pariṇāmaśūla 36–41: tārāmaṇḍūraguḍa).
171 See on pariṇāmaśūla, often identified as peptic and duodenal ulcer, its treatment, and drugs used in this treatment: N. Banu et al. (1982); G.N. Chaturvedi et al. (1982); H.S. Kasture (1982); N.R. Pillai et al. (1978); N.R. Pillai and G. Santhakumari (1984a), (1984b), (1985); A.K. Sanyal, B.L. Pandey and R.K. Goel (1982); L. Sarada Amma and P.K. Narayana Sharma (1982); D.N. Sharma (1996); G.B. Singh, S.H. Zaidi and R.P. Bajpai (1962); K.P. Singh and R.H. Singh (1989); M. Sinha et al. (1976); T. Sripathi Rao et al. (1991); H.K. Trivedī (1996); M.D. Varma et al. (1977); P.K. Warrier, S.M. Pillai and P.M. Raveendran (1975); P.K. Warrier, S. M. Pillai and K. Santha Kumari (1976), (1977a), (1977b), (1979).

See on the treatment of peptic ulcer in Siddha medicine: M. Sundaram and G. Veluchamy (1983). See on peptic ulcer in India: J.R. Dogra (1940a), (1940b), (1941a), (1941b); A.P. Jayaraj, F.I. Tovey and C.G. Clark (1980); S.L. Malhotra (1964), (1967); I.M. Orr and M.V.R. Rao (1939); A.K. Sehgal et al. (1971); F. Tovey (1979).

172 See on the treatment of āmavāta, often identified as rheumatoid arthritis: N.P. Bector and A.S. Puri (1971); N.P. Bector, A.S. Puri and D. Sharma (1968); *G.P. Dubey and R.H. Singh (1972); P. Kishore and M.M. Padhi (1987); P. Kishore and S.N. Tripathi (1966); *A. Majumdar (1979); V. Narayanaswami (1978); P. Pāṇḍey (1973–74); *M.M. Pandit (1973); B.K. Patwardhan, M.N. Saraf and R.B. Ghooi (1990); *N.H. Rao (1980); S. Rastogi and R.H. Singh (1995); *R.S. Rathor et al. (1973); M.N. Saraf, R.B. Ghooi and B.K. Patwardhan (1989); *A.K. Sharma et al. (1981); B.S. Sharma (1971–73); *K.P. Shukla et al. (1985); R.H. Singh (1997); S.N. Tripathi (1970); S.N. Tripathi et al. (1979); S.N. Tripathi and P. Kishore (1967); *B.N. Upadhyay et al. (1986). See for the description of a course of treatment: F. Zimmermann (1995): 40–56. The usual identification of āmavāta as rheumatoid arthritis is not based on firm evidence; rheumatoid arthritis may even be a relatively recent disease (see M.D. Grmek, 1991: 83–84).

173 See on the treatment of amlapitta: G.N. Chaturvedi et al. (1982), (1983); K. Pratap Reddy et al. (1991); Prem Kishore et al. (1980); B.N. Sannd, B.B. Sharma and H.B. Sharma (1991); B.N. Singh and P.V. Sharma (1971); S.N. Tripathi and R.N. Mishra (1962).

174 See on the treatment of medoroga: V.D. Bambhole (1988); S.C. Malhotra (1992); S. Nayak, V.K. Jain and S. Saraf (1998); V. Paranjpe, P. Patki and B. Patwardhan (1990); S.N. Tripathi et al. (1989).

175 See on the treatment of śītapitta: S. Mishra and D. Ojha (1991a), (1991c).

176 See on this plant: G.J. Meulenbeld (1985).

177 Carmakīla does not form part of the kṣudrarogas in the *Mādhavanidāna*.

178 See on special features of the *Mādhavacikitsā* also AVI 261–262.

179 Examples are: mañjiṣṭhakaghṛta (jvara 117: said to derive from Bheḍa); kuṭajapuṭapāka (atisārapravāhikā 175: honoured by Kṛṣṇātriputra); nāgarādyacūrṇa (grahaṇī 5: honoured by Kṛṣṇātreya); kāṅkāyanaguṭikā (arśās 40: taught by Kāṅkāyana to his pupils); a bhallātakavidhi (arśas 44–45: expounded by Gorakṣita); kuṣmāṇḍakarasāyana (raktapitta 29 and 30: deriving from the Aśvins); agastyaharītakī (kāsa 41: devised by Agasti); khaṇḍāmalakīrasāyana (śūla 36: honoured by Kṛṣṇātreya); mahāpadmakaghṛta (visarpavisphoṭa 21: devised by Āstīka; the same recipe, called padmakādighṛta, is found at *Vaidyacintāmaṇi* 480, and, called padmakaghṛta, at *Yogaratnākara* 715); puṣyānugacūrṇa (pradara 9: honoured by Ātreya). An agada, ascribed to Āstīka, is found in the *Cikitsākalikā* (387); Āstika is mentioned at A.s.U.42.102 and 48.52–54. See on Āstīka: Dowson; HIM III, 855–856; Hopkins; C. Minkowski (1991); S. Sörensen (1963); Sūramcandra (1978): 280; Vettam Mani.

180 The *Mādhavacikitsā* contains at least more than forty verses which are borrowed from the *Siddhasāra*. Caraka, Suśruta, Vāgbhaṭa, and Cakṣuṣyeṇa are quoted according to P.V. Sharma (AVI 261). These authorities are not quoted by name, but borrowings, at least from the first three, are frequent: for example, nāgarādyacūrṇa, agastyaharītakī, and puṣyānugacūrṇa derive from Caraka (Ci.15.129–131, 18.57–62, 30.90cd–96ab).

181 The colophon of the Poona MS (CBORI XVI, 1, Nr. 143) says that the *Mādhavacikitsita* is by Mādhava, son of Candrakara.

182 According to D.Ch. Bhattacharyya (1947b): 146. Compare: Niścalakara.

183 The first stanza of the *Mādhavacikitsā* is quoted ad *Siddhayoga* 1.23, without indication of the source; a citation from a work by Mādhava ad 1.24 may be from his *Cikitsā*; some work of Mādhava, probably, though not definitely, the *Cikitsā*, is quoted ad 61.9.

184 See, e.g., AVI 373–375 and 384–385, as well as his edition of the *Mādhavadravyaguṇa*.

185 Ad *Mādhavanidāna* 1.14cd–15ab. A variant reads *Praśnasahasranidāna*.

186 Hemacandra's *Abhidhānacintāmaṇi* (ed. 1964; 2.170) and Rājaśekhara's *Kāvyamīmāṃsā* (2.7) define a vārttika: uktānuktaduruktacintākāri vārttikam, i.e., a vārttika examines what has been expounded, what has not been expounded and what has been expounded imperfectly (see N.V.P. Unithiri, 1980–81: 576). See on vārttika also: M. Mishra (1996): 29–40. The most famous vārttikas are those of Kātyāyana (on Pāṇini's *Aṣṭādhyāyī*) and Kumārila (on the *Śabarabhāṣya*).

187 Ad A.h.Sū.6.161cd–163ab.

188 Ad *Cakradatta*, jvara 41–42 (Mādhavakara) and vātavyādhi 1 (Mādhava).

189 Ad *Cakradatta*, jvara 42 (= Su.U.39.146cd–147ab). Niścala rejects Mādhava's view, as does Bhavyadatta in his *Vaidyapradīpa*; Ḍalhaṇa refers to Mādhava's opinion on the subject without mentioning his name.

190 Niścala informs us that Mādhava agrees with Jejjaṭa on this subject.

191 Ad *Cakradatta*, vātavyādhi 3–5.

192 Ad *Mādhavanidāna* 1.5d–6.

193 The series consists of Jejjaṭa, Vāpyacandra, Mādhavakara, and Kārttikakuṇḍa.

194 *Vāgbhaṭamaṇḍana* 97.

195 Ad *Mādhavanidāna* 5.31–32.

196 Su.Sū.15.15.

197 See: commentaries on the *Suśrutasaṃhitā*.

198 D.Ch. Bhattacharyya (1947b): 140; Niścala's comments ad *Cakradatta*, kāsa 59–64, may be referred to.

199 S. Dasgupta (1975): II, 428.

200 AVI 208.

201 Ad *Siddhayoga* 10.47cd.

202 Ad *Cakradatta*, jvara 124; arśas 111–114, 127–131, 133–141; unmāda 34–37. The term yogavyākhyā is also found in the introductory verses, where it either indicates the *Yogavyākhyā* or refers to works explaining compound medicines.

203 Ad *Cakradatta*, raktapitta 14; udara 27–30.

204 Niścala's quotations and references occur in passages dealing with the elucidation of verses borrowed from Caraka.

205 Niścala ad *Cakradatta*, jvara 284; kāsa 59–64; unmāda 29–30; apasmāra 7–8; gulma 9–10 and 17; udara 27–30 and 57; śotha 15–16 and 48–51; karṇaroga 23–24.

206 A puzzling statement regarding Mādhavakara is found in Niścala's comments ad rājayakṣman 40–46, where his *Vaidyaprasāra* is quoted; a variant mentions the *Vaidyasāra* of Govardhana, Mādhavakara and Gopati.

207 Mādhava sometimes disagrees with Jejjaṭa; see Niścala ad apasmāra 7–8 and śotha 15–16.

208 Ad *Cakradatta*, hikkāśvāsa 30–33. The quotation is of the same type as those from the *Yogavyākhyā*.

209 CBORI XVI, 1, Nr. 149 (Mādhava); Nrs. 151 and 153 (Śrīmādhava); CBORI XVI, 1 Nr. 152 (Mādhavakara).

210 Edition of the *Mādhavacikitsā* (Śrī Mādhava). CBORI XVI, 1, Nr. 143 (Mādhava). J. Filliozat, Liste Nr. 87 (*Mādhavīcikitsā* by Mādhavakara).

211 E.g., Candrakara in CBORI XVI, 1, Nr. 143, Indukara in CBORI XVI, 1, Nr. 149.

212 D.Ch. Bhattacharyya (1947b): 128–129. See also H.H. Wilson (1984: III, 221–222), who remarks that the final syllable -kara is in Bengal the denomination of a Kāyastha family, and as well an appellation common amongst the Mahratta brāhmaṇas. Bharatamallika wrote a history of the Vaidya families of Bengal, called *Candraprabhā* or *Vaidyakulapañjikā*.

213 See S.K. De (1937/38): 273–274, (1939/40): 273.

214 S.K. De (1939/40: 273) adduces as an example Bhānukara, the author of the *Rasikajīvana* (CC: not recorded).

215 H.R. Zimmer (1948: 60) confused the author of the *Mādhavanidāna* with Mādhavācārya, the brother of Sāyaṇa, the commentator on the *Ṛgveda* and *Atharvaveda*; he regarded him as the prime minister of Vīra Bukka of Vijayanagara (fourteenth century).

216 A.F.R. Hoernle (1906a).

217 *Siddhayoga* 1.2.

218 The material on this subject was collected for the first time by A. Müller (1880).

219 See on the twelfth book: M.S. Khan (1979) and (1981).

220 W. Cureton (1841: 108) mentions the variant ndān as occurring in one of the MSS.

221 F.R. Dietz (1833): 122. Uṣaibi'a's twelfth book was discussed by W. Cureton (1841) and translated by A. Müller (1880). The latter (1880: 475) mentions that al-Rāzī read badān.

222 See his additions (118) to W. Cureton (1841).

223 The number of 404 diseases, characteristic of Buddhist medicine (L. Renou and J. Filliozat, 1953: 162), is, for instance, found in the *Garbhasūtra* (see F. Huebotter, 1932: 24). The same number is found in the *Rgyud-bži* (Rechung, 1973: 266). The *Milindapañha*, however, and the *Suttanipāta*, mention a number of ninety-eight diseases (see I.B. Horner, 1963: I, 140).

224 See M.Z. Siddíqí (1957): 279, and (1959): 33–34; R.L. Verma (1992): 479. Al-Rāzī died in 925 (F. Sezgin, 1971: III, 275); al-Ya'qūbī lived in the second half of the ninth century (R.A. Nicholson, 1962: 349).

225 Edition: Firdausu'l-Ḥikmat or Paradise of Wisdom of 'Ali b. Rabban-al-Ṭabari, edited by M.Z. Siddiqi, Buch- und Kunstdruckerei "Sonne" G.m.b.H., Berlin-Charlottenburg 1928; reviewed by J.-M. Faddegon, JA 218, 1931, 327–352.

226 The Indian books were translated into German by A. Siggel (1951); reviewed by O. Spies, ZDMG 103, 1953, 216–218, and A. Spitaler, OL 48, 1953, 529–536; see also A. Siggel (1953): 457–463 (Nachträge). See for an English translation: M. Azeez Pasha, BDHM *1, 1, 1963, 32sqq.; *1, 2, 1963, 91sqq.; 1, 4, 1963, 219–236 (Firdausul Hikmat, Book seven; Maqala four, chapter XXXVI). See for German translations of other parts of the *Firdaws*: A. Siggel *(1941) and (1953).

227 See also on the author and his work: M. Azeez Pasha, BDHM 1, 4, 1963, 219–236; A.K. Bagchi (1997): 56–63; E.G. Browne (1962): 37–44; C. Elgood (1979): 340 and 372; M.S. Khan (1979), (1990); *L. Leclerc (1876): 185, 290; M. Meyerhof (1931a), (1931b); P.D. Multani (1977); Schachter (1932); W. Schmucker (1969); F. Sezgin (1970): 236–240; M.Z. Siddíqí (1959): XLII–XLVIII and 42–95; R.L. Verma (1992): 476–479.

228 See M. Meyerhof (1931a): 64; M.Z. Siddíqí (1959): 35–36.

229 M.Z. Siddíqí (1957): 374–378. R.L. Verma (1992). Siggel (1951: 1102) holds the view that 'Alī ibn Sahl based his work on earlier translations of Indian texts into Syriac or Persian. Siggel (1951: 1147) also refers to an Arabic translation of the *Mādhavanidāna* made by order of Hārūn al-Rashīd. See on the Barmakids: E. Balfour (1967): I, 283–284; E.G. Browne (1956); Encyclopaedia of Islam, New Edition, I (1960): 1033–1036 (al-Barāmika); S.Q. Fatimi (1981): 91–92; R.A. Nicholson (1962): 259–261; E.C. Sachau (1964): Preface XXXI–XXXII; R.L. Verma (1992): 468.

230 Called thus by Vijayarakṣita in the fourth introductory stanza of the first part of the commentary.

231 Śrīkaṇṭhadatta calls it *Madhukośa* in the first introductory verse of the second part of the commentary.

232 Editions: see those of the *Mādhavanidāna*. J. Jolly described a MS that contains a partially more extensive text and a larger number of quotations (Cat. München Nr. 378).

233 Mādhava(kara)'s *Paryāyaratnamālā* is quoted.

234 See also Haricandra.

235 See also Bhaṭṭāraharicandra.

236 See also Saṃgrahakāra.

237 I.e., the author of the *Mādhavanidāna*.

238 G. Mukhopadhyaya gives a quotation I could not locate (HIM III, 777).

239 Mentioned as the āyurvedaguru Vijayarakṣita in the introductory verses; quoted as Rakṣita guru ad *Cakradatta*, mukharoga 73–74; as Rakṣitapādāḥ ad jvara 20 and 64, atīsāra 54–56, grahaṇī 4 and 13, arśas 100–103 and 133–141, agnimāndya 5, krimi 5, pāṇḍuroga 35–40, and nāḍīvraṇa 5.

240 In the auto-commentaries on his *Āyurvedadarśana* and *Dravyaguṇasūtra*.

241 Ad Ca.Sū.1.57.

242 At the beginning of his *Vaidyacintāmaṇibhaiṣajyasaṃgrahaya* (J. Liyanaratne, 1987b: 204).

243 See: *Āyurvedābdhisāra*.

244 Ad *Āyurvedābdhisāra* 4979. See also the quotations from the Madhukośakṛt.

245 Ad *Bhāvaprakāśa* 3.123.

246 *Bṛhannighaṇṭuratnākara* II, 452.

247 Ad *Śārṅgadharasaṃhitā* I.7.2–7ab.

248 CBORI XVI, 1, Nr. 144, dated A.D. 1363. Cat. Bikaner Nr. 1416.

249 D.Ch. Bhattacharyya (1947b): 125. N.N. Das Gupta (1936/37: 160), considering that the term ārogyaśālīya might point to Vijayarakṣita's being a Buddhist, because ārogyaśālin is an epithet of the Buddha and of Avalokiteśvara, observed that the term is not easy to explain; he expressed his doubts about Vijayarakṣita openly professing Buddhism in the age in which he lived (N.N. Das Gupta adhered to Hoernle's date of Vijayarakṣita, i.e., about 1240).

250 This theory concerns cakṣurvijñāna (see the *Madhukośa* ad *Nidāna* 1.10 and G.J. Meulenbeld, 1974: 59).

251 See on this MS (*Nr. G. 4812 of the Library of the Asiatic Society of Bengal in Calcutta): D.Ch. Bhattacharyya (1947b: 130).

252 D.Ch. Bhattacharyya (1947b). P.V. Sharma (1976: 73; 1993: Intr. 32) rejects this evidence, claiming that it was a tradition among authors to call their compilations *Śāstra Madhukośa* in view of their being collected from various sources, just as the honey in the combs of a bee-hive is collected from various flowers. In order to substantiate this claim, he refers to the concluding verses of Kāśīrāma's commentary on the *Śārṅgadharasaṃhitā*; Kāśīrāma, however, though comparing the author to a bee that collects honey, does not employ the term madhukośa.

253 See D.Ch. Bhattacharyya (1947b).
254 P.V. Sharma (1976b): 80; AVI 214. P.V. Sharma also adduced in proof of this view that Vijayarakṣita quotes Bakulakara, placed by him in the twelfth century (AVI 214).
255 Viśvarūpasena ascended the throne in 1205 and reigned for more than fourteen years (D.C. Ganguly, 1989a: 40–41); Keśavasena ruled from 1225 to 1228 according to R.C. Majumdar (1974: 242); D.C. Ganguly (1989a: 41) says that it cannot be ascertained how long Keśavasena, who succeeded his elder brother Viśvarūpasena, ruled.
256 P.V. Sharma (1993): Intr. 35.
257 Vṛddhatrayī 21 and 466.
258 J. Jolly (1901): 7 (C.G. Kashikar 9).
259 P.V. Sharma (1993): 39.
260 The *Kusumāvalī* ad *Siddhayoga* 4.2 (4.2ab = *Cakradatta*, grahaṇī 4ab; 4cd was modified by Cakrapāṇi) contains the same remarks, attributed to anye.
261 Identical with *Siddhayoga* 4.11.
262 The interpretation of Rakṣitapādāḥ is identical with that of Śrīkaṇṭhadatta in the *Kusumāvalī* ad *Siddhayoga* 5.86–89 (= *Cakradatta*, arśas 100–103).
263 Compare the similar remark in the *Kusumāvalī* ad *Siddhayoga* 6.4 (= *Cakradatta*, agnimāndya 5).
264 Compare the similar interpretation in the *Kusumāvalī* ad *Siddhayoga* 7.6 (= *Cakradatta*, krimi 5).
265 This remark is not found in the *Kusumāvalī* ad *Siddhayoga* 47.4 (= *Cakradatta*, nāḍīvraṇa 5).
266 *Cakradatta*, pāṇḍuroga 35–39 = *Siddhayoga* 8.23–27.
267 Ad *Cakradatta*. jvara 20: Niścala summarizes an elaborate exposition found in the kaṣāyaprakaraṇa of Rakṣita's work; jvara 64: Rakṣita's kuḍavaprakaraṇa is mentioned; atīsāra 54–56: a remark on kalka and cūrṇa; arśas 133–141: the kuḍavaprakaraṇa is referred to again.
268 D.Ch. Bhattacharyya (1947b).
269 P.V. Sharma (1993): Intr. 39.
270 A variant of Rakṣitapādāḥ ad grahaṇī 13 reads gurupādāḥ.
271 A.F.R. Hoernle (1978): 17.
272 D.Ch. Bhattacharyya (1947b): 130–133.
273 *Madhukośa* ad *Nidāna 59.29.*
274 D.Ch. Bhattacharyya's date of Aruṇadatta is about 1150, after Śrīkaṇṭhadatta (see: Aruṇadatta).
275 D.Ch. Bhattacharyya (1947b: 130–131) supposed that the doctrine on the structure of the eye, rejected by Śrīkaṇṭhadatta, almost certainly refers to an old interpretation, already controverted by Indu (ad A.s.U.15.2); P.V. Sharma (1976: 73; 1993: Intr. 32–33) thinks that Indu (placed by him in A.D. 1250) refers to Aruṇadatta (dated by him in 1225) and agrees with Śrīkaṇṭhadatta.
276 *Madhukośa* ad *Nidāna* 5.31–32.
277 P.V. Sharma assigns Śrīkaṇṭhadatta to the twelfth century (AVI 214) or A.D. 1200 (1976: 80; 1993: Intr. 38). D.Ch. Bhattacharyya (1947b: 137) regards him as a fellow pupil of Niścalakara. Bāpālāl Vaidya (1982: 570) places Śrīkaṇṭha in the fourteenth century.
278 P.V. Sharma (1993): Intr. 38.
279 See: Niścala.

280 P.V. Sharma (1993): Intr. 5, 26, 39. G. Hāldār (Vṛddhatrayī 466) ascribes the *Amṛtavallī* and the *Vaidyahitopadeśa* to Śrīkaṇṭhadatta.
281 See Niścala ad *Cakradatta*, karṇaroga 30 (= *Siddhayoga* 59.26); Niścala refers here to (Śrī-)kaṇṭhacakra, which made P.V. Sharma (1993: Intr. 26) suggest that Śrīkaṇṭha(datta) may have written a commentary on the *Cakradatta*.
282 See: Niścala.
283 See editions cc, ii and oo of the *Mādhavanidāna*; ed. 1920 of ii has a complete text of Vācaspati's commentary. Two MSS of the *Ātaṅkadarpaṇa*, not indicated as such, are recorded in the Cat. Mysore (XIII, Nrs. 42244 and 42245).
284 Ḍalhaṇa's commentary on the *Suśrutasaṃhitā* was one of the sources frequently consulted by Vācaspati.
285 Vācaspati acknowledges that he consulted the *Madhukośa*.
286 The same quotation, without indication of its source, is found in the *Madhukośa*.
287 *Paryāyaratnamālā* 1506b is quoted.
288 This unidentified quotation is absent from the *Madhukośa*.
289 See also Hariścandra.
290 CC: not recorded.
291 Compare Gayadāsa.
292 The same quotation is said to be from Pālakāpya in the *Madhukośa*.
293 Two quotations from Gayadāsa in the *Madhukośa* (ad 2.18–25 and 28.2) are ascribed to Gadādhara by Vācaspati; the reverse situation is found in the comments ad *Nidāna* 2.40 and 16.1–2.
294 Compare Bhaṭṭārakahariścandra.
295 See NCC VII, 132.
296 Probably Kātyāyana's *Vārttika*s on Pāṇini's *Aṣṭādhyāyī*.
297 The *Madhukośa* attributes this quotation to Cakṣuṣya.
298 This list is probably incomplete.
299 See Ṭoḍara II, Intr. 33.
300 This Vācaspati is sometimes regarded as the author of the *Ātaṅkadarpaṇa* (STMI 244).
301 Called Mahammada by Vācaspati.
302 A.F.R. Hoernle (1978): 17. Hoernle was inaccurate in claiming that Pramoda was chief physician to Mahamada Hammīra, which led him to a wrong identification of Pramoda's patron.
303 See P. Saran and R.C. Majumdar (1989).
304 AVI 219. P.V. Sharma (1993): Intr. 39–40. Compare Cat. BHU Nr. 122.
305 See his review of G.J. Meulenbeld (1974) in OL 74, 2 (1979): 166.
306 See D.C. Ganguly (1989a): 85–86.
307 CC I, 276 and 754: *Hammīracarita* by Nayacandra. NCC IX, 346. M. Winternitz (III, 94) dated this poem to the fifteenth century, but it must be earlier since its author was a contemporary of Hammīra, the last of the Cāhamānas. S.N. Dasgupta and S.K. De (1947: 363), however, also assign the work to the fifteenth century. G.N. Sharma (1975: 244) places it in the fourteenth century; he adds that on some indications provided by the author the poem appears to have been completed in or about A.D. 1400. See on this Hammīra: D.C. Ganguly (1989a): 83–86; R.C. Majumdar (1948): 302. See on Nayacandra's poem: S.N. Dasgupta and S.K. De (1947): 363; D.C. Ganguly (1989a): 84–86; G.N. Sharma (1975): 244; Krishnamachariar (1989): 206–207.

308 See on him: R.C. Majumdar (1980).

309 V. Śukla (I, 133) agrees with P.V. Sharma in identifying Hammīra as the king of Raṇthambhor; he assigns Vācaspati to the end of the thirteenth or the beginning of the fourteenth century. G. Hāldār (Vṛddhatrayī 467) places Vācaspati in the thirteenth or fourteenth century.

310 See S. Dutta (1980): 326–329; R.C. Majumdar (1948): 303 and 386–387. According to S. Dutta (1980: 359–360) this Hammīra reigned from A.D. 1314 to 1378 (these dates were accepted by J. Filliozat, 1974), while others give the period of his rule as 1301–1365; he assumed the title of Mahārāṇā after seizing Chitor and establishing his authority over the whole of Mewār (R.C. Majumdar, 1980: 70). Besides the Hammīras referred to, there is at least one more king of this name, to whom a quasi-historical play, called *Hammīramadamardana*, by Jayasiṃha Sūri, is devoted (S.N. Dasgupta and S.K. De, 1947: 478; Krishnamachariar, 1989: 202–203; M.A. Mehendale and A.D. Pusalker, 1989: 311–312; M. Winternitz III, 251). This play, written in A.D. 1230, describes the defeat of Sultan Śams-ud-Dīn Dunyā, called Hammīra, by the Caulukya king Vīradhavala.

311 R.C. Majumdar (1948): 356–357.

Chapter 6
Vṛnda

1 CC I, 598 and 717; II, 142. Check-list Nrs. 406, 815–816. STMI 262–263. Cat. BHU Nrs. 181 (*Vṛndagrantha*), 182–183 (*Vṛndavaidyaka*), 184 (*Vṛndavaidyakaśāstra*). Cat. IO Nr. 2672. Cat. Mysore Nrs. 42580–81 (*Vṛndacikitsā* by Vṛndapaṇḍita). CBORI XVI, 1, Nrs. 241 (*Vṛndasaṃgraha*) and 313.
Editions:
 a Vṛndamādhavāparanāmakasiddhayoga, with Śrīkaṇṭhadatta's commentary, ed. by Haṇamantaśāstrī Pādhye, Ānandāśramasaṃskṛtagranthāvali Nr. 27, Poona 1894; 2nd ed. 1943. This edition is based on six MSS (five with the commentary), and gives variants in footnotes.
 b bhiṣagvaravṛndapraṇītavṛndavaidyaka, bhāṣāṭīkāsamet, jisko śrī 108 mahārājādhirāj śrīrāmnārāyaṇsiṃha dev bahādur rājadhānī padumā ji. hajārībāgkī kṛpāse nandaprayāg badarikāśramṇivāsī maheśānand śarmāne prāptkar mahārāṣṭravaṃśāvataṃsa pa. sadānandjīdvārā bhāṣāṭīkā karāy mudraṇ prakāśanārtha pradān kiyā, Śrī Veṅkaṭeśvar Steam Press, Bombay 1910/11. This edition, which has seventy-two chapters, arranged slightly differently from those in ed. a (four chapters on jvara, separate chapters on jvarātisāra and atisāra), omits those on sneha, etc.; moreover, some verses are missing here and there.
 c sārtha vṛndamādhava athavā siddhayoga, edited with Marāṭhī translation by Datto Ballāḷa Borkar, Yaśavant Press, Poona 1922 [BL.14043.ccc.7; IO.San.D.262(a, b)]. References are to ed. a. The name of the author (Vṛnda) and the title of his work (*Siddhayoga*) are mentioned in the second verse and the very last one. The chapter colophons mention *Vṛndamādhava* as an alternative title.

2 Prose is found at 1.227; between 30.25 and 26; between 34.1 and 2, 8 and 9, 20 and 21; at the end of 48; between 78.1 and 2.

3 It is remarkable that Vṛnda does not refer to the *Mādhavacikitsā*.

4 These remarks are called prastāvavākya.

5 These topics include the physician and his patient, weights and measures, etc.

6 E.g., 1.24–25ab (a characterization of fever); 3.14–15 (on āma- and nirāmātisāra) and 65 (on pravāhikā); 22.34 (a definition of kubja).

7 The *Mādhavacikitsā* also has a separate chapter on śophodara (= śothodara). Cakrapāṇidatta rejected this arrangement in his *Cakradatta* (see Niścala ad udara 55–56).

8 Āgantuvraṇa corresponds to sadyovraṇa of the *Mādhavanidāna*.

9 Yoniroga corresponds to yonivyāpad of the *Mādhavanidāna*.

10 Strīroga includes mūḍhagarbha, sūtikāroga, stanaroga and stanyaduṣṭi of the *Mādhavanidāna*.

11 *Siddhayoga* 64.37.

12 The differences in the arrangement of the chapters between the *Mādhavanidāna* and the *Siddhayoga* are not due to the editors, but reflect, at least partly, an old tradition, as appears from remarks in the commentary (see the introductory comments to chapters 2 and 27).

13 See the commentary ad *Siddhayoga* 57.8cd–9 on these omissions.

14 *Siddhayoga* 39.6.
15 *Siddhayoga* 39.33.
16 *Siddhayoga* 1.27.
17 *Siddhayoga* 1.49; 51.128.
18 Parallel passages of *Siddhayoga* and Bower MS were collected by J. Jolly (1899: 378–379) in his review of Hoernle's ed. of the latter work. Atrideva (ABI 270) claims that Vṛnda was influenced by Tīsaṭa, which is improbable on chronological grounds.
19 Some verses taken from Caraka are: *Siddhayoga* 4.23 (= Ca.Ci.15.87), 27cd–29 (= Ca.Ci. 14.110–112); 5.64–67 (= Ca.Ci.14.131–134); 8.9 (= Ca.Ci.16.70–71ab), 11ab (= Ca.Ci. 16.63cd), 23–27 (= Ca.Ci.16.74–77); 9.9 (= Ca.Ci.4.66), 20 (= Ca.Ci.4.70); 10.23–28 (= Ca.Ci.11.56–61), 52–54 (= Ca.Ci.8.111–113).
20 Some verses and prose passages taken from Suśruta are: 1.118 (= Su.U.39.199cd–200ab); 8.1 (= Su.U.44.14), 14cd (= Su.U.44.30cd), 16 (= Su.U.44.32cd–33ab); 9.10 (= Su.U.45. 33cd–34ab); 34, prose between 1 and 2 (= Su.Sū.38.12), prose between 8 and 9 (= Su.Sū. 38.37), prose between 20 and 21 (= Su.Sū.38.10); 57.8ab (= Su.Ci.20.48cd); 58.5 (= Su. Ci.22.6), 6 (= Su.Ci.22.7), 7 (= Su.Ci.22.8), 8 (= Su.Ci.22.9), 19 (= Su.Ci.22.20cd–21ab), 20 (= Su.Ci.22.22), 21 (= Su.Ci.22.23); 61.62 (= Su.U.9.20cd–21ab), 64 (= Su.U.9.18cd–19ab).
21 Some verses taken from Vāgbhaṭa are: *Siddhayoga* 10.57–59 (= A.s.Ci.7.37–38); 16.1 (related to A.h.Ci.6.68 = A.s.Ci.8.74); 58.82–83 (= A.h.U.22.103–104).
22 See Niścala ad *Cakradatta*, visarpa 5 (= *Siddhayoga* 54.4), 14 (= 54.13), 19 (= 54.18); mukharoga 87 (= 58.78). See also R.E. Emmerick's critical edition of the Sanskrit text of Ravigupta's *Siddhasāra*.
23 See Niścala ad *Cakradatta*, jvara 127 (= *Siddhayoga* 1.127); grahaṇī 1 (= 4.1); hikkāśvāsa 14 (= 12.20); udarda 5 (= 52.5) and 8 (= 52.7).
24 See Niścala ad *Cakradatta*, jvara 84 (= *Siddhayoga* 1.95), 90 (= 1.100); arśas 147 (= 5.111); krimi 4 (= 7.5); pāṇḍuroga 9 (= 8.6).
25 See Niścala ad *Cakradatta*, vātarakta 10 and 12 (= *Siddhayoga* 23.10 and 12).
26 See Niścala ad *Cakradatta*, vātavyādhi 117–126 (= *Siddhayoga* 22.104–113).
27 See Niścala ad *Cakradatta*, jvarātīsāra 3 (= *Siddhayoga* 2.6); agnimāndya 86 (= 6.59); tṛṣṇā 12 (= 16.9); kṣudraroga 81 (= 57.59) and 86 (= 57.63).
28 See Niścala ad *Cakradatta*, jvara 149 (= *Siddhayoga* 1.143) and 153–156 (= 1.147–150).
29 See Niścala ad *Cakradatta*, jvara 55 (= *Siddhayoga* 1.82), 124 (= 1.121), 128 (= 1.129); unmāda 13–14 (= 20.10–11).
30 See Niścala ad *Cakradatta*, kāsa 39 (= *Siddhayoga* 11.27).
31 See Niścala ad *Cakradatta*, mukharoga 88 (= *Siddhayoga* 58.79), 97–98 (= 58.86–87), 111–112 (= 58.99–100).
32 See Niścala ad *Cakradatta*, kṣudraroga 4 (= *Siddhayoga* 57.2cd–3), 10 (= 57.8cd–9), 11 (= 57.10), 14 (= 57.13), 17 (= 57.16), 24–25 (= 57.21–22), 26 (= 57.23), 34 (= 57.31), 84–85 (= 57.61–62).
33 See Niścala ad *Cakradatta*, arśas 147 (= *Siddhayoga* 5.111); chardi 23 (= 15.23).
34 See Niścala ad *Cakradatta*, jvara 77 (= *Siddhayoga* 1.91); pāṇḍuroga 44–47 (= 8.31–35); raktapitta 39–42 (= 9.34cd–38) and 66–73 (= 9.49–56); śūla 12 (= 26.11), 20 (= 26.15), 33 (= 26.26); masūrikā 1 (= 56.1), 4 (= 56.4), 17 (= 56.12), 23 (= 56.18), 27 (= 56.24), 35 (= 56.33ab).
35 See Niścala ad *Cakradatta*, kṣudraroga 91 (= *Siddhayoga* 57.70).

36 See Niścala ad *Cakradatta*, agnimāndya 2 (= *Siddhayoga* 6.2).
37 See Niścala ad *Cakradatta*, arśas 120–126 (= *Siddhayoga* 5.104–110). Compare the parallel passages of *Siddhayoga* and Bower MS in J. Jolly (1899: 378–379).
38 See Niścala ad *Cakradatta*, jvara 48 (= *Siddhayoga* 1.63).
39 See Niścala ad *Cakradatta*, nāḍīvraṇa 5 (= *Siddhayoga* 47.4).
40 See Niścala ad *Cakradatta*, kāsa 43 (= *Siddhayoga* 11.34); kṣudraroga 12 (= 57.11), 15 (= 57.14), 66–71 (= 57.52–57), 83 (= 57.60), 112 (= 57.85); mukharoga 89 (= 58.80) and 97–98 (= 58.86–87). *Siddhayoga* 78.12 is attributed to Videha by Ḍalhaṇa (ad Su.Ci.40.53).
41 See Niścala ad *Cakradatta*, jvara 141 (= *Siddhayoga* 1.135); atīsāra 64 (= 3.43); gulma 40 (= 30.26); kuṣṭha 159 (= 51.137); mukharoga 77 (= 58.69). Verses of the *Siddhayoga* identified by H.H.M. Schmidt (1978) as being found in the *Yogaśataka* are: 1.95 (= *Yogaśataka* 8); 1.100 (= *Yogaśataka* 6); 1.135 (= 5); 1.138 (= 4); 1.205 (= 7); 1.263 (= 40); 3.43 (= 10); 4.6 (= 11); 5.46 (= 28); 6.12 (= 29); 6.13 (= 31); 7.5 (= 13); 8.6 (= 30); 12.12 (= 24); 13.4 (= 26); 16.21 (= 33); 23.6 (= 17); 26.36 (= 19); 26.44 (= 21); 29.1 (= 23); 30.32 (= 25); 30.26 (= 22); 30.33 (= 20); 32.7 (= 16); 32.20 (= 15); 34.27 (= 14); 35.20 (= 9); 38.4 (= 12); 45.18 (= 65); 51.14 (= 37); 51.20 (= 36); 51.133 (= 39); 51.137 (= 38); 55.13 (= 42); 58.10 (= 58); 58.69 (= 56); 61.26 (= 50); 61.222 (= 52); 61.231 (= 48); 61.249 (= 54); 62.37 (= 47); 63.7 (= 18); 66.10 (= 77); 66.14 (= 76); 69.19 (= 78); 70.14 (= 82).
42 *Siddhayoga* 81.69, a stanza in which a Bhārata is addressed.
43 See the commentary ad *Siddhayoga* 1.49, a verse absent from the *Cakradatta*. Śivadāsasena quotes the verse and regards it as deriving from Jejjaṭa.
44 In spite of the references to Mādhava's *Rogaviniścaya* in the *Siddhayoga* and its commentary, the *Mādhavacikitsā* is never mentioned. Verses common to *Mādhavacikitsā* and *Siddhayoga* may derive from common sources; examples are: *Mādhavacikitsā*, jvara 175 = *Siddhayoga* 3.46–48; *Mādhavacikitsā*, grahaṇī 2 = *Siddhayoga* 4.6; grahaṇī 3 = *Siddhayoga* 4.8–9.
45 This subject will be dealt with later on, in the description of the *Kusumāvalī*.
46 *Siddhayoga* 39.6cd.
47 For example, *Siddhayoga* 4.16cd; 11.17cd; 22.9–10; 64.17cd.
48 Āḍhamalla (ad *Śārṅgadharasaṃhitā* II.8.10–22ab) quotes a remark by Vṛnda that is also a ṭippaṇa, without being called thus. Some MSS of the *Siddhayoga* contain notes called ṭippaṇī (Cat. BHU Nrs. 182 and 183).
49 Ad *Cakradatta*, raktapitta 39–42 (*Siddhayoga* 9.34cd–38 is cited; compare the *Kusumāvalī* on these verses) and karṇaroga 30 (compare *Siddhayoga* 59.26).
50 See Niścala ad *Cakradatta*, jvara 199–200 (*Siddhayoga* 1.206ab, identical with *Cakradatta*, jvara 200, derives from Vṛnda himself); jvara 235 (= *Siddhayoga* 1.233), arśas 147–151 (*Siddhayoga* 5.113ab was added by Vṛnda), vātarakta 41 (= 23.28), āmavāta 9 (= 25.8), prameha 30–37 (= 35.33–39), kuṣṭha 150 (= 51.128), masūrikā 5 (= 56.5), and netraroga 19 (= 61.18). Śivadāsasena quotes *Siddhayoga* 1.49 (ad *Cakradatta*, jvara 29), 108 (ad jvara 103), and 158 (ad jvara 162–164).
51 Examples are: *Siddhayoga* 4.27ab; 5.28 and 40; 6.53; 10.28ef; 12.24cd.
52 See, e.g., the commentary ad 39.6cd.
53 See Niścala ad *Cakradatta*, āmavāta 9; bhagna 11; amlapitta 1.
54 See Niścala ad *Cakradatta*, raktapitta 39–42 (= *Siddhayoga* 9.34cd–38; see the *Kusumāvalī*); vātavyādhi 3–5 (= *Siddhayoga* 22.11) and 140; āmavāta 9 (compare *Siddhayoga* 25. 8); ślīpada 24–30 (compare *Siddhayoga* 42.25–28; the two recipes of saureśvaraghṛta are

different); bhagandara 6 (Cakra does not accept *Siddhayoga* 48.7). Śivadāsasena ad jvarātisāra 10–11; yakṣman 65–66; vātavyādhi 71; śotha 10 and 47–50; plīhayakṛt 6; vṛṣya 15–24.

55 See: Śivadāsasena.

56 Compare: AVI 266–267; N.V.P. Unithiri (1980–81): 578.

57 Ad *Śārṅgadharasaṃhitā* II.8.10–22ab; III.3.14.

58 Gloss ad *Bhāvaprakāśa*, cikitsā 1.93.

59 Quoted as *Vṛndamādhava*.

60 See STMI 64.

61 Ad A.h.Sū.5.76–77ab; 19.38cd–41ab; Ni.2.53cd; Ka.2.29–30ab; 3.11–14; 6.17cd–18. See Hemādri's *Āyurvedarasāyana*.

62 *Amṛtasāgara* IV.8, 12, 14.

63 See: *Nidānadīpikā*.

64 Ad *Śārṅgadharasaṃhitā* II.2.2cd–7, 88–94, 161–163; 6.105cd–107; 9.66cd–71.

65 Commentary ad *Siddhabheṣajamaṇimālā* 4.882.

66 See: Niścala. One long quotation from Vṛndakuṇḍa (ad *Cakradatta*, vātavyādhi 227–271) is not found in the *Siddhayoga*.

67 See STMI 166.

68 Quoted very often (about fifty times).

69 Ṭoḍara III: 3.172 and 238; 4.41 and 344; V. 1.78; 11.156. Once quoted as Vṛndāraka: III.3.148.

70 Numerous quotations in the *Yogataraṅgiṇī*; ten quotations in the *Bṛhadyogataraṅgiṇī*.

71 Quoted many times.

72 Ad Ca.Sū.3.4 (p.66).

73 Ad A.h.U.22.40cd–42ab.

74 Quoted very often in the *Yogaratnasamuccaya*.

75 See: Hemādri.

76 See: Niścalakara.

77 At the end of the commentary on the svasthādhikāra of the *Cakradatta*.

78 Ad Ca.Sū.3.23 (p.73).

79 Ad *Cakradatta*, jvara 175–177; agnimāndya 5; unmāda 21–28; udara 59–62; visarpa 30; netraroga 19.

80 Ad *Cakradatta*, udara 61–64.

81 Cat. BHU Nr. 181.

82 Cat. BHU Nrs. 182–183.

83 Cat. BHU Nr. 184.

84 CC I, 598. STMI 256.

85 See edition a.

86 Check-list Nr. 970.

87 CC I, 598; II, 142. STMI 263: Vṛndācārya Śiromaṇi's *Vṛndasaṃhitā*.

88 CCI, 598; II, 143.

89 NCC: not recorded. Cat. BHU Nrs. 81–84.

90 STMI 262.

91 See *Cakradatta*, svasthādhikāra 53.

92 Compare on special features of the *Siddhayoga*: K.R. Srikanta Murthy (1992): 261–263.

93 See on this disease: G.J. Meulenbeld (1981b); C. Vogel (1961). C. Vogel was not acquainted with Vṛnda's description of the disease. See on the Guinea worm disease in India: G.S. Bildhaiya, M.M. Marwaha and S.R. Patidar (1969); J. Bird (1825); N. Chevers (1886): 34–41; N.H. Fairley (1924); N.H. Fairley and W.G. Liston (1924); E. Hinz (1972): 1708–1709; Hobson-Jobson 401–402; S. Johnson and V. Joshi (1982); M.J. Joshi and C.D. Deshpande (1986): 52–53; R.H. Kennedy (1825); K. Lindberg (1946), (1948); Ch. Morehead (1860): 720–727; *K.C. Patnaik and P.N. Kapoor (1967); *C.K. Rao and G.V.M. Reddy (1965); *S.R. Rao (1942); C.R.R.M. Reddy, I.L. Narasaiah and G. Parvathi (1969); A.K. Saxena (1971); *J. Singh and N.G.S. Raghavan (1957); G. Smyttan (1825); *A.K. Tewari (1968). See on its treatment: P. Joshi (1991). See on its history: E.H. Ackerknecht (1963): 121; P.B. Adamson (1988); K.M. Bhansali and G.M. Mathur (1972); R. Hoeppli (1959): 5, 8, 19, 101–102, 256–257; K. Meier (1937–1938); H. Meige (1901).

94 Introductory remarks ad *Siddhayoga* 55.14. See about dracontiasis in Persia the account of the Dutch traveller Jan Huyghen van Linschoten (see the quotation in D.V.S. Reddy, 1971: 35); François Bernier, a famous French traveller of the seventeenth century, described the disease as occurring in Delhi (see: Anonymous, 1964c: 50–51).

95 See A.h.Ci.21.33; A.s.Ci.15.17 and 18.9, Ka.4.11 and 5.55. The *Bhelasaṃhitā* is also acquainted with a disorder called vardhma (Ci.5.36 and 45; 24.1). The disease called bradhna in the *Carakasaṃhitā* may be related to vardhma (see Ca.Ni.3.7; Ci.7.67; 9.56; 12.94; 28.25). In addition, bradhna is an anatomical term in the *Carakasaṃhitā*, denoting the rectum (guda; see Cakrapāṇi ad Ca.Sū.14.17 and Vi.7.23); Vijayarakṣita, however, regards it as a term designating the groin (ad *Mādhavanidāna* 22.10). The *Kāśyapasaṃhitā* (dhātrīcikitsādhyāya) refers to bradhna as a disorder caused by vāta. Later authorities employ either bradhna or vardhma for the same disease; P.V. Sharma (AVI 236–237) holds that, originally, bradhna and vardhma were two different disorders. Some sources consider bradhna to be a synonym of the disease usually called vṛddhi (see, e.g., *Paryāyaratnamālā* 1415).

96 Vṛnda borrowed his definition of vardhma (= bradhna) from Mahīdhara's *Viśvavallabhā* according to Niścalakara ad *Cakradatta*, vṛddhi 22.

97 P.V. Sharma (AVI 236–237) supposes it to be lymphogranuloma venereum; this virus disease, however, is found especially in West Africa and in North and South America (see Ph.H. Manson-Bahr, 1966: 582). The *Kusumāvalī* mentions vāḍḍhosī as the vernacular word for vardhma (ad *Siddhayoga* 40.19–20).

98 *Siddhayoga* 3.69 (see the commentary). Vijayarakṣita (ad *Mādhavanidāna* 3.21) remarks that Hārīta employs the term niścāraka for the disorder usually called pravāhikā. Compare Kaiyadeva 8.255: niścāraka = pravāhikā.

99 Ca.Sū.20.11.

100 A.h.Ni.15.14 = A.s.Ni.15.15.

101 *Hyoscyamus niger* Linn., the henbane. This plant is a very old drug, already used by the Assyrians; it is recommended against tooth-worms in the *Compositiones* of Scribonius Largus in the first half of the first century A.D. (see B.R. Townend, 1944: 46). Pārasīkayavānī is also identified as *Artemisia scoparia* Waldst. et Kit. (G.V. Satyavati, M.K. Raina and M. Sharma, 1976: 94–96) and *A. maritima* Linn. (see M. Abdul Kareem, 1997, Nr. 169).

102 Several species of *Datura* are called dhattūra.

103 This became a favourite indication in later treatises. See on aśoka: T.B. Middelkoop (1985); T.K. Biswas and P.K. Debnath (1972).

104 This recipe, which became famous in later times, is not yet found in the *Mādhavacikitsā*. See on the nāgārjunavarti: P.V. Sharma (1993c): 36–37.

105 See P.V. Sharma's long list (AVI 263–266). See also ABI 271–272; Satyaprakāś (1960): 229–231.
106 *Siddhayoga* 22.67 and 46.12; ābhā is related to babbūla, a species of *Acacia*, but the author of the commentary appears to be unacquainted with the source of the drug (he calls it a commercially available substance and regards it as identical with guggulu). Ābhā is already prescribed in the *Mādhavacikitsā* (bhagnavraṇa 10).
107 *Siddhayoga* 55.17 (see the commentary).
108 *Siddhayoga* 70.20; Vṛnda adds that carmakārāluka may be used as a substitute. Śivadāsasena (ad *Cakradatta*, vṛṣya 15–24) criticizes Vṛnda's views on this subject.
109 Mercury is applied externally only (7.13: rasendra; the term rasottama, used at 44.55, may designate mercury). P. Rāy (1956: 109 and 309–310) claims that Vṛnda mentions two preparations containing sulphides of mercury (parpaṭītāmra and rasāmṛtacūrṇa); Rāy's references could not be verified. The killing (māraṇa) of iron was known to Vṛnda (5.90–97). See on recipes containing inorganic substances: special features of Cakrapāṇi's *Cikitsāsaṃgraha*.
110 See, for example: 1.268; 68.6ab; 69.27.
111 *Siddhayoga* 65.18–19. This yantra is already found in the *Mādhavacikitsā*.
112 *Siddhayoga* 26.58.
113 *Siddhayoga* 68.6d (śūnyatādhyāna is mentioned; the commentary is silent on the interpretation); this ardhaśloka is absent from the *Mādhavacikitsā*.
114 *Siddhayoga* 51.24–28 (see AVI 267–268).
115 The commentator observes on the word cūrṇapradehāḥ (51.27cd) that Vṛnda explained it as cūrṇāni pradehāś ca. P.V. Sharma (AVI 211) regards it as probable that an author called Vṛnda wrote a commentary on the *Carakasaṃhitā*; in P.V. Sharma's view this Vṛnda differs from the author of the *Siddhayoga* and belongs to the eleventh century.
116 Bharatamallika states in his *Candraprabhā* that Vṛnda, the author of a medical treatise, was a resident of Eastern Bengal (vaṅgabhūmi); the relevant stanza is quoted by D.Ch. Bhattacharyya (1947b): 155. See on Vaṅga: N.N. Bhattacharyya (1991): 304; B.C. Law (1984): 267–269; S. Saxena (1995): 290–296. Atrideva (ABI 271) is convinced that Vṛnda belonged to the western part of India, since he refers to diseases prevalent there; this claim is inaccurate, because not Vṛnda himself, but the commentator, mentions these diseases (introductory remarks ad *Siddhayoga* 55.14).
117 See Niścala ad *Cakradatta*, kuṣṭha 24; compare *Siddhayoga* 51.16. See on Varendra: N.N. Bhattacharyya (1991): 306.
118 A.F.R. Hoernle (1906a): 288–290. S. Dasgupta (1975: II, 435) accepted Hoernle's view with some caution, but it was rejected by most of the authors writing on the subject, with the exception of P. Kutumbiah (1962).
119 AVI 211.
120 The Vṛndaṭippaṇakāra is quoted by Āḍhamalla ad *Śārṅgadharasaṃhitā* II.8.14. K.R. Srikanta Murthy (1992: 260) regards Vṛnda, the author of the *Siddhayoga*, as a commentator or writer of glosses on the *Carakasaṃhitā*; Srikanta Murthy refers to the *Kusumāvalī* ad *Siddhayoga* 51.27, which does not prove his point (see the references to Vṛnda in the *Kusumāvalī*).
121 *Bhāvaprakāśa*, cikitsā 1.235–236 and 249–251 (according to a gloss).
122 Vṛddhatrayī 461.
123 J. Jolly (1901): 7 (C.G. Kashikar 8).

124 D.Ch. Bhattacharyya (1947b): 150–153.
125 The *Kusumāvalī* (ad *Siddhayoga* 57.84) claims that Cakrapāṇidatta's *Cikitsāsaṃgraha* contains a prescription that is very close to one found in the *Haramekhalā*. Compare the references to the *Haramekhalā* in Niścala's *Ratnaprabhā*.
126 AVI 262–263.
127 P.V. Sharma assigns Jejjaṭa to the ninth century (AVI 207–208).
128 M.Z. Siddiqi (1957): 279; (1959): 34, 41, 43.
129 Al-Ya'qūbī mentions an Indian medical work, called sindhshār, which is rendered in Arabic as ṣafw al-nujḥ, i.e., quintessence of success. See on this work F.R. Dietz (1833): 118; M. Steinschneider (1871): 489–490; A. Stenzler (1857): 327; M. Ullmann (1970): 105. A work called sindhstāq, also identified as the *Siddhayoga* by M.Z. Siddiqi, is quoted by al-Rāzī according to Ibn Abī Uṣaybi'a (M.Z. Siddiqi, 1959: 43). See on this subject R.E. Emmerick (1981).
130 See R.E. Emmerick (1981).
131 Atrideva (ABI270) places Vṛnda in the ninth or tenth century; other dates are: eighth or ninth century (S. Dasgupta, 1975: II, 427), ninth century (K.R. Srikanta Murthy, 1992: 261), middle of the tenth century (G.P. Srivastava, 1954: 100), and around A.D. 1000 (Jaggi IV, 34, 35). Compare on Vṛnda's chronological position: K.R. Srikanta Murthy (1992: 260–261).
132 The CC (II, 83 and 143) and NCC (XIII, 237) call the author Balabhadra, but his name is Balibhadra in the introductory verses.
133 CBORI XVI, 1, Nr. 240: quotes various works and authors; its name indicates that it is perhaps a supplement to the *Vṛndasaṃgraha*. P.V. Sharma (AVI 267) supposes it to be a commentary on the *Siddhayoga*.
134 See on editions those of the *Siddhayoga*.
135 Ad *Siddhayoga* 22.68ab (vṛndasya vyākhyā) and 154cd (vṛndasya vyākhyākāraḥ). K.R. Srikanta Murthy (1992: 264) is in doubt whether the ṭippaṇīs of Lakṣmaṇa and Soma were glosses on the *Siddhayoga* or on the *Suśrutasaṃhitā*. See: commentaries on the *Suśrutasaṃhitā*.
136 Śivadāsasena ad *Cakradatta*, agnimāndya 87.
137 Ad *Śārṅgadharasaṃhitā* II.8.14. Compare the *Kusumāvalī* ad *Siddhayoga* 10.29–42.
138 See Hemādri's commentary on the *Aṣṭāṅgahṛdayasaṃhitā*.
139 P.K. Gode (1944a).
140 P.K. Gode's allegation is accepted by K.R. Srikanta Murthy (1992: 264).
141 See G.J. Meulenbeld (1982b).
142 AVI 267.
143 Quoted in the *Kusumāvalī* ad *Siddhayoga* 57.71, which consists of a verse from an unidentified source.
144 He calls himself Śrīkaṇṭha in the introductory verses. Nārāyaṇa refers to him as Śrīkaṇṭhapaṇḍita (ad *Siddhayoga* 73.15). See on Śrīkaṇṭha: commentaries on the *Mādhavanidāna*.
145 D.Ch. Bhattacharyya (1947b): 131. The very first author to throw light on Nārāyaṇa's part in the revision of the *Kusumāvalī* was probably *D.K. Shastri (1942) (see P.K. Gode, 1950b: 177–178).
146 It is unknown whether MSS exist with Śrīkaṇṭhadatta's text, without Nārāyaṇa's additions.
147 J. Jolly (1901): 7 (C.G. Kashikar 8).

148 P.K. Gode (1950b).
149 P.K. Gode (1950b).
150 D.K. Shastri (see P.K. Gode, 1950b) gives his name as Bhāmalla.
151 See on the Nāgara brāhmaṇas: D.R. Bhandarkar (1911): 33–35, (1968): 57–65; C. Girdharlāl (1895–1899); R.C. Majumdar (1974): 435.
152 See on Ananta and his *Kāmasamūha*: P.K. Gode (1940a); P. Peterson (1887): 366–374; R. Schmidt (1911): 32.
153 Identified by P.K. Gode (1940a) as either Ahmedabad or Himmatnagar in Gujarāt.
154 Ananta calls himself bhiṣagvidyāvid; he refers to his father as bhūpatīnāṃ bhiṣagvaraḥ and gajāyurvedavettā vai dhanvantarir ivāparaḥ.
155 G. Hāldār (Vṛddhatrayī 467) regards Nārāyaṇabhaṭṭa, whom he places in the thirteenth century, as the author of two more medical works: the *Kaṇṭhaprakāśa* and the *Vaidyacintāmaṇi*; he also attributes to him a commentary, called *Padyadyotinī*, on the *Gītagovinda*.
156 See Niścala ad *Cakradatta*, jvarātīsāra 2 (= *Siddhayoga* 2.4); raktapitta 6 (= 9.4); svarabheda 6 (= 13.4); upadaṃśa 3 (= 49.2); kuṣṭha 116–119 (= 51.98–101) and 159 (= 51.137); mukharoga 32–33 (= 58.29–31); karṇaroga 4 (= 59.3ef); anuvāsana 24–25 (= 75.19).
157 See: Niścala.
158 D.Ch. Bhattacharyya (1948): 321–322.
159 Bāpālāl Vaidya (1982): Appendix XI.
160 Compare Śaunaka.
161 I.e., the *Mahābhārata*.
162 See also Hariścandra.
163 Quoted on a varia lectio.
164 A verse, said to be a ṭippaṇī of Cakra, is quoted.
165 This list is incomplete.
166 Candraṭa is said to follow the reading of the kāśmīrāḥ.
167 Gomin is called a commentator (ṭīkākṛt).
168 See also Bhaṭṭāraka(hariścandra).
169 Medhāvin agrees with Bhaṭṭāraka(hariścandra); Cakra disagrees with their interpretation. It may be that medhāvin is not a proper name; it is also possible to read medhāvinaḥ.
170 Mentioned in the context of the nāgārjunāñjana or -varti.
171 I.e., the *Mādhavanidāna*.
172 Quoted on the subject of deśa- and okasātmya.
173 The quotation may be from the treatise of (Vijaya)rakṣita known to Niścalakara.
174 Probably the *Aṣṭāṅgasaṃgraha*.
175 Compare Bhadraśaunaka.
176 This Vaikāraṇa appears to be a medical authority.
177 See, e.g., the *Kusumāvalī* ad 25.60–70.
178 See, e.g., the *Kusumāvalī* ad 6.53 and 12.1–2.
179 *Kusumāvalī* ad *Siddhayoga* 5.19–21.
180 *Kusumāvalī* ad *Siddhayoga* 11.14–117.
181 *Kusumāvalī* ad *Siddhayoga* 12.22–24.
182 *Kusumāvalī* ad *Siddhayoga* 34.11–17.
183 *Kusumāvalī* ad *Siddhayoga* 39.5–6.
184 *Kusumāvalī* ad *Siddhayoga* 9.34cd–38 (a ṭippaṇī on the identity of a medicinal substance) and 22.67–71 (a vyākhyā of Vṛnda on the identity of the plant called ghoṣavatī).

185 K.R. Srikanta Murthy (1992: 263–264) regards the *Vṛndaṭippaṇī* as a brief gloss by the author of the *Siddhayoga* himself.
186 Ad *Śārṅgadharasaṃhitā* II.8.14.
187 D.Ch. Bhattacharyya (148): 321.
188 Ad *Siddhayoga* 76[6].13.
189 See Śivadāsasena's commentary on the *Cakradatta*.
190 Ad *Rasendrasārasaṃgraha*, jvara 219.

Chapter 7
Cakrapāṇidatta

1 NCC VI, 284.
2 See: commentaries on the *Carakasaṃhitā*.
3 See: commentaries on the *Suśrutasaṃhitā*.
4 NCC: not recorded. P.V. Sharma (AVI 272 and 307) regards the term gūḍhavākyabodhakavākyavant in Cakrapāṇi's introduction to the *Cikitsāsaṃgraha* as pointing to an earlier treatise called *Gūḍhavākyabodhaka*, parts of which were incorporated by Cakrapāṇi in his new book; this *Gūḍhavākyabodhaka* is known in a single MS (Sarasvatībhavan Nr. 44763; see AVI 307). Herambasena, son of Śubhasena, was the author of a *Gūḍhabodhakasaṃgraha*, which work was based on Cakrapāṇi's *Gūḍhavākyabodhaka* according to P.V. Sharma, who adduces in support of his view that Herambasena salutes in the introductory verses Cakrapāṇi, Maheśvara and Nityanātha, and professes that his treatise is a summary compiled from *Rasaratnākara*, Cakra, Maheśvara and other works (see NCC VI, 95; STMI 82–83; Cat. IO Nr. 710). N.N. Das Gupta (1936/37: 157) regards the *Gūḍhavākyabodhaka* as identical with a *Cikitsāsāra*, a therapeutic treatise attributed to Cakrapāṇi; this *Cikitsāsāra*, however, is not referred to by any other author.
5 NCC VI, 284: a medical lexicon. ABI 177: describes the properties of drugs. Bhagvat Sinh Jee 210.
6 CC I, 175 and 702; III, 146. NCC: not recorded among the works of Cakrapāṇidatta. Atrideva (ABI 318) mentions a *Sārasaṃgraha* by Cakrapāṇi. Atrideva (ABI 319) and G. Hāldār (Vṛddhatrayī 470) claim that Viśvanāthasena, paṇḍit at the court of the Gajapati king Pratāparudra and author of the *Pathyāpathyaviniścaya*, wrote a commentary, called *Sārasaṃgraha*, on Cakrapāṇi's *Sarvasārasaṃgraha*. P.V. Sharma (AVI 210) also refers to this commentary. N.N. Das Gupta (1936/37: 157) was doubtful about the identity of the author of the *Sarvasārasaṃgraha* (see his references to some MSS of the work). G.N. Mukerjee (1927: 19) mentions the *Sārasaṃgraha* as a work on treatment, distinct from the *Cikitsāsaṃgraha*. A MS of the *Sarvasārasaṃgraha* (Cat. Skt. MSS. N.-W. P. I, 586, Medicine Nr. 21) probably contains the *Cakradatta*.
7 This work, apparently on grammar, is attributed to Cakrapāṇi by P.V. Sharma (AVI 210) and Haridattaśarman (upodghāta to ed. ee of the *Carakasaṃhitā*, page pha: title *Vyākaraṇacandrikā*).
8 Cakrapāṇi does not mention the title of his work; he refers to it as a (yoga)saṃgraha, i.e., a collection of prescriptions. It should be avoided to call Cakrapāṇi's treatise *Cikitsāsārasaṃgraha*, which is the title of Vaṅgasena's work.
9 NCC VI, 281 and 284. Check-list Nrs. 165 and 166. STMI 42. Editions:
   a ed. by Harimohandas Gupta, Saṃvāda-jñānaratnākara Press, Calcutta 1871 [IO.19.C.33].
   b ed., with the commentary of Śivadāsasena, by Jīvānanda Vidyāsāgara, 1st ed., Kāvyaprakāśa Press, Calcutta 1872 [IO.6.C.25]; 2nd ed., Saraswati Press, Calcutta 1888 [IO.16.D.29]; 3rd ed., Calcutta Press, Calcutta 1897 [IO.19.BB.13].
   c with Bengali transl. by Candrakumāra Bhaṭṭācāryya, Vidyāratna Press, Calcutta 1878

[IO.9.G.23].
*d ed., with the commentary of Śivadāsasena, by Kālīśa Candra Sena, 1882.
e publ. by the Kāśī Saṃskṛta Press, Benares 1883 [IO.13.H.17].
f ed., with a Bengali transl. and the commentary of Śivadāsasena, by Kavirāja Pyārīmohan Sen Gupta, Vidyāratna Press, Calcutta 1887 [IO.2.H.28].
g ed., with Śivadāsasena's commentary, by Śaśibhūṣaṇa Kavirañjana, Banarjī Press, Calcutta 1887/88 [IO.25.C.41].
h with Sinhalese interpretation by Talavatugoḍa Jinaratana, Colombo 1893 [BL.14043.d.47].
i ed., with Śivadāsasena's commentary, by Yaśodānandana Sarkār, Vaṅgavāsī Steam Machine Press, Calcutta 1896 [BL.14044.d.2; IO.13.I.8]; *2nd ed., Calcutta 1916.
j ed., with Śivadāsasena's commentary, and Bengali transl., by Devendranātha Senagupta and Upendranātha Senagupta, Dhanvantari Steam Machine Press, Calcutta, 1st ed., 1900 [BL.14043.cc.17; IO.10.C.8]; 2nd ed., 1907 [IO.21.E.6]; 3rd ed., 1912/13 [IO.8.K.32].
k ed., with Śivadāsasena's commentary and a Bengali transl. by Kālīprasanna Kaviśekhara, by Vaiṣṇavacaraṇa Basāk, Calcutta 1912 [BL.14044.c.5].
l with Telugu transl. by Civakula Satyanārāyaṇa Śāstrin, two parts, Āyurvedagranthamālā No.1, Gaurī Press, Nuzwid 1919 [IO.San.D.1009].
m ed., with Sinhalese interpretation and notes, by M.S.P. Samarasinha, Colombo 1923 [BL.14043.ccc.8].
n with Telugu paraphrase, Sri Rama Press, Madras 1926 [IO.San.D.881].
o with a Hindī transl. by Sadānanda Śāstrin, Bharadvaj Press, Lahore 1926 [IO.San.F.102]; *ed. 1931.
p with the 'Subodhinī' Hindī commentary by Jagannāth Śarmā Vājapeyī, 1st ed., Venkateshwar Press, Bombay 1927 [IO.San.F.87]; 4th ed., Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1959.
q with the commentary of Śivadāsasena, ed. by Jayadeva Vidyālaṅkāra, Bhāradvāja Press, Lahore 1928 [IO.San.B.943/b].
r carakacaturānana śrīcakrapāṇi viracitaḥ cikitsāsārasaṃgrahāparanāmā cakradattaḥ; bhiṣakkulabhūṣaṇa śrīśivadāsena kṛtayā tattvacandrikāsamākhyayā ṭīkayā samalaṅkṛtaḥ; āyurvedācārya śrījayadeva vidyālaṅkāreṇa saṃśodhitaḥ, Meharcandra Lakṣmaṇdās, Lavapura (Lahore) 1928.
s cakradattaḥ (cikitsāsaṃgrahatantraḥ), mahāmahopādhyāyacarakacaturānana-śrīmaccakrapāṇidattena viracitaḥ, śrīśivadāsasenaviracitayā tattvacandrikāsamākhyayā vyākhyayā samalaṃkṛtaḥ, paṇḍitakulapati B.A. upādhidhāri-śrīmajjīvananda-vidyāsāgarabhaṭṭācāryātmajābhyāṃ paṇḍita-śrīmadāśubodhavidyābhūṣaṇa-paṇḍita-śrīmannityabodhavidyāratnābhyāṃ pratisaṃskṛtaḥ prakāśitaś ca, 5th ed., Vācaspatya Press, Calcutta 1933; *Vidyāvilās Āyurveda Granthamālā 14, Vārāṇasī 1993.
t śrīcakrapāṇidatta-viracitaḥ cakradattaḥ, savimarśa 'bhāvārthasandīpinī' hindīvyākhyopetaḥ ṭippaṇī-pariśiṣṭaiś ca vibhūṣitaḥ; vyākhyākāraḥ śrī jagadīśvaraprasāda tripāṭhī; sampādakaḥ bhiṣagratna miśropāhva śrībrahmaśaṅkara śāstrī, Haridāsa Saṃskṛta Granthamālā 107, Vārāṇasī *1939; 3rd ed., 1961; 4th ed., 1976.
*u ed. by C.K.A. Varyar, 4th ed., Quilon 1955.
v śrīmanmahāmamahicarakacaturānana śrīcakrapāṇiviracitaḥ cakradattaḥ, śrīvārāṇasīhindūviśvavidyālayasthāyurvedavidyālayādhyāpakāyurvedācārya B.A. ityupādhidhāriśrīpaṇḍitajagannāthaśarmavājapeyipraṇītayā subodhinyākhyavyākhyayā

samalaṃkṛtaḥ, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1959.
*w ed. with Sharardha Darpanam commentary, publ. by Sree Ramavilasam Press and Book Depot, 1st ed., Quilon 1961.
x ed. by Indradeva Tripāṭhī, Kāśī Saṃskṛta Granthamālā 245, Vārāṇasī 1991.
y cakradatta-ratnaprabhā, carakacaturānanaśrīcakrapāṇidattaviracitaś cakradattaḥ cikitsāsaṅgraha-cakrasaṅgrahāparaparyāyaḥ mahāmahopādhyāyaśrīniścalakarakṛtayā ratnaprabhākhyatātparyaṭīkayā samudbhāsitaḥ, sampādakaḥ: ācāryaḥ priyavrataśarmā; Cakradatta-Ratnaprabhā, The Cakradatta (Cikitsā-Saṅgraha) of Cakrapāṇidatta with the commentary Ratnaprabhā by Mahāmahopādhyāya Śrī Niścala Kara, editor: Prof. Priya Vrat Sharma, Svāmī Jayarāmdās Rāmprakāś Trust, Jaypur 1993.
z Cakradatta (text with English translation); a treatise on principles and practices of Ayurvedic medicine, edited and translated by Priya Vrat Sharma, Kashi Ayurveda Series 17, Chaukhamba Orientalia, Varanasi/Delhi 1994; *2nd ed., Varanasi 1998.

References are to eds. s and (for Niścalakara's *Ratnaprabhā*) y.

10 Prose occurs in the chapter on bālaroga.

11 An exception is formed by a verse (jvara 188) on the fevers called abhinyāsa and hataujas, not described in the *Mādhavanidāna*. See Niścala's comments on this verse.

12 See Niścala's comments ad plīhayakṛt 1.

13 Compare the arrangement of the chapters in Vṛnda's *Siddhayoga*.

14 Yonivyāpad 16 (identical with *Siddhayoga* 64.37): the commentary equates bhagaphala with kandaroga.

15 See Niścala ad madātyaya 21–22. The majority of the editions of the *Cakradatta* consulted have a separate chapter on dāha. See also Niścala's more general criticism of Vṛnda (ad vraṇaśotha 48), his rejection (ad udara 55–56) of the separate chapter on śothodara in the *Siddhayoga*, and his remarks on dagdhavraṇa (ad vraṇaśotha 48).

16 Cakra's arrangement is justified by Niścala ad nāḍīvraṇa 1 and bhagna 1.

17 Jvara 65 (Caraka and Suśruta), 67–68 (Caraka); vātavyādhi 5 (Suśruta); śotha 50 (Caraka); nirūha 35 (Caraka); the *Suśrutasaṃhitā* is also referred to as *Śālākya* (netraroga 12).

18 Not incorporated in the *Siddhayoga*.

19 See rasāyana 34. Rasāyana 34–125 has been edited and translated by P.V. Sharma (1993c); the verses are in āryā metre (as indicated in the text: rasāyana 124), as are those of the *Yogaratnamālā*, attributed to Nāgārjuna. Nāgārjuna is also mentioned at rasāyana 76. Nāgārjuna's *Lohaśāstra* is absent from the much shorter chapter on rasāyana in Vṛnda's *Siddhayoga*.

20 Ca.Ci.1³.56–61.

21 See rasāyana 171; rasāyana 159–171, appended to the verses on śilājatu from Caraka, is called an upaskāra (addendum; see verse 171), partly from some other treatise (163–164); verse 169, however, is again from the *Carakasaṃhitā* (Ci.1³.62).

22 Not indicated in the text itself, but in a remark added to it.

23 Borrowed from the *Carakasaṃhitā* (Ci.18.57–62).

24 The formulae of khaṇḍakūṣmāṇḍaka (raktapitta 66–73), borrowed from Hārīta according to Niścala (cf. *Siddhayoga* 9.49–56; Vaṅgasena, raktapitta 156–160), amṛtādyaghṛta (vātarakta 28–34), and godhūmādyaghṛta (vṛṣya 26–36 = *Siddhayoga* 70.22–30).

25 This prescription is absent from the *Siddhayoga*. Śivadāsasena regards this Bodhisatva as a particular yogin, adding that some equate him with Lokanātha. Niścalakara (ad arśas 107–110) calls him Lokanātha.

26 The formula of saureśvaraghṛta, also found in the *Mādhavacikitsā* (galagaṇḍādi 26), where the additional ardhaśloka, attributing the recipe to Jīvaka, is absent. The saureśvaraghṛta of the *Siddhayoga* (ślīpada 25–28) is different.

27 This prescription is absent from the *Siddhayoga*. Śivadāsasena remarks that Kaca, the son of Bṛhaspati, is meant. This Kaca received the art of reviving the dead (mṛtasaṃjīvanī) from Śukrācārya; see Vettam Mani, who gives a summary of the story as told in the Ādiparvan (76–77; ed. Poona) of the *Mahābhārata*. See on Kaca also: S.A. Dange (1969): 155–237; S. Sörensen (1963).

28 This recipe was taken from the *Carakasaṃhitā* (Ci.26.226–230).

29 See: Niścalakara.

30 Cakra sometimes deviates from the text of the *Suśrutasaṃhitā*; an example is jvara 103 (compare Su.U.39.188cd–189; see Niścala's comments). See also Niścala ad jvara 188.

31 See, for example, Niścala ad bhagna 11; kuṣṭha 24 and 150; mukharoga 52 and 53; anuvāsana 24–25.

32 The expressions vṛnde nāsti and vṛndato'dhikam are often used by Niścala.

33 A few examples are: chardi 20 (= *Siddhayoga* 15.16), 24 (= 15.21), 28 (= 15.29); tṛṣṇā 4 (= 16.3), 9 (= 16.6), 11 (= 16.8), 14 (= 16.10), 18 (= 16.18ab), 19 (= 16.18c–f), 20 (= 16.19), 21 (= 16.13), 22 (= 16.20), 25 (= 16.22); mūrchā 3 (= 17.3ab), 4 (= 17.3cd–4), 5 (= 17.5), 6–8 (= 17.6–7).

34 See, for example, Śivadāsasena ad grahaṇī 19, hikkāśvāsa 30–33, vātavyādhi 95–99.

35 Śivadāsasena says that the *Bhaṭṭatraya* consists of the *Kārikā*, *Bṛhaṭṭīkā* and *Tantraṭīkā* (ed. q has *Candraṭīkā*). The nature of these treatises is not clear, but it may well be that the three parts of Kumārila Bhaṭṭa's exposition of Śabara's bhāṣya on the *Mīmāṃsāsūtra* are meant (see S. Dasgupta, 1975: I, 370–371).

36 See grahaṇī 85–90 (the formula of rasaparpaṭikā).

37 See jvara 100–102 (pippalyādigaṇa; see Su.Sū.38.22–23); aśmarī 2–4 (vīratarādigaṇa; see Su.Sū.38.12–13); 11–12 (ūṣakādigaṇa; see Su.Sū.38.37–38); 20–22 (varuṇādigaṇa; see Su.Sū.38.10–11); see Niścala ad jvara 100–102 and aśmarī 2–4. These gaṇas, with the exception of the pippalyādigaṇa, are quoted from the *Suśrutasaṃhitā* in prose by Vṛnda (prose between 34.1 and 2, 8 and 9, 20 and 21.

38 Some verses deriving from Cakra himself are, according to Niścala: jvara 164, 188, 278; grahaṇī 19; apasmāra 28; vātavyādhi 5, 49, 170, 234ab; āmavāta 37cd; śūla 51 and 63; udāvarta 25b; gulma 10ef; aśmarī 11–12; prameha 37; sthaulya 1; śotha 28; vraṇaśotha 48; bhagna 1e; kṣudraroga 3, 22, 31ef, 82; mukharoga 33 and 82; karṇaroga 62; rasāyana 195ef. See Śivadāsasena's commentary ad yonivyāpad 37–44. Some verses borrowed but changed by Cakra are, according to Niścala: unmāda 1; vātavyādhi 49; vātarakta 13; āmavāta 9.

39 Compare on special features of the *Cakradatta*, in particular on children's diseases and their treatment: A. Kumar (1994). See on guḍūcyāditaila (vātarakta 21–22): R.B. Saxena, N.R. Sarda and K.L. Shah (1991), on tilādiguṭikā (pariṇāmaśūla 8–9): P.K. Warrier, S.M. Pillai and K. Santha Kumari (1977).

40 See on rasaparpaṭī: K.K. Srivastava and P.S. Chaure (1979); C.M. Tiwari and S.N. Tripathi (1979). See on the preparation of a parpaṭī: The Ayurvedic Formulary of India, Part I (1978): 173; A.K. Choudhary and C.B. Jha (1998): 445.

41 Compare G. Śarmā (1980).

42 Compare P. Rāy (1956): 110–111.

43 Arśas 169–176 = *Siddhayoga* 5.90–97.
44 Pāṇḍuroga 11–12ab = *Siddhayoga* 8.9.
45 Pāṇḍuroga 36–40 = *Siddhayoga* 8.23–27 (maṇḍūravaṭaka).
46 Pāṇḍuroga 42–44 = *Siddhayoga* 8.28–30.
47 Pāṇḍuroga 45–48 = *Siddhayoga* 8.31–35.
48 Raktapitta 82–97 = *Siddhayoga* 9.65–79 (khaṇḍakhādyaloha).
49 Pariṇāmaśūla 13 = *Siddhayoga* 27.10.
50 Pariṇāmaśūla 14 a–d = *Siddhayoga* 27.11.
51 Pariṇāmaśūla 15 = *Siddhayoga* 27.12.
52 Pariṇāmaśūla 16–19 = *Siddhayoga* 27.13–17.
53 Pariṇāmaśūla 25 = *Siddhayoga* 27.20.
54 Pariṇāmaśūla 26–28 = *Siddhayoga* 27.21–23.
55 Pariṇāmaśūla 29 = *Siddhayoga* 27.24.
56 Pariṇāmaśūla 33–35 = *Siddhayoga* 27.27–30.
57 Pariṇāmaśūla 36–41 = *Siddhayoga* 27.31–36 (guḍamaṇḍūra).
58 Pariṇāmaśūla 54 = *Siddhayoga* 27.37.
59 Pariṇāmaśūla 57–62 = *Siddhayoga* 27.38–44.
60 Kuṣṭha 152 = *Siddhayoga* 51.128.
61 Kuṣṭha 153–156 = *Siddhayoga* 51.129–132 (bṛhatsindūrādyataila).
62 See on this famous recipe: P.V. Sharma (1993c): 36–37. Śivadāsasena calls it, on the basis of its fourteen ingredients, caturdaśāṅgī, and refers in this context to Vāgbhaṭa; a closely related formula, called kāṇḍacitrākhyā vartiḥ, not attributed to Nāgārjuna, is found at A.s. U.19.49.
63 Absent from the *Siddhayoga*. Compare *Madhukośa* ad *Mādhavanidāna* 68.10–11: pārigarbhika is commonly known as ahiṇḍī. Ahiṇḍikā is mentioned in the *Rasaratnākara* (bālaroga 83).
64 Compare A. Kumar (1994: 187), who calls this disease ahituṇḍikā and identifies it as an umbilical hernia.
65 See AVI 273–274; P.V. Sharma's list contains some items already occurring in the *Carakasaṃhitā* (e.g., yogarāja: Ca.Ci.16.80–86) and *Siddhayoga* (navāyasaloha: *Siddhayoga* 8.9).
66 See on Cakra's punarnavāṣṭakakvātha (śotha 11): D. Joshi and V.K. Agrawal (1975).
67 R.C. Choudhury (1992): 345.
68 See AVI 272–273.
69 See also P.V. Sharma (1985a).
70 P.V. Sharma's edition reads ābhā (vātavyādhi 65). Niścala and Śivadāsasena call it a commercially available drug, known as āhā.
71 See P.V. Sharma's edition (y); the verse is absent from ed. s. Niścala identifies it as anantamūla.
72 The same as gorakṣakarkaṭī according to Niścala (vātavyādhi 22) and Śivadāsasena. Interpreted as the root of indravāruṇī by P.V. Sharma (ed. z). Gorakṣakarkaṭī is probably to be identified as *Melothria maderaspatana* (Linn.) Cogn. according to P.V. Sharma (1985a); the same author (1997) regards it as identical with cirbhaṭa and aindrī. Aindrī is identified as *Amomum subulatum* Roxb. (see M. Abdul Kareem, 1997, Nr. 116), *Bacopa monnieri* (Linn.) Wettst. (P.V. Sharma. 1997; compare M. Abdul Kareem, 1997, Nr. 195), *Centella asiatica* (Linn.) Urban (see M. Abdul Kareem, 1997, Nr. 371), *Citrullus colocynthis* (Linn.) Schrad. (see M. Abdul Kareem, 1997, Nr. 414), and *Cucumis prophetarum* Linn. (see M. Abdul Kareem, 1997, Nr. 525).

73 Equated with cāṅgerī (*Oxalis corniculata* Linn.) by Śivadāsasena; P.V. Sharma (ed. z) agrees. Niścala refrains from giving synonyms. Compare Cakra ad Ca.Vi.8.140, who regards śītaka as another name for amlaloṭa, and Ḍalhaṇa ad Su.Śā.10.59, who says that aśmantaka is called amlaloṭaka in the vernacular. P.V. Sharma (1985a) identifies amlaloṭaka as *Bauhinia malabarica* Roxb.; amlaloṭa is also identified as *Bauhinia racemosa* Lam. (see M. Abdul Kareem, 1997, Nr. 224). Various species of *Bauhinia* are regarded as aśmantaka (see M. Abdul Kareem, 1997, Nrs. 222, 224–227).
74 Masūrikā 24 is given in a footnote of P.V. Sharma's edition (y). Identified by P.V. Sharma (1985a) as *Amaranthus tricolor* Linn. = *A. tristis* Linn.
75 Niścala (nāsāroga 26) remarks that asanamallī is a plant known under this name. Asanamallikā is identified as *Aganosma dichotoma* (Roth) K. Schum. (see M. Abdul Kareem, 1997, Nr. 53). Equated by Śivadāsasena with āpharamallikā. P.V. Sharma (1985a) identifies āpharamallikā as *Vallaris solanacea* Kuntze.
76 The same as kṛṣṇavetra.
77 Mentioned in the *Carakasaṃhitā*. Called hevakulī in the vernacular according to Niścala (ad arśas 133).
78 Unidentified by Niścala (amlapitta 29) and Śivadāsasena. P.V. Sharma supposes it to be the same as dīrghapattra (jvara 209). Bṛhatpattra (or -pattrā) is identified as *Naregamia alata* Wight et Arn. and *Symplocos paniculata* Miq. (see M. Abdul Kareem, 1997, Nrs. 1159, 1558).
79 The same as eḍagajabīja according to Niścala and Śivadāsasena. P.V. Sharma (ed. z: seeds of cakramarda = eḍagaja) agrees. Eḍagaja is found in the *Carakasaṃhitā*.
80 Cakra mentions this name as a synonym of vārāhīkanda (found in the *Suśrutasaṃhitā*). See Niścala's comments. *Dioscorea esculenta* Burkill according to P.V. Sharma (1985a; 1997), *D. bulbifera* Linn. according to others (see M. Abdul Kareem, 1997, Nr. 613).
81 Niścala (ad vātavyādhi 272) says that guvākacelaka is meant. Śivadāsasena regards celaka as a synonym of guvāka (*Areca catechu* Linn.); P.V. Sharma (ed. z: the bark of pūga) agrees.
82 The bud of a campaka flower or nāgakeśara according to Niścala (ad vātavyādhi 201) and Śivadāsasena. A campaka flower according to P.V. Sharma (ed. z). Compare M. Abdul Kareem (1997), Nrs. 1099 and 1102.
83 Avilonī according to Niścala, cukāï according to Śivadāsasena. The same as cāṅgerī (P.V. Sharma, 1997), which is doubtful in this case, because both cukrīkā and cukrikā are found in the prescription, which has been taken from the *Carakasaṃhitā* (Ci.24.151). Compare T.B. Singh and K.C. Chunekar (1972: s.v. cukrīkā).
84 Variously identified as *Vernonia cinerea* Less., *Canscora decussata* Schult., and *Tridax procumbens* Linn. (P.V. Sharma: 1985a). Compare M. Abdul Kareem (1997), Nrs. 313 (*Canscora decussata*) and 1682 (*Vernonia cinerea*).
85 Niścala (vātavyādhi 239) and Śivadāsasena give devahulī as its synonym. The same as lavaṅga according to P.V. Sharma (1997) and the Hindī comm. of ed. v.
86 Aguru according to Niścala (ad mukharoga 109) and Śivadāsasena; P.V. Sharma (ed. z) agrees.
87 Trivṛt or pāṭhā according to Śivadāsasena. Ekaiṣikā is found in *Caraka-* and *Suśrutasaṃhitā*.

88 Identified as hoggala or hogalā, elavāluka and peṭikā according to different authorities (see Niścala and Śivadāsasena).

89 The same as gorakṣakarkaṭī according to Niścala and Śivadāsasena. A variety of viśālā (P.V. Sharma, 1997); the same as indravāruṇī (ed. z). Gajacirbhaṭa is mentioned in the *Aṣṭāṅgahṛdayasaṃhitā* (Ci.14.38).

90 The same as pattraka or rāḍhīyapattraka according to Niścala (vātavyādhi 272); the same as vāṭiyāpattra according to Śivadāsasena; different from tvakpattra, which occurs in the same recipe. Identified as the leaves of *Cinnamomum zeylanicum* Breyn. (P.V. Sharma, 1985a) and those of *C. tamala* (F. Hamilt.) Nees et Eberm. (P.V. Sharma, 1997).

91 Identified as *Sonchus arvensis* Linn. by P.V. Sharma (1985a; 1997).

92 (Dāru)haridrā or priyaṅgu according to Niścala (ad vraṇaśotha 76). Priyaṅgu in ed. z (haridrā is the next item in the recipe).

93 P.V. Sharma's edition reads godhāpadī in ślīpada 15. Niścala: called gohāli or gohāliyā in the vernacular. The *Soḍhalanighaṇṭu* (II.559ab) mentions a godhāmatī. P.V. Sharma (1997) regards godhāvatī as identical with godhāpadī = haṃsapādī: *Adiantum philippense* Linn. = *A. lunulatum* Burm.

94 The same as madhūka according to Niścala (ad agnimāndya 88) and Śivadāsasena (in conformity with *Dhanvantarinighaṇṭu* 5.45); P.V. Sharma (ed. z) agrees. Madhūka is common in *Caraka-* and *Suśrutasaṃhitā*.

95 *Butea superba* Roxb. or *Leea macrophylla* Roxb. (P.V. Sharma, 1985a); *L. macrophylla* Roxb. (P.V. Sharma, 1997; compare M. Abdul Kareem, 1997, Nr. 275: = palāśa, Nr. 1008: *Leea macrophylla*).

96 Not to be regarded as *Cannabis sativa* Linn. in this case, but as *Citrullus colocynthis* Schrad. (P.V. Sharma, 1985a); nevertheless identified as *Cannabis sativa* Linn. (P.V. Sharma, 1997).

97 The same as irimeda according to Śivadāsasena and P.V. Sharma (1997); Niścala (ad mukharoga 104) identifies it as viṭkhadira, which is the same as arimeda (P.V. Sharma, 1997).

98 Locally called kalāmoḍakacavarāī according to Niścala; the same as moraṭā according to Śivadāsasena. Jalakarṇā is regarded as identical with jalapippalī (= jalakaṇā), *Lippia nodiflora* Rich. = *Phyla nodiflora* (Linn.) Greene (see M. Abdul Kareem, 1997, Nr. 1269; P.V. Sharma, ed. z).

99 Known as pāṛhī according to Niścala. Jalakumbhī is identified as *Pistia stratiotes* Linn. (P.V. Sharma, 1997; compare M. Abdul Kareem, 1997, Nr. 1306) and *Eichhornia crassipes* Solms (see M. Abdul Kareem, 1997, Nr. 656). The latter plant, i.e., the water-hyacinth, was introduced into India about half a century ago.

100 The same as mañjiṣṭhā according to Niścala and Śivadāsasena; P.V. Sharma (ed. z) agrees. Jiṅgī is a synonym of mañjiṣṭhā (*Bhāvaprakāśanighaṇṭu*, harītakyādi 188).

101 P.V. Sharma's ed. y reads jīvākhya, but ed. z jīrākhya (unidentified). Jīrākhya is a vegetable resembling māriṣa according to Niścala and Śivadāsasena.

102 Niścala (ad arśas 6): the same as ghoṣaka; arśas 6 mentions ghoṣā. Identified as *Polygonum barbatum* Linn. (P.V. Sharma, 1985a); regarded as identical with kośātakī = ghoṣaka (P.V. Sharma, 1997). Ghoṣaka is also one of the names of dhāmārgava (see M. Abdul Kareem, 1997, Nr. 1044).

103 Niścala (ad galagaṇḍa 44 = Su.Ci.18.13): = mahatī hiṃsrā (ed. z identifies it as mañjiṣṭhā); (ad nāḍīvraṇa 5): = kālāvakaḍaka, not the same as mañjiṣṭhā (ed. z identifies it as mañjiṣṭhā); (ad vraṇaśotha 99): the same as mañjiṣṭhā according to Īśāna, Jinadāsa and Cakra

(ed. z agrees), identical with kālānusārivā according to Jejjaṭa and Indu. Śivadāsasena (ad vraṇaśotha 8): = hiṃsrā (ed. z: ahiṃsrā), a variety of kālākaṛā. Probably the same as kālāvakaṛaka (P.V. Sharma, 1985a). Kālā is found in *Carakasaṃhitā*, etc.

104 *Corchorus capsularis* Linn. according to P.V. Sharma (1985a; 1997; ed. z).

105 Ed. y reads kālavañjulaka, ed. z has kālāvakaḍaka; variants are kālākarkaṭaka and kālāvakaḍaka. *Capparis zeylanica* Linn. (P.V. Sharma, 1985a). Compare kālā and kulikā.

106 Known as kalāyavidalī to cowherds, as viṣalī to garland-makers according to Niścala (ad vraṇaśotha 65). Unidentified.

107 Called kāñcaḍā (Niścala ad atīsāra 37) or kanaṭāma (Niścala ad grahaṇī 13) in the vernacular. See on this plant: G.J. Meulenbeld (1985a).

108 Called kāṅgaṇi in the vernacular according to Niścala. In this case to be regarded as *Setaria italica* (Linn.) Beauv. (see P.V. Sharma, 1985a; compare M. Abdul Kareem, 1997, Nr. 1480). The same as jyotiṣmatī in ed. z.

109 Locally called kāñciyā according to Śivadāsasena (ad vraṇaśotha 51); the same as bhadramustaka according to Śivadāsasena; the same as musta in ed. z.

110 A climber of the genus *Capparis*, identical with the kumbhāṭa, called in the vernacular kumbhāḍu, of *Paryāyaratnamālā* 654 (P.V. Sharma, 1985a). A synonym of ahiṃsrā (ed. z). Kumbhāṭa is identified as *Careya herbacea* Roxb. (see M. Abdul Kareem, 1997, Nr. 330). Śivadāsasena regards kumbhāḍulatā as identical with padmacāraṭī (ad viṣa 32–38); padmacāraṭī (mentioned at Ca.Ci.23.55) may be the same as padmacāriṇī, identified as *Habenaria diphylla* Dalz. (absent from WIRM; see Hooker VI, 151) (see M. Abdul Kareem, 1997, Nr. 839), *Hibiscus mutabilis* Linn. (see M. Abdul Kareem, 1997, Nr. 873), *Hybanthus enneaspermus* (Linn.) F. Muell. = *Ionidium suffruticosum* Ging. (see M. Abdul Kareem, 1997, Nr. 883), or several species of *Nervilia* (see M. Abdul Kareem, 1997, Nrs. 1164–1166). Niścala does not explain which plant is meant.

111 Locally called kavāḍavekṣuāka or eśivekṣuāka according to Niścala, who gives a description of this small shrub. Compare Śivadāsasena. Identified as *Dalbergia lanceolaria* Linn.f. (ed. z).

112 The same as uṣṭrakaṇṭaka or gaṅgāpālaṅkya according to Niścala (ad vṛṣya 54) and Śivadāsasena.

113 Locally called karṇāvaḍaka or karṇāmoṭa according to Niścala (ad jvara 207), kāṇākhoṛa according to Śivadāsasena.

114 Identified as *Acacia arabica* in MW, i.e., *Acacia nilotica* Delile.

115 Śivadāsasena regards it as either śvetārka or śvetasarṣapa, Niścala as śvetasarṣapa. The latter is identified as *Sinapis alba* Linn. = *Brassica alba* (Linn.) Rabenh. (see M. Abdul Kareem, 1997, Nr. 1491). Ed. z has kaśikā.

116 *Wedelia chinensis* Merrill according to P.V. Sharma (1997; ed. z), *Eclipta alba* (Linn.) Hassk. according to others (see M. Abdul Kareem, 1997, Nr. 653; WIRM III, 127).

117 Identified as either prasāraṇī or vṛścikapattrī by Śivadāsasena. The same as kaṭabhī (ed. z). Vṛścikapattrikā is identified as *Basella alba* Linn. var. *rubra* (Linn.) Stewart = *B. rubra* Linn. = *B. cordifolia* Lamk. (see Hooker V, 21; WIRM II, rev. ed., 50–51) in MW. The same as bhadrāṇī (unidentified) according to Niścala, who reads kaṭambharā (ad vātavyādhi 201). Kaṭambharā is found in the *Carakasaṃhitā* (Ci.9.47) and at A.h.U.6.36.

118 Khaïri, i.e., aśokabīja according to Niścala; the same as aśoka according to Śivadāsasena. Rather to be identified as *Acacia pennata* Willd. according to P.V. Sharma (1985a; 1997).

119 Probably *Commelina benghalensis* Linn. (P.V. Sharma, 1985a).

120 The same as cavī according to Niścala and Śivadāsasena. Identical with pippalī (P.V. Sharma, 1997). Cavī is identified as *Piper retrofractum* Vahl = *P. chaba* Hunter (see M. Abdul Kareem, 1997, Nr. 1291; WIRM VIII, 116).

121 *Tiliacora acuminata* Miers = *T. racemosa* Colebr. according to P.V. Sharma (1985a; 1997); the same as asitavetra.

122 See kulikā.

123 Probably *Pavetta indica* Linn. according to P.V. Sharma (1985a; 1997).

124 According to Śivadāsasena the same as kuḍakarāṇi, which is a variety of hiṃsrā (*Capparis sepiaria* Linn.). Identical with hiṃsrā (ed. z). Śivadāsasena gives kālākaḍa or kālākaḍā as a synonym of ahiṃsrā (ad galagaṇḍa 39 and visarpa 5).

125 Locally called kurahalichinnāka according to Niścala (ad vraṇaśotha 88–89). Probably *Melothria heterophylla* (Lour.) Cogn. according to P.V. Sharma (1985a; 1997).

126 The same as lavaṅga according to Niścala (ad mukharoga 109) and Śivadāsasena. P.V. Sharma (ed. z) agrees.

127 The same as tamālapattra according to Vāpyacandra, but identical with dhātukāsīsa according to Cakra (see Niścala). Interpreted as kāsīsa (an inorganic substance) by P.V. Sharma (ed. z). Lomaśa or lomaśā is identified as *Girardinia heterophylla* Decne. (see Hooker V, 550; compare WIRM IV, 129) (see M. Abdul Kareem, 1997, Nr. 799).

128 A mahauṣadhi, also called bhagavatī and prajñāpāramitā according to Niścala; vernacular names are manvī and garuḍacūḍāmaṇi. Equated with guvāka (*Areca catechu* Linn.) by Śivadāsasena, an identification rejected by P.V. Sharma (1985a).

129 Compare vātavyādhi 225 and 239 of P.V. Sharma's edition (y). The same, according to M. Abdul Kareem (1997, Nr. 771) and P.V. Sharma (1985a), as madhurikā, i.e., *Foeniculum vulgare* Mill.

130 The sama as mahāvacā according to Niścala (ad vraṇaśotha 46). Identified as *Spilanthes oleracea* Murr. by P.V. Sharma (1985a; 1997), who adds that it is also a synonym of jalapippalī and regarded as *Mentha pulegium* Linn. Mahārāṣṭrī is a synonym of jalapippalī acording to M. Abdul Kareem (1997, Nr. 1269). *Spilanthes oleracea* is a plant introduced into India from Brazil (see WIRM X, 11).

131 The text mentions three types of nakhī. Śivadāsasena comments that five types are recognized. See the extensive comments of Niścala. Nakhī is not a vegetable substance, but consists of the opercula of particular shells (see U.Ch. Dutt, 1922: 15). Compare Ca.Ci. 28.153 (nakha; interpreted as svalpanakhī by Cakra).

132 Ed. s and P.V. Sharma's edition (z) read naradugdha; naravṛkṣa is a variant. P.V. Sharma (1985a) considers naravṛkṣa to be a species of *Indigofera*, the same as Soḍhala's narapuṣpa.

133 Mūrvā according to Niścala (ad śūla 37) and Śivadāsasena; P.V. Sharma (ed. z) agrees. Agnimantha according to P.V. Sharma (1997). Also regarded as a name of citraka (see M. Abdul Kareem, 1997, Nr. 1320).

134 The same as śaṭī according to Niścala (ad hṛdroga 26) and Śivadāsasena (who reads palāśa). Ed. z has palāśa.

135 The edition of P.V. Sharma (z) reads pāmarā, which is regarded as a synonym of śaṭī. Probably the same as turuṣka, i.e., the resin of *Styrax officinale* Linn. according to P.V. Sharma (1985a). Turuṣka, variously identified, is already found in the *Carakasaṃhitā* (Ci.28.153).

136 Identified as *Abutilon indicum* (Linn.) Sweet (P.V. Sharma, 1985a) and *A. hirtum* (Lam.) Sweet (P.V. Sharma, 1997; ed. z).

137 The same as kaṇṭakiśirīṣa according to Śivadāsasena. Kaṇṭakiśirīṣa is *Acacia lenticularis* Buch.-Ham. (P.V. Sharma, 1985a).

138 *Aristolochia indica* Linn. (P.V. Sharma, 1985a; compare M. Abdul Kareem, 1997, Nr. 161) or *Celosia argentea* Linn. = *C. cristata* Linn. (P.V. Sharma, 1997).

139 *Alternanthera sessilis* (Linn.) DC. (P.V. Sharma, 1985a).

140 The same as saptaparṇa (*Alstonia scholaris* R.Br.) according to Niścala and Śivadāsasena; P.V. Sharma (ed. z) agrees.

141 P.V. Sharma's edition (y) reads śikaṭī. Probably *Securinega virosa* (Roxb. ex Willd.) Pax et Hoffm. = *S. obovata* Muell.-Arg. = *Flueggea microcarpa* Blume (WIRM IX, 268; see the footnote about the nomenclature). P.V. Sharma (1985a) mentions *Flueggea obovata* Baill., a name not recorded in the literature I consulted. Compare M. Abdul Kareem (1997): 244: *Securinega virosa* (Roxb. ex Willd.) Baill. = *Flueggea microcarpa* (Willd.) Prain ex Merr.

142 Called śiyalī in the vernacular according to Niścala and Śivadāsasena (see the latter's quotation from the *Ratnakoṣa*). Śītalī is identified as *Limnanthemum cristatum* Griseb. (see WIRM VI, 114–115) by P.V. Sharma (1985a), as *Nymphoides hydrophyllum* (Lour.) Kuntze = *L. cristatum* Griseb. by M. Abdul Kareem (1997, Nr. 1181).

143 *Cardiospermum halicacabum* Linn. (P.V. Sharma, 1985a).

144 See for verses 73–78 the footnote at the end of the chapter in P.V. Sharma's edition (y). Identified as *Aloe barbadensis* Mill. = *A. vera* Tourn. ex Linn. (P.V. Sharma, 1985a).

145 A plant known by this name according to Niścala. *Argemone mexicana* Linn. according to P.V. Sharma (1985a; 1997) and others (see M. Abdul Kareem, 1997, Nr. 153); this plant is not indigenous to India and has been imported by the Portugese from the Americas. See on the use of this plant in āyurveda: P. Dwivedi, S. Pandey and C.B. Jha (1998).

146 *Zizyphus mauritiana* Lam. (see M. Abdul Kareem, 1997, Nr. 1750) and *Z. oenoplia* Mill. (M. Abdul Kareem, 1997, Nr. 1753; P.V. Sharma, 1985a, 1997).

147 Identified as *Sida rhomboidea* Roxb. (see Hooker I, 324) by Kālīpad Viśvās (in his Bhāratīya Vanauṣadhi), according to P.V. Sharma (1985a).

148 Probably the same as śvetāparājitā according to P.V. Sharma (1985a); the same as tarkārī (ed. z). Aparājitā is *Clitoria ternatea* Linn.

149 The same as śvetabalā according to P.V. Sharma (1985a; 1997).

150 The same as silhaka according to Niścala; identical with śilārasa (= silhaka) according to Śivadāsasena. P.V. Sharma (1997) identifies silhaka as *Liquidambar orientalis* Mill. M. Abdul Kareem (1997, Nrs. 1028–1029) mentions *L. orientalis* Mill. and *L. styraciflua* Linn.; the latter tree is the source of American storax.

151 A substitute of muñjātaka(phala) according to Niścala and Śivadāsasena. Muñjātaka is identified as *Eulophia campestris* Wall., *E. herbacea* Lindl., and *Orchis latifolia* Linn. (see M. Abdul Kareem, 1997, Nrs. 692, 694, 1205). Tālamastaka is identified as *Borassus flabellifer* Linn. (M. Abdul Kareem, 1997, Nr. 257; P.V. Sharma, 1997).

152 Probably *Xyris pauciflora* Willd. (P.V. Sharma, 1985a; ed. z) or the same as kattṛṇa (P.V. Sharma, 1997).

153 The same as tejovatī according to Niścala. Tvakpattra and tejovatī are different plants in the *Carakasaṃhitā*, etc.

154 *Echinops echinatus* Roxb. (M. Abdul Kareem, 1997, Nr. 652; P.V. Sharma, 1985a, 1997).

155 Niścala: the variety of sūryāvarta called jāmātṛsūryāvarta. Vaśira is found in the *Carakasaṃhitā* (Sū.4.15).

156 A small ichneumon-like animal (alpabalanakulākāra) according to Niścala.

157 See AVI 369. P.V. Sharma mentions Bāṇa's *Harṣacarita* and the *Bṛhatsaṃhitā* as the first works acquainted with it, but it was well known to Kālidāsa. The *Carakasaṃhitā* even mentions kastūrī (Ci.28.152). The *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdayasaṃhitā* already knew it as kastūrī and darpa.

158 Śivadāsasena gives mṛgamada as its synonym.

159 See on musk and its medicinal properties: R.N. Chopra et al. (1958): 465–472; DGV II–III, 774–776; V.Ch. Dutt (1922): 280–281; S.J. Hussain (1977), (1978), (1980); Nadkarni II, 196–205; R.N. Saletore (1975): 238; S.D.S. Seth et al. (1973); V. Taneja, H.H. Siddiqui and R.B. Arora (1973); G. Watt V, 307–308; WIRM III, 25–26.

160 Śivadāsasena (ad vātavyādhi 289) refers to it as khaṭṭāśī. See on civet and the animals from which it is obtained: E. Balfour (1968): III, 1029; WIRM II, 209–211. See on its use in medicine: AVI 370 (pūti).

161 NCC VI, 284; IX, 180. Check-list Nr. 253. STMI 42–43. Editions:
- *a ed. by D.N. Sen, Calcutta 1871.
- b dravyaguṇaḥ, vaidyamahāmahopādhyāyaśrīmaccakrapāṇidattaviracitaḥ, vidvatkuntatilaka śrīyutaśivadāsasenakṛta ṭīkāsahitaḥ, upādhyāya śrīyutaśyāmakiśorasenakavirañjasyājñayā tacchātra śrīmatkailāsacandrasena kaviśekhareṇa pariśodhitaḥ, Saṃvādajñānaratnākara Press, Calcutta 1874 [IO.6.D.23].
- c dravyaguṇaḥ, mahāmahopādhyāya śrīcakrapāṇidattaviracitaḥ śrīśivadāsasenakṛtaṭīkayā samalaṃkṛtaḥ, paṇḍitakulapatinā B.A. upādhidhāriṇā śrījīvānandavidyāsāgarabhaṭṭācāryeṇa saṃskṛtaḥ prakāśitaś ca, 2nd ed., Siddheśvara Press, Calcutta 1897.
- *d ed. by Yādavjī Trikamjī Āchārya, Nirṇaya Sāgar Press, Bombay 1922; repr., Jaya-Kṛṣṇadāsa Āyurveda Granthamālā 85, Vārāṇasī 1998.
- e dravyaguṇaḥ, vaidyamahāmahopādhyāya-śrīmaccakrapāṇidatta-viracitaḥ, kātyāyanagotrotpannapaṇḍita-jvālāprasādamiśrakṛta-bhāṣāṭīkāvibhūṣitaḥ saṃśodhitaś ca, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1925/26.
- *f śrī cakrapāṇidatta viracita dravyaguṇasaṃgrahaḥ (śrīśivadāsa-senakṛta saṃskṛtavyākhyāsahitaḥ), ed. by Umāpati Miśra, Vārāṇasī 1993.

References are to ed. c.

162 The title of the treatise is mentioned in the introductory and the concluding verses. The concluding verse identifies the author as Cakrapāṇi.

163 See the last verse.

164 One MS (Cat. Berlin Nr. 953) is said to contain 543 verses, arranged in twenty-one sections.

165 The work is sometimes divided into fifteen vargas (AVI 381; V. Śukla I, 214) by splitting up varga thirteen into three: āhāravidhi, anupāna and miśraka.

166 More material has been taken from the *Carakasaṃhitā* than from the *Suśrutasaṃhitā* (see P.V. Sharma, 1992a).

167 See V. Śukla I, 214.

168 Compare P.V. Sharma (1992a) on special features of Cakrapāṇi's *Dravyaguṇa*.

169 Dhānyavarga 9 = Ca.Sū.26.45. The disagreements on the number of vīryas are referred to in the *Carakasaṃhitā* (Ca.Sū.26.64–69); see also G.J. Meulenbeld (1987): 11–14. Three types of vipāka are generally accepted.

170 Compare Ca.Sū.27.33ab; Su.Sū.46.31ab; A.h.Sū.6.17–18ab. The name tuvarī is used by Vāgbhaṭa (A.h.Sū.29.34). Āḍhakī is *Cajanus cajan* (Linn.) Millsp.

171 This category is called udāsīna in Keśava's *Siddhamantra*. The term sarvadoṣahara is explained in the same sense by Ḍalhaṇa (ad Su.Sū.26.214).

172 Fishes mentioned are: rohita, śakula, śilinda, āḍimatsya, illisa, elaṅga, parvata, bhākuṭa, pāṭhīna, varmi, kuliśa, kuñcaka (called iñjāka by Śivadāsasena, who adds that others call it vyāghramatsya; it is a big fish and has the same form as the āḍimatsya), śṛṅgin, madgura, guttha (called candraka by others according to Śivadāsasena; candraka is a marine fish in the *Suśrutasaṃhitā*), kavayya, caladaṅga (called iṅga according to Śivadāsasena), and kṣudramatsya. Suśruta describes the rohita, pāṭhīna, varmi, and kuliśa; kṣudramatsyas are known in the classical saṃhitās. The illisa may be one or more species of the genus *Ilisha* (see WIRM IV, Supplement 9–10). The elaṅga may be *Liza corsula* Hamilton = *Mugil corsula* Day, still called elaṅga in Bengal (see WIRM IV, Supplement 32), which would imply that it is identical with Suśruta's rājīva, not mentioned by Cakra. The śṛṅgin may be *Heteropneustes fossilis* (Bl.), a nourishing and tasty fish, called siṅgī in Hindī and Bengali (see WIRM IV, Supplement 23). *Clarias batrachus* (Linn.), a nourishing fish, is called mahgur in Bengali and magurah in Oriya (see WIRM IV, Supplement 23), words resembling Cakra's madgura.

173 Compare Su.Sū.46 on fishes. Cakrapāṇi only deals with river fishes according to Śivadāsasena, who remarks that those from the sea are less important as dietary items; this may be an error, for the kuliśa is a marine fish in the *Suśrutasaṃhitā*. See on Indian fishes in Graeco-Roman sources: K. Karttunen (1997): 216–217.

174 *Dravyaguṇa* 9 = A.h.Sū.6.113cd–114ab.

175 Identified as *Glinus oppositifolius* (Linn.) A.DC. (see M. Abdul Kareem, 1997, Nr. 802), *Mollugo oppositifolia* Linn. = *M. spergula* Linn. (Nadkarni I, Nr. 1636; P.V. Sharma, 1997; Vanauṣadhicandrodaya IV, 100), and *Mollugo cerviana* Ser. = *Pharnaceum cervianum* Linn. (M. Abdul Kareem, 1997, Nr. 1117; R.S. Simha and L.B. Simha, 1981).

176 *Enhydra fluctuans* Lour. (M. Abdul Kareem, 1997, Nr. 673; P.V. Sharma, 1997) (not mentioned in the *Bṛhattrayī*).

177 *Colocasia esculenta* (Linn.) Schott. (M. Abdul Kareem, 1997, Nr. 463; Vanauṣadhicandrodaya I, 82).

178 Variously identified as *Commelina benghalensis* Linn., *C. nudiflora* Linn., *Amaranthus caudatus* Linn., *A. tenuifolius* Linn., *Potamogeton indicus* Roxb., and *Jussiaea repens* Linn. See on this plant: G.J. Meulenbeld (1985a); S.Bhattacharyya (1975).

179 *Alocasia macrorrhiza* (Linn.) G. Don = *A. indica* (Lour.) Spach. (WIRM I, rev. ed., 189; compare M. Abdul Kareem, 1997, Nr. 85, P.V. Sharma, 1997).

180 *Corchorus capsularis* Linn. and *C. olitorius* Linn. (P.V. Sharma, 1997). Sometimes identified as *Colocasia esculenta* (Linn.) Schott (Chopra's glossary), which cannot be correct in this case (see kaccī).

181 Unidentified.

182 Identified as *Citrus limettioides* Tanaka = *C. limetta* (Vanauṣadhicandrodaya VI, 22) or *C. maxima* (Burm.) Merr. = *C. decumana* Linn. (AVI 362 and P.V. Sharma, 1997: madhukarkaṭī).

183 Regarded as a vernacular word for white sugar by Ḍalhaṇa (ad Su.Sū.45.162: tavarāja instead of tamarāja).

184 CC: not recorded. NCC: not recorded among the works of Cakrapāṇidatta.

185 D.Ch. Bhattacharyya (1948): 318.

186 Ad *Cakradatta*, mukharoga 53.

187 Ad *Cakradatta*, vraṇaśotha 56–57 and kṣudraroga 81–82.

188 Ad *Cakradatta*, vraṇaśotha 46, 48, 55; bhagandara 10; upadaṃśa 10; bhagna 10 and 11; kuṣṭha 63.

189 Niścala refers to its lepaprakaraṇa ad *Cakradatta*, vraṇaśotha 48.
190 Niścala says that bhagandara 10 and bhagna 10 are from the *Vyagradaridraśubhaṃkara*.
191 See Niścala ad *Cakradatta*, vraṇaśotha 46, 48, 55, 56–57; kṣudraroga 82.
192 The chapter on śothodara of some work by Cakra is mentioned.
193 Rasendrakhaṇḍa, vātavyādhi 161–164: *Cakramata*.
194 See these commentaries.
195 Ad *Śivakoṣa* 133, 296, 324.
196 Ad *Mādhavanidāna* 55.12.
197 See *Kusumāvalī*.
198 Ad *Mādhavanidāna* 5.31–32; 8.8–10; 20.5.
199 See *Madhukośa*.
200 Glosses ad cikitsā 1.93 and 99.
201 Ad A.h.U.18.59cd–66.
202 *Yogataraṅgiṇī* 20.1–4 and 11; 60.45–46; 75.4; 80.65–66.
203 *Yogaratnākara* 170, 403, 653.
204 Some MSS (CBORI XVI, 1, Nrs 62–63) call it *Cakradattasaṃgraha*; it is also known as *Āyurvedasaṃgraha* (NCC II, 153; VI, 284).
205 Concluding verse of the *Āyurvedadīpikā* and *Cikitsāsaṃgraha*, svasthādhikāra 52 (identical). D.Ch. Bhattacharyya (1947b: 134–135) rejects the current reading of this verse and favours a variant (gauḍādhināthārasavatyadhikāripātraṃ nārāyaṇasya tanayaḥ, warranted by a MS described by P. Peterson, 1892: *154), saying that Cakrapāṇi himself was in charge of the kitchen. Bhattacharyya claims that the current reading (gauḍādhinātharasavatyadhikāripātranārāyaṇa), where a descriptive epithet is compounded with a proper name, is open to the rhetorical fault called vidheyāvimarśa, while the variant adopted by him is faultless. P.L. Paul (1939: II, 5–6) says that Nārāyaṇa, as suggested for the first time by N.N. Dasgupta (*IC 3, 156), seems to be identical with the author of the *Ratnamālā*, a medical vocabulary, and with Nārāyaṇa Kavirāja, who is quoted in the *Saduktikarṇāmṛta* of Śrīdharadāsa (A.D. 1205). See on the location of Gauḍa: N.N. Bhattacharyya (1991): 133–134; N. Dey (1979): 63; B.C. Law (1984): 217–218.
206 Cakrapāṇi's elder brother, Bhānu(datta), was, according to Atrideva (ABI 201) and G. Hāldār (Vṛddhatrayī 463), the author of a kāvya, called *Kumārabhārgavīya*; this Bhānudatta, however, who also wrote the *Gītagaurīśa*, *Rasataraṅgiṇī*, and other works, lived much later, in the period 1350–1450, and was the son of Gaṇanātha or Gaṇapati (CC I, 405 and 793; S.N. Dasgupta and S.K. De, 1947: 396, 561; Krishnamachariar 773–775). The title of Cakrapāṇi's commentary on the *Suśrutasaṃhitā*, the *Bhānumatī*, may be a tribute to his brother.
207 The term antaraṅga has been used by Cakrapāṇidatta, Niścalakara, Śivadāsasena, and Surapāla (in the *Vṛkṣāyurveda*); the term also occurs in some colophons of Gopāladāsa's *Cikitsāmṛta* and is known from inscriptions (see P.L. Paul, 1939: I, 117: references to *Epigraphia Indica XII, 37 and XVIII, 76ff.). Śivadāsasena observes (ad *Cakradatta*, svasthādhikāra 52) that a learned physician of good family is designated as such. D.Ch. Bhattacharyya (1947b: 135) translated antaraṅga as royal physician. It may have been a title that was conferred especially in Bengal and surrounding regions. See on the term: Biswarup Das (1978): 123; R.P. Das (1988): 423; N.N. Das Gupta (1934/35); R.C. Majumdar (1974): 300 and 326. P.L. Paul (1939: I, 117–118) expressed as his opinion that the antaraṅga was an officer in charge of crown land and property.

208 See the end of the *Āyurvedadīpikā* and *Cakradatta*.
209 Lodhravalī is mentioned as the name of one of the eight distinguished Vaidya families of Bengal in Bharatamallika's *Candraprabhā* (D.Ch. Bhattacharyya, 1947b: 128).
210 See the book written by *Sunirmal Datta Caudhurī (1988), a descendant of Cakrapāṇidatta; this book was reviewed by R.P. Das (JEĀS 1, 1990, 178).
211 See: commentaries on the *Carakasaṃhitā*.
212 Ad *Cakradatta*, svasthādhikāra 52.
213 AVI 211. D.Ch. Bhattacharyya (1947b): 134. R.C. Majumdar (1974): 137. C. Vogel, IL 375. Atrideva's dates of Nayapāla (ABI 274) are A.D. 1041–1072.
214 ABI 276. Satyaprakāś 220. VŚS, Preface 6. The Gulabkunverba edition and translation of the *Carakasaṃhitā* (I, 117) supports this claim by a quotation from an unspecified author called Jayadeva, who says that a temple of Cakrapāṇīśvara, founded by Cakrapāṇi, is located there.
215 ABI 276.
216 G.P. Srivastava (1954: 100–101) has put forward that Cakrapāṇi inclined towards Buddhism, which is very improbable, being not supported by any evidence.
217 Dates assigned to Cakrapāṇi are: A.D. 1050 (P.V. Sharma, 1993: Intr. 4; P.V. Sharma suggests that the formula of rāmamaṇḍūra, *Cakradatta*, pariṇāmaśūla 42–45, was called thus in honour of king Rāmapāla, who reigned from A.D. 1077 to 1120); 1050–1060 (R. Satyaprakāś, 1965: 219 and 221); about 1055 (AVI 211); about 1060 (J. Jolly, 1901: 6; C.G. Kashikar 7; Winternitz III, 550). The only one to suggest an earlier date was D.Ch. Bhattacharyya (1947b: 134–135), in whose view Cakrapāṇi wrote his works about 1040–1050; this author was convinced that Cakrapāṇi himself was in the service of Nayapāla.
218 NCC VIII, 18. See for the editions of this commentary those of the *Cikitsāsaṃgraha*. References are to ed. s.
219 CC I, 264 and 299; III, 57 and 64. NCC X, 157. See on Niścala and his commentary: D.Ch. Bhattacharyya (1947b); P. Cordier (1903b): 351–352; N.N. Das Gupta (1936/37): 160; P.K. Gode (1939a): 60–62; P.V. Sharma (1976): 71–80, AVI 217–218, (1992i), (1993): Intr. Edition: see edition y of Cakrapāṇi's *Cikitsāsaṃgraha*. P.V. Sharma used four MSS for his edition: (a) CBORI XVI, 1, Nr. 62; (b) CBORI XVI, 1, Nr. 63; (c) Nr. 1/90–73743 of Sarasvatī Bhavan, Vārāṇasī; (d) a MS in the possession of the Vaṅgīya Sāhitya Pariṣad, Calcutta. CBORI XVI, 1, Nr. 63 contains a very large part of the text and the commentary; CBORI XVI, 1, Nr. 62 is an exact copy of Nr. 63; Nr. 62 dates from 1757/58, Nr. 63 from 1727/28. The Vārāṇasī MS contains the commentary on vātavyādhi 253–278. The Calcutta MS contains the commentary up to parts of the chapter on vraṇaśotha, but many folios of the preserved chapters are missing. One MS, formerly kept in the Library of the Mahārāja of Bikaner (Cat. Bikaner Nr. 1388), has disappeared without leaving a trace; D.Ch. Bhattacharyya (1947b: 124) supposed it to have been the original of the two BORI MSS. One MS (and a partial transcription with notes by P. Cordier), probably a copy of one of the BORI MSS, forms part of the Collection P. Cordier of the Bibliothèque Nationale, Paris (J. Filliozat, Liste Nrs. 115 and 116). See on the MSS: D.Ch. Bhattacharyya (1947b): 123–127; P.V. Sharma (1991a): 107–108 and (1993): Intr. 1–3.
The portions of the *Ratnaprabhā* missing in the MSS are those covering vraṇaśotha 3–45, netraroga 37 to the end of the chapter, śiroroga, asṛgdara, yonivyāpad, strīroga, bālaroga, viṣa, rasāyana 1–159, nasyadhūma 24–34, kavalagaṇḍūṣa, āścyotana-añjana-tarpaṇa-puṭapāka, sirāvyadha, and svastha.

The title of the commentary is mentioned in the introductory verses and the colophons. Śivadāsasena's commentary on the *Cakradatta* was largely based on Niścala's *Ratnaprabhā*.

220 A very rich collection of manuscripts must have been at Niścala's disposal. This may mean that he had access to a royal library.

221 See the colophon of the chapter on jvara.

222 These epithets are found in the introductory prose of the *Ratnaprabhā*.

223 Ad āmavāta 35–37; prameha 18.

224 Ad āmavāta 35–37.

225 This attitude is termed gatānugatikatva, for example ad hikkāśvāsa 19–20.

226 Ad mukharoga 1; karṇaroga 30.

227 Ad mukharoga 1.

228 Ad jvara 167.

229 For example, ad jvara 182; arśas 43; gulma 41–42; galagaṇḍa 51; kuṣṭha 49 and 105; masūrikā 12.

230 For example, ad arśas 122; pariṇāmaśūla 63; udāvarta 16 and 28; mūtrāghāta 7; mukharoga 14, 73–74, 113–117; karṇaroga 43.

231 These errors are called apapāṭha and pramādapāṭha. Examples are found ad śūla 6 and 12; galagaṇḍa 51 (= Su.Ci.18.32–33ab; the reading of the *Cakradatta* is a pramādapāṭha, as attested by the text of Su.); vidradhi 8; kuṣṭha 8–12; udarda 1, 3, 15; visarpa 11; kṣudraroga 67; karṇaroga 57; netraroga 20. A scribe's error is indicated ad hṛdroga 25, an error in the *Siddhayoga* ad mukharoga 53.

232 Ad arśas 120; vātarakta 13 (tantrāntaraprāmāṇya); prameha 22–26; visarpa 2 (tantrāntarasaṃvāda).

233 For example, ad jvara 188.

234 Ad jvara 211.

235 Ad raktapitta 82–96; prameha 22–26.

236 Ad bhagandara 13–17; kuṣṭha 71.

237 Examples: ad raktapitta 38 (ubhayaṃ śastam); vātarakta 13 (dvayam api pramāṇaṃ smṛtidvaidhavat); prameha 30–37 (prāmāṇyaṃ tu sarvasya matabhedāt); kuṣṭha 131–133 (ubhayam api pramāṇam) and 150 (dvayor api prāmāṇyaṃ smṛtidvaidhavat); kṣudraroga 96 (ato dvayam api yuktaṃ smṛtidvaidhavat); vireka 10–15 (sarva eva pakṣaḥ pramāṇaṃ smṛtidvaidhavat).

238 Many formulations are said to be dṛṣṭaphala, mahāphala, (pra)siddhaphala; see Niścala ad arśas 120–126; pāṇḍuroga 11; rājayakṣman 27; śūla 63; pariṇāmaśūla 70–74; mūtrakṛcchra 25; udara 65–66; vṛddhi 22; vidradhi 14; visarpa 21; kṣudraroga 7, 24, 29. Recipes which proved to be effective in his own experience (anubhūta; anubhūtam asmābhiḥ; mayā dṛṣṭaphalaḥ, etc.) are mentioned ad vātavyādhi 29–30 and 31; prameha 2–3; masūrikā 29; kṣudraroga 1 and 100.

239 They are called prasiddha: ad vraṇaśotha 47; vireka 28.

240 Mentioned ad mukharoga 11.

241 Ad raktapitta 34 (mentioned in only one of the MSS).

242 Lokeśvara and Yatapālita are mentioned in only one of the MSS (see P.V. Sharma, 1993: Intr. 6 and 83).

243 Ad jvara 110, 211, 253–254, 277–278; atīsāra 88–91; arśas 153–158; kāsa 43 and 59–64; vātavyādhi 88–92 and 95; vātarakta 33–34 and 40; ūrustambha 6; pariṇāmaśūla 21–22, 24, 26–28; udāvarta 28; udara 23 and 55–56; plīhayakṛt 4 and 19–23; ślīpada 24–30; amlapitta 6; vireka 16; anuvāsana 11–12.

244 Ad vṛṣya 15–25.

245 Ad jvara 134 (disagreeing with the śāstrayukti); vātavyādhi 24–25 (conflicting with a paribhāṣā); śūla 35 (disagreeing with Suśruta).

246 Niścala often says yuktam (idam): ad jvara 277–278; prameha 47–49; udara 57 and 58. Another expression frequently used is ayaṃ (pakṣaḥ) pracārī: ad agnimāndya 2; raktapitta 82–96; vātavyādhi 32–35 and 71–73; karṇaroga 23–24.

247 Ad udāvarta 7 (ayukta); vṛṣya 15–25 (tad api na); nirūha 26–27 (tad asāram).

248 Ad arśas 83–92; raktapitta 15; hikkāśvāsa 19–20 and 24–29.

249 Ad vātavyādhi 27, 74–75, 106–116; gulma 47.

250 Ad grahaṇī 72–76; arśas 14.

251 Ad jvara 20; pāṇḍuroga 11; vātavyādhi 87; hṛdroga 10.

252 Ad hikkāśvāsa 19–20 and 24–29; apasmāra 23–28; vātavyādhi 62–63; śūla 50–51; pariṇāmaśūla 65–76; hṛdroga 10.

253 Ad jvara 3.

254 Ad jvara 5 and 10.

255 Ad jvara 149 and 150.

256 Ad jvara 64 and 65–68.

257 Ad vraṇaśotha 99: the terms discussed are vikalpa, samuccaya, bādha and pratinidhi; see on these terms P.V. Sharma (1993): Intr. 10–11.

258 See: Cakrapāṇidatta's *Cikitsāsaṃgraha*.

259 Niścala's identifications are more than once unusual.

260 Ad nāḍīvraṇa 6: = jyotiṣmatī.

261 Ad kuṣṭha 111–115: = viḍaṅga. Compare M. Abdul Kareem (1997), Nr. 670.

262 Ad vātavyādhi 276–278: = kuṅkuma.

263 Ad udara 65–66: = jhiṇṭī.

264 Ad mukharoga 39: = alambuṣa.

265 Ad vātavyādhi 276–278: = devahulī.

266 Ad kuṣṭha 111–115: = saptacchada.

267 Ad kuṣṭha 71–72: = śamaṭha. See Cakra ad Ca.Sū.4.11: gaṇḍīra = śamaṭhaśāka.

268 Ad udara 65–66: = sūryāvarta.

269 Ad udara 65–66: = kṣīrakañcukī.

270 Ad udara 65–66: = khaṇḍakarṇa.

271 Ad aśmarī 13–16: = gokṣuraka.

272 Ad upadaṃśa 10: = kāṣṭhaguvāka.

273 Ad gulma 56: = bṛhatī.

274 Ad arśas 172–179: = khaṇḍakarṇa.

275 Ad vātavyādhi 227–271: a fragrant substance.

276 Ad kṣudraroga 126–133: = madayantī.

277 Ad jvara 284: = guggulu. Mūlakaparṇī is also identified as *Euphorbia fusiformis* Ham. = *E. acaulis* Roxb. (absent from WIRM; see Hooker V, 257–258) (see M. Abdul Kareem, 1997, Nr. 699) and regarded as a synonym of śigru (M. Abdul Kareem, 1997, Nrs. 1133 and 1134).

278 Ad jvara 284: = nīlajhiṇṭī.

279 Ad udara 65–66: = varuṇa.

280 Ad vātavyādhi 276–278: = śvetacandana.
281 Ad udara 65–66: = kṣemaka (identified as *Angelica glauca* Edgew.; see M. Abdul Kareem, 1997, Nr. 135).
282 Ad jvara 284: = dugdharuhā or samaṅgā. Ruhā is identified as *Cynodon dactylon* (Linn.) Pers. (see M. Abdul Kareem, 1997, Nr. 554).
283 Ad jvara 284: a fragrant root. Possibly *Calamus rotang* Linn. (see M. Abdul Kareem, 1997, Nr. 290).
284 Ad jvara 284: = tagaramustaka (unidentified).
285 Ad vātavyādhi 276–278: = vihaṇākhya. Unidentified.
286 Ad udara 65–66: = the roots of vāṭyālaka.
287 Ad vātavyādhi 276–278: = kuṣṭha.
288 Ad gulma 34–329: = pāṭhā. Identified as *Cyclea peltata* (Lam.) Hook.f. et Thomson (see M. Abdul Kareem, 1997, Nr. 543a).
289 Examples: ad mūtrāghāta 3 (upadaṃśa = lakuna), 11 (godhāvatī = gohāli), 14 (uṣṇavāta = tāṭaṇikā); aśmarī 37–38 (śītalī = śiyalī); vraṇaśotha 51 (kāntakrāmaka = kāñciyā) and 67 (śampāka = suvarṇāhali).
290 Ad atīsāra 4–5; pāṇḍuroga 35–40; raktapitta 34 and 82–96; rājayakṣman 24–25 and 34–37; unmāda 29–30; śotha 21; vraṇaśotha 1–2; bhagandara 3; bhagna 11; kuṣṭha 46; kṣudraroga 40; vṛṣya 15–25.
291 Ad atīsāra 4–5; raktapitta 42–43; madātyaya 20; śūla 12; aśmarī 37–38; karṇaroga 38; nāsāroga 9–10 and 12.
292 See Cakrapāṇi's *Cikitsāsaṃgraha* for a list of these sources.
293 A few examples may suffice: chardi 20, 24, 27, 28; tṛṣṇā 3, 4, 9, 11, 18, 19, 20, 22, 25; mūrchā 3, 4, 5, 6–8, 11–12.
294 For example, chardi 15 (= Su.U.49.28cd) and tṛṣṇā 8 (= Su.U.48.21 = *Siddhayoga* 16.5).
295 Compare the lists compiled by D.Ch. Bhattacharyya (1947b), G. Hāldār (Vṛddhatrayī 52–56), and P.V. Sharma (1991a: 108–110; 1993: Introduction 14–27). Compare also the authors and works quoted by Śivadāsasena.
296 NCC I, 73. The author of the *Āyurvedasāra*; see Niścala ad jvara 277–278. Compare the quotations from the *Āyurvedasāra*. An Acyuta is quoted once in Anantakumāra's *Yogaratnasamuccaya* (18.484). The terminus ante quem of Acyuta is provided by Vṛnda, who quotes the *Āyurvedasāra* (*Siddhayoga* 53.13–14ab = *Cakradatta*, amlapitta 14, borrowed from the *Āyurvedasāra*). G. Hāldār (Vṛddhatrayī 54) places Acyuta in the ninth or tenth century.
297 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
298 Cakrapāṇi borrowed jvara 64 from Agniveśa.
299 NCC I, 492. Govardhana also wrote a *Karmamālā*. Compare *Karmamālā*.
300 The quotation (in prose) gives details on the preparation of a compound drug, tālīśādyamodaka, borrowed by Cakrapāṇi from the *Carakasaṃhitā* (Ci.8.145–148).
301 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
302 See: commentaries on the *Carakasaṃhitā*; see also: *Yogaśataka*.
303 Compare *Cikitsātiśaya*.
304 D.Ch. Bhattacharyya, G. Hāldār and the NCC (I, 357) call this work *Amoghajñānatantra*, a variant reading of *Amoghayogatantra* in one of the MSS; it is a Buddhist work according to Niścala ad unmāda 21–28; G. Hāldār ascribes it to an Amoghavaidya who lived in the twelfth century; a Buddhist monk called Amogha translated several Buddhist Tantric

works into Chinese (see B. Nanjio, 1980: 444–448). Śivadāsasena quotes Amogha; Trivikrama refers to Amoghācārya.
305 NCC I, 346. Also quoted in Gopāladāsa's *Cikitsāmṛta*.
306 NCC I, 351. Quoted in Anantakumāra's *Yogaratnasamuccaya* and Candraṭa's work of the same title.
307 Some verses of the *Cakradatta* were borrowed from the *Amṛtamālā*: vātarakta 10, 12, 20, 25; kuṣṭha 150.
308 NCC I, 353. A work of Śrīkaṇṭha according to Niścala ad amlapitta 1. The quotations are in verse, one excepted (ad amlapitta 1). The *Amṛtavallikā* is quoted in Gopāladāsa's *Cikitsāmṛta*.
309 A commentator on the *Carakasaṃhitā*.
310 These verses are quoted from an *Aśvavaidyaka*.
311 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
312 Not mentioned by G. Hāldār.
313 A variant reads Kṛṣṇātreya. See Ca.Sū.4.7: the definition of a śīta, attributed to Śaunaka by Cakrapāṇidatta.
314 Ātreya's *Uttarakārikā* is quoted.
315 An unknown work, different from treatises of the same title. P.V. Sharma (1993: Intr. 15) suggests that it may be a commentary on the *Suśrutasaṃhitā*. G. Hāldār (Vṛddhatrayī 52) regards it as a work of Mādhavakara; he places it in the seventh or eighth century.
316 Not mentioned in G. Hāldār's list. A treatise in verse by Acyuta.
317 *Āyurvedaśāstrasāra*.
318 Verses from the *Āyurvedasāra* borrowed by Cakrapāṇidatta are: jvara 105 and 127; hikkāśvāsa 14 (common to *Āyurvedasāra* and *Yogapañcāśikā*); apasmāra 11 and 15; vātavyādhi 26, 39–40, 42, 47, 50, 52–55, 59; āmavāta 72; śūla 6; mūtrakṛcchra 13 and 26; mūtrāghāta 3; śotha 12 and 44–47; vṛddhi 26; galagaṇḍa 1, 6, 18, 23, 28, 30, 57; ślīpada 12; vidradhi 14; vraṇaśotha 60; kuṣṭha 70 and 120–121 (common to *Āyurvedasāra*, Ravigupta and Vāgbhaṭa); udarda 5 and 8; amlapitta 14.
319 See: commentaries on the *Carakasaṃhitā*.
320 Left unmentioned by G. Hāldār.
321 The NCC (XIII, 293–294) records a number of poets called Bālasarasvatī. One of them, also called Madana, wrote a poem called *Bālasarasvatīkāvya*, that may be the same as the *Pārijātamañjarī* (see NCC XII, 48); this Bālasarasvatī was the preceptor of king Arjunavarman (about A.D. 1213–1215).
322 The *Amoghayogatantra* is quoted.
323 Quoted in Anantakumāra's *Yogaratnasamuccaya* and Candraṭa's work of the same title.
324 Nine verses are quoted on the (in)curability of fevers.
325 This verse is common to Bhadravarman and *Vṛddhavāgbhaṭa*.
326 Verses borrowed by Cakrapāṇi from Bhadravarman are: jvarātīsāra 3–4; arśas 4–7; agnimāndya 86; raktapitta 13; tṛṣṇā 12; udāvarta 12; vidradhi 12; bhagandara 23; upadaṃśa 7; kuṣṭha 32; visarpa 22; kṣudraroga 81 and 86; nāsāroga 23; vamana 6.
327 A *Bhāṣya* on arśas 76–82 (the recipe of vijayacūrṇa, from an unknown source) is quoted.
328 I.e., Bhaṭṭāraharicandra.
329 Author of a *Gandhaśāstra*. Probably identical with the famous Bhavadevabhaṭṭa, who mastered many subjects. Vṛddhatrayī 52 and 55: Bhavadevabhaṭṭa, author of a *Gandhaśāstra(nibandha)*, who lived in the eleventh or twelfth century; 464: a famous smārtapaṇḍita, who wrote the *Saṃnipātacandrikā* (CC I, 398 and 694).

330 Four verses on the purification (śuddhi) of nakhī.
331 This treatise distinguishes five varieties of nakhī: badarapuṣpābhā, utpaladalābhā, aśvakhurākārā, gajakarṇasamā, and varāhakarṇasaṃkāśā. The same five varieties are described by Pṛthvīsiṃha and in the *Vaṅgadeśīyagandhaśāstra*.
332 G. Hāldār (Vṛddhatrayī 52, 53, 55, 464) regards, for unknown reasons, Bhavyadatta as a specialist in metallurgy (lohaśāstra); he places him in the eleventh century.
333 Quoted repeatedly (fourteen times) in Anantakumāra's *Yogaratnasamuccaya*; Niścala's citations are not found in Anantakumāra's work.
334 Some verses about a formula against haemorrhoids (gudakīla) and similar growths (warts and polyps) of ears, nose, throat, navel and penis.
335 A recipe against afflictions caused by piśācas, grahas, bhūtas and brahmarākṣasas.
336 Vṛddhatrayī 48, 49–50: a work by Bindubhaṭṭa, who lived in the tenth century; 462: Bindunātha or Bindubhaṭṭa (ninth or tenth century) was the author of the *Bindusāra* or *Bindusaṃgraha* (see CC I, 373), *Rasapaddhati* and *Bandhutrayavidhāna* (CC I, 367; a work on Haṭhayoga). The Bindu who wrote the *Rasapaddhati* is, however, much later than Niścala.
337 The *Bindusāra* does not contain recipes against jvarātīsāra as a distinct disorder.
338 Eight verses are quoted.
339 Five verses are quoted.
340 Mercury (pārada) is prescribed. Verses Cakrapāṇi borrowed from the *Bindusāra* are: jvara 232–233; kāsa 39; arocaka 13; apasmāra 29; vātavyādhi 43 and 56–57; udara 43; galagaṇḍa 2, 8, 25; vidradhi 7; vraṇaśotha 52. Galagaṇḍa 19, borrowed from the *Viśvasāra*, is from the *Bindusāra* according to a variant.
341 A verse of Vāgbhaṭa (not found in A.h.U.6) is said to be inspired by the *Bodhicaryāvatāra*. This reference is only found in an additional passage of one of the MSS.
342 This work may have been written by Naradatta. Compare *Tantrapradīpa*.
343 Not mentioned by D.Ch. Bhattacharyya.
344 The edition reads śiṣṭāḥ, but the variant cakraśiṣyāḥ of one of the MSS is preferable; the quotation is in verse, like the other ones from the cakraśiṣyāḥ.
345 The quotations of these pupils of Cakra are in verse.
346 Absent from G. Hāldār's list.
347 This *Cakraṭippaṇī* consists of a variant of pāṇḍuroga 40cd; it is identical with the *Cakraṭippaṇī* of Rakṣitapādāḥ, quoted ad pāṇḍuroga 35–40; 40cd is an addition (by Cakra) to 35–40ab, quoted from Caraka (Ci.16.73–77). Compare pāṇḍuroga 40cd with a remark of the same type (introduced by kecit tu) in Cakra's commentary ad Ca.Ci.16.102cd–105ab.
348 A commentary of Cakra or on the *Cakradatta*; contrasted with the *Bakulavyākhyā*.
349 The quotation ad amlapitta 23–24 derives from a commentary (the source of Cakra's verses is not indicated by Niścala); the quotation ad vireka 8–9 (= Su.Sū.44.24–26ab) is probably from a commentary on the *Suśrutasaṃhitā*; Niścala prefers Candana's interpretation to that of Cakra. G. Hāldār (Vṛddhatrayī 55) identifies Candana with Candranandana; this view is not defensible.
350 Absent from the lists of D.Ch. Bhattacharyya and G. Hāldār. Not mentioned by Śivadāsasena.
351 Five verses on the formula of jātīkādyataila.
352 Seven verses on the formula called gaurādyasarpis.

353 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
354 The *Caṇḍikā* is referred to on a grammatical question. A variant reads *Mārkaṇḍeyapurāṇa*. The *Caṇḍikā* may be the Caṇḍikāstotra from the *Mārkaṇḍeyapurāṇa* (see CC I, 176). P.V. Sharma (1993: 37) assumes it to be the *Durgāsaptaśatī*, the same as the *Devīmāhātmya*, also found in the *Mārkaṇḍeyapurāṇa* (NCC IX, 83 and 143–149).
355 Dhruvapāla's commentary on the *Yogaśataka*.
356 *Cakradatta*, agnimāndya 15 = *Yogaśataka* 31.
357 *Cakradatta*, atīsāra 64 = *Yogaśataka* 10.
358 *Cakradatta*, vraṇaśotha 75, said to be taken from Amitaprabha, is identical with *Yogaśataka* 65.
359 Compare *Yogaratnasamuccaya*.
360 Caraka is extolled as the granthakārāṇām agraṇīḥ, who did not write down anything useless (ad rājayakṣman 9–12).
361 I.e., Dṛḍhabala.
362 Cakra borrowed from the *Carakottaratantra*: bhagna 1a-d; kṣudraroga 4, 10, 11, 14, 17, 18, 21ab, 24ab, 26, 34, 84–85, 96.
363 Absent from the lists compiled by D.Ch. Bhattacharyya and G. Hāldār. Not mentioned by Śivadāsasena.
364 The formulae of khadiraguḍikā and sahakāravaṭi are quoted.
365 Compare Tīsaṭa.
366 Absent from G. Hāldār's list.
367 A work by Amitaprabha. Cakrapāṇi borrowed chardi 23 from the *Cikitsātiśaya*.
368 Mentioned in the *Candrikā*.
369 Mentioned in Amitaprabha's *Carakanyāsa*.
370 Daṇḍin's *Kāvyādarśa* is quoted.
371 Absent from G. Hāldār's list.
372 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
373 Dattaka is quoted as an authority on kāmaśāstra in the *Kāmasūtra* (1.11) and *Kuṭṭanīmata* (1.77) (CC I, 243; NCC VIII, 306). A variant reads Dentaka (NCC: not recorded). G. Hāldār (Vṛddhatrayī 55) regards Dentaka as an author on rasaśāstra from Southern India; he assigns him to the eleventh century.
374 Referred to by Pṛthvīsiṃha in a formula of gandhataila.
375 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
376 Deśāṅga is said to follow Bakula's opinion.
377 An anekārtha lexicon is quoted, which may be Dharaṇidāsa's *Anekārthasāra*, dating from the early twelfth century (C. Vogel, IL 326–327). G. Hāldār, who claims (Vṛddhatrayī 55) that Niścala quotes Dharaṇidāsa's lexicon, places him in the eleventh century.
378 Quoted in a passage that is only found in one of the MSS.
379 Cakrapāṇi's *Āyurvedadīpikā*.
380 I.e., Cakrapāṇidatta.
381 Almost all the quotations are found in the *Dhanvantarīyanighaṇṭu*. See: *Dhanvantarīyanighaṇṭu*. G. Hāldār (Vṛddhatrayī 53) regards this *Dravyāvalī* as Candraṭa's *Vaidyakakoṣa* (i.e., Candraṭa's *Dravyāvalī*).
382 Not listed by D.Ch. Bhattacharyya and G. Hāldār.
383 Absent from the lists of D.Ch. Bhattacharyya and G. Hāldār. NCC: not recorded.
384 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār. I.e., the *Mādhavanidāna*. Compare *Rugviniścaya*.

385 A work of Bhavadevabhaṭṭa according to G. Hāldār (Vṛddhatrayī 52).
386 The formula of sahakāraguḍikā (mukharoga 109–110) was borrowed from the *Gandhaśāstra*.
387 NCC V, 309. A work of Pṛthvīsiṃha according to G. Hāldār (Vṛddhatrayī 52).
388 The variant reading *Gandhatattva* in all the passages cited may be preferable; the work quoted appears to be distinct from the other treatises on gandhayukti quoted by Niścala. Erroneously thought to be a treatise of Bhavyadatta by G. Hāldār (Vṛddhatrayī 52), who confuses this author with Bhavadeva. Seventeen verses are quoted, containing descriptions of fragrant substances and their best varieties. The other quotations are of the same type. The single quotation from the *Śāstrīyanāmakoṣa* of the *Gandhatantra* (ad vātavyādhi 227–271; *Gandhatattva* is not a variant in this case) contains a string of synonyms.
389 The variants read *Gandhatattvaśāstra*. The quotations are of the same type as those from the *Gandhatantra*.
390 A school of interpretation of the *Carakasaṃhitā*; jvara 124 = Ca.Ci.3.198cd–199ab.
391 A school of interpretation of the *Carakasaṃhitā*; karṇaroga 18–22 = Ca.Ci.26.226–230.
392 A school of interpretation of the *Carakasaṃhitā*.
393 The reading of the gauḍāḥ differs from that preferred by the kāśmīrāḥ; kuṣṭha 8–12 = Ca. Sū.3.3–7.
394 Mentioned in a variant ad rājayakṣman 40–46: *Vaidyasāra*, Govardhana, Mādhavakara, Gopati (see D.Ch. Bhattacharyya, 1947b: 141). NCC: not recorded. An ancient muni according to G. Hāldār (Vṛddhatrayī 54).
395 Absent from the list compiled by D.Ch. Bhattacharyya.
396 One of Niścala's most distinguished authorities.
397 These quotations appear to be from a commentary, which is not the *Karmamālā*. Govardhana is not mentioned by Śivadāsasena; his works are not quoted by Anantakumāra. Govardhana follows upon Gadādhara and precedes Cakradatta in a list of authors ad jvara 64; Jejjaṭa was one of Govardhana's authorities (ad arśas 111–114 and agnimāndya 73–75); he is mentioned in the company of Mādhava, author of the *Yogavyākhyā* (kāsa 59–64; unmāda 29–30; gulma 9–10; udara 57); Sanātana's commentary on the *Yogaśataka* refers to Govardhana's *Karmamālā*, which establishes that Govardhana is earlier than Sanātana.
398 *Arthamālā* is a wrong reading for *Karmamālā*; the quotation from the *Arthamālā* is identical with one from the *Karmamālā* ad arśas 133–141.
399 This work is a commentary on the *Yogaśataka*. Niścala also quotes the *Akṣadevīya Karmamālā*, which is not a commentary on the *Yogaśataka*. Not mentioned by G. Hāldār (Vṛddhatrayī 52–56).
400 Not mentioned by G. Hāldār.
401 A prescription in verse is quoted. P.V. Sharma (1993: Intr. 17) suggests it to be the same as the *Gurugrantha*; the quotations from the latter work are, however, in prose.
402 A kind of commentary in prose, probably identical with the *Guruparamparāvyākhyā*.
403 The *Gurugrantha* quotes Bakula.
404 A variant of arśas 168 is quoted.
405 A commentary, probably identical with the *Gurugrantha*.
406 Details concerning the making up of the prescriptions are given.
407 Verses borrowed by Cakra from the *Haramekhalā* are: śūla 56; kṣudraroga 52, 80, 99, 121; mukharoga 96; vṛṣya 54 and 56.
408 Absent from the lists compiled by D.Ch. Bhattacharyya and G. Hāldār.

409 Absent from G. Hāldār's list; G. Hāldār (Vṛddhatrayī 462) records an anonymous *Hārāvalī*, dating from the ninth or tenth century.
410 On the identity of muñjāta; this remark is repeated ad vṛṣya 26–36.
411 A remark on the identity of muñjātaphala (vṛṣya 27). D.Ch. Bhattacharyya (1947b: 150) was convinced that *Hārāvalī* is an error for *Dravyāvalī* in this case, since he could not find the quotation in Puruṣottamadeva's *Hārāvalī*, which dates from the first half of the twelfth century (C. Vogel, IL 331). The corresponding passage of the *Kusumāvalī* (ad *Siddhayoga* 21.11) refers the quotation to the *Dravyāvalyabhidhāna*; it is absent from the *Dhanvantarīyanighaṇṭu*, cited as *Dravyāvalī* in Niścala's *Ratnaprabhā*.
412 Compare Bhaṭṭāra(ka).
413 Indu's *Śaśilekhā* is quoted.
414 See: commentaries on the *Carakasaṃhitā*.
415 See: Īśāna.
416 A variant reads Īśvarasena.
417 See: commentaries on the *Carakasaṃhitā*. Compare Īśānasena.
418 See: commentaries on the *Carakasaṃhitā*.
419 Jīvanātha is also quoted by Trivikrama. He is probably the same as the Jīvanākhya quoted by Śivadāsasena in his commentary on the *Cakradatta* (rasāyana 81).
420 Jīvanātha's treatise contains a formula resembling the khaṇḍakhādyaloha of the *Cakradatta* (raktapitta 82–96).
421 NCC VII, 338: probably the same as Jñānaśrīmitra, a Buddhist writer (see on him and his works: NCC VII, 339; M. Hahn, 1967: I, 12–15; H. Nakamura, 1996: 330–331; P.L. Paul, 1939: II, 21) associated with the Vikramaśīla monastery, and a younger contemporary of Atīśa. Jñānaśrīmitra flourished in the first half of the eleventh century; the quotations are from a work on metrics, which clearly is his *Vṛttamālāstuti* (edited, translated into German and annotated by M. Hahn, 1967); compare the quotation ad śotha 54 with *Vṛttamālāstuti* 102 (kusumitelatāvellitā; see M. Hahn, 1967: I, 39).
422 Vṛddhatrayī 54: an error for Kolahadāsa, who wrote the *Kolahasaṃhitā* in the tenth century. NCC V, 95: a *Kolahasaṃhitā* formed part of Kavīndrācārya's library (see Kavīndrācāryasūcipatram, Nr. 949). P.V. Sharma (AVI 180) records a *Kalahasaṃhitā*, dating from the twelfth century.
423 Kalahadāsa refers to Suśruta's kāliṅga and Caraka's māgadha system of weights.
424 NCC IV, 31. Vṛddhatrayī 51 and 54: a synonym of Śambhunātha, author of the *Kālajñāna*. A formula ascribed to Kālapāda Śambhu is recorded by G. Mukhopadhyaya (HIM I, 40 and 71–72).
425 Seven verses are quoted on the preparation of a śilājatuguṭikā.
426 The famous poet.
427 NCC III, 260. The quotations show that this work was a metrical treatise on the preparation of compound drugs. Its author followed some views of Bhaṭṭāra and Jejjaṭa (Niścala ad rājayakṣman 9–12 and 24–25); Niścala agrees with its preference for a particular reading of Vāgbhaṭa and Candraṭa to a reading adopted by the *Guruparamparāvyākhyā* and the *Vaidyapradīpa*. G. Hāldār's contention (Vṛddhatrayī 52) that the *Kalyāṇasiddhi* is Ugrāditya's *Kalyāṇakāraka* is unfounded.
428 Absent from G. Hāldār's list.
429 Niścala asserts that vātarakta 4 (a prescription) is a verse from *Kāmarūpa*.
430 A remark on the interpretation of the substance called śvetāśvakhurajā masī according to

the gauḍāḥ and kāmarūpīyāḥ. Kṣudraroga 43 = A.h.U.32.16 (compare A.s.U.37.24) = *Siddhayoga* 57.36. Compare the comments of Indu and Śrīkaṇṭha.

431 A quotation from Vātsyāyana's *Kāmasūtra* according to G. Hāldār (Vṛddhatrayī 52).
432 A *Karmamālā* was written by Akṣadeva and Govardhana.
433 Govardhana's *Karmamālā* on the *Yogaśataka* is quoted.
434 Govardhana's commentary on the *Yogaśataka* is quoted.
435 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
436 The quotations are partly in verse, partly in prose; the verses look like coming from a Nighaṇṭu, the prose passages may be from a commentary (on the *Suśrutasaṃhitā*?). The quotation from Lokoka ad vātavyādhi 272–276 is registered as from Kātoka by P.V. Sharma (1993: Intr. 16).
437 Mentioned in one of the MSS.
438 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
439 The *Lauhaśāstra* called *Yogaratnākara* is quoted.
440 The *Lauhaśāstra* called *Yogasārasamuccaya* is quoted.
441 Attributed to Śiva according to G. Hāldār (Vṛddhatrayī 53).
442 Cakra borrowed śūla 57 from the *Lohaśāstra*.
443 On the use of iron in medicine.
444 The formula of siṃhyamṛtādyaghṛta (arśas 110) is ascribed to the Bodhisattva Lokanātha; Cakrapāṇi's text mentions a Bodhisattva.
445 The *Lokavyavahārākhyakāmaśāstra* is quoted.
446 Absent from G. Hāldār's list.
447 Two quotations on a mahāsugandhitaila. See Kātoka.
448 P.V. Sharma (1993: Intr. 23) regards the *Svayogavyākhyā* referred to here as the *Svalpayogavyākhyā*.
449 A variant reads *Yogaratnavyākhyā*.
450 G. Hāldār (Vṛddhatrayī 53) identified the *Dravyaguṇa* quoted as Cakrapāṇidatta's work of that title.
451 *Mādhavadravyaguṇa* 26.3ab is quoted.
452 *Mādhavadravyaguṇa* 25.7 is quoted.
453 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
454 Not mentioned by G. Hāldār (Vṛddhatrayī 52–56). This *Mādhavasaṃgraha* is the *Mādhavacikitsā* according to D.Ch. Bhattacharyya (1947b: 146).
455 Hikkāśvāsa 30–33ab = *Siddhayoga* 12.31–34ab.
456 Not mentioned by D.Ch. Bhattacharyya and G.Hāldār.
457 A mantra, consisting of six verses, is quoted.
458 Compare *Viśvavallabhā*. A commentary on the *Yogaśataka*.
459 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
460 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
461 Amitaprabha and the *Mālā* are said to agree with Jejjaṭa (and Kārttika, who follows Jejjaṭa) on the interpretation of a statement by Dṛḍhabala. P.V. Sharma (1993; Intr. 23) identifies the *Mālā* as Govardhana's *Ratnamālā*; a variant of (Govardhana's) *Karmamālā* reads *Mālā* (ad arśas 133–141).
462 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
463 Some verses about Cyavana are reproduced.
464 Absent from G. Hāldār's list.

465 A metrical medical treatise is quoted.
466 Absent from G. Hāldār's list.
467 Absent from G. Hāldār's list.
468 Cakra borrowed atīsāra 54; grahaṇī 37–38 and 93–99, arśas 66–75, agnimāndya 29 from Nāgārjuna.
469 Not mentioned by G. Hāldār.
470 Mentioned in one of the MSS.
471 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
472 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
473 Compare *Sūdaśāstra*.
474 These verses are borrowed from Nala's treatise.
475 Medinīkara's *Nānārthakoṣa* according to G. Hāldār (Vṛddhatrayī 53), whose identification is wrong. P.V. Sharma (1993: Intr. 20) suggests it to be Hemacandra's *Anekārthasaṃgraha*.
476 Different from *Medinīkośa*, yāntavarga 77cd–78ab (kaṣāya).
477 Different from *Medinīkośa*, khāntavarga 12ab (viśākha).
478 Naradatta may have been the author of the *Bṛhattantrapradīpa*.
479 A variant of Naradatta is Bhaṭṭāra; this variant is preferable, because a series of early commentators on the *Carakasaṃhitā* is referred to: Bhaṭṭāra (or Naradatta), Jejjaṭa and Īśāna. Naradatta was Cakrapāṇi's teacher.
480 Cakra is referred to as adhering to Naradatta's opinion.
481 Those who follow Naradatta's interpretations.
482 P.V. Sharma (1993: Intr. 20) asserts this to be a ṭippaṇī of Cakrapāṇi, Naradatta's pupil, but the verses, quoted from an unknown source, do not have this ṭippaṇī as an addition of Cakra; neither can the *Āyurvedadīpikā* be meant, because the stanzas are definitely not from the *Carakasaṃhitā*. Niścala may have had in mind a ṭippaṇī of a pupil of Naradatta whose name is unknown to us. Compare the quotation from an unspecified ṭippaṇī.
483 The same as Naradatta. See Naradatta (a commentator on the *Carakasaṃhitā*).
484 *Cakradatta*, kuṣṭha 97–100, was borrowed from the *Nāvanīta*.
485 G. Hāldār (Vṛddhatrayī 53) reads *Nāmanītaka*.
486 Arśas 120–126 was borrowed from the *Nāvanītaka*.
487 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
488 These quotations are neither from the *Dhanvantarīyanighaṇṭu*, nor from the *Soḍhalanighaṇṭu*.
489 Absent from G. Hāldār's list.
490 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
491 A school of interpretation of the *Carakasaṃhitā*.
492 D.Ch. Bhattacharyya (1947b: 144) read Pālapaula; he supposed this reading to be an error for Pākala or Pālakāpya.
493 Some names of fever in animals are quoted.
494 Īśāna quotes Pālakāpya's *Gajāyurvedaśāstra* on the subject of weights.
495 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
496 The work on prosody by this author (the *Prākṛtapiṅgala*) is referred to.
497 Not mentioned by G. Hāldār. D.Ch. Bhattacharyya (1947b: 147) supposed this uncle (pitṛjyeṣṭha) of Niścala to be Bakula, but P.V. Sharma (1993: Intr. 21 and 87) threw doubt on this identification, which depends on the dates of Bakula and Niścala. Amitaprabha and Jejjaṭa are referred to by Niścala's uncle.

498 Not mentioned by G. Hāldār.
499 The followers of Prabhākara, who wrote the *Bṛhatī* on Śabarasvāmin's commentary on Jaimini's *Pūrvamīmāṃsāsūtra*.
500 An important authority on gandhaśāstra, quoted several times: on the five types of nakha or nakhī and the purification of a number of fragrant substances. One long quotation consists of eighteen verses, which refer to Dattaka, Nāgārjuna and Rambharāma. Vātavyādhi 258–263 and 266–268ab are borrowed from Pṛthvīsiṃha. G. Hāldār (Vṛddhatrayī 55) places Pṛthvīsiṃha in the ninth or tenth century.
501 Absent from G. Hāldār's list.
502 Quoted on the purification of mercury.
503 Not mentioned by G. Hāldār.
504 Quoted on kṣīrapāka.
505 On the identity of a medicinal plant.
506 Not mentioned by G. Hāldār.
507 On the Rāḍhīya tradition concerning the identity of a medicinal plant.
508 I.e., Vijayarakṣita. Not mentioned by G. Hāldār.
509 I.e., Vijayarakṣita.
510 Compare *Cakraṭippaṇī*.
511 A commentator on the *Suśrutasaṃhitā*. Absent from G. Hāldār's list.
512 The name of a king.
513 Mentioned in a quotation from Pṛthvīsiṃha on the preparation of gandhataila. G. Hāldār (Vṛddhatrayī 55) regards him as a pupil of Dentaka (= Dattaka) and places him in the eleventh or twelfth century.
514 A quotation on the medicinal use of inorganic substances.
515 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
516 A recipe is quoted.
517 Ad *Cakradatta*, atīsāra 31–32 = *Paryāyaratnamālā* 1649–1651; the remark ad rājayakṣman 65–66 refers to *Paryāyaratnamālā* 1748. D.Ch. Bhattacharyya (1947b: 147) and P.V. Sharma (1993: Intr. 23) attribute the *Ratnamālā*, erroneously, to Govardhana. G. Hāldār (Vṛddhatrayī 53) was right in identifying it as Mādhava's *Paryāyaratnamālā*.
518 G. Hāldār (Vṛddhatrayī 53) regards it as Buddhabhaṭṭa's *Ratnaparīkṣā*.
519 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
520 A verse on the bad effects of unpurified mercury.
521 I.e., Ravigupta.
522 Bhaṭṭoji Ravigupta.
523 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
524 This may be a lexicon or a work on grammar. See CC I, 534. Absent from G. Hāldār's list.
525 Vācaspati's lexicon of this title. See C. Vogel, IL 306–307. Not mentioned by G. Hāldār.
526 Not mentioned by G. Hāldār.
527 The long formula of śivaguṭikā (rasāyana 167–189) is said to be from the *Śaivasiddhānta*.
528 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
529 The same as *Śaivasiddhānta*: the formula of śivaguṭikā was borrowed from the *Śaivatantra*.
530 Not mentioned by G. Hāldār.
531 Nasya 8–10 is from the *śālākya*.
532 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
533 The five kṣīrivṛkṣas are listed: udumbara, vaṭa, aśvattha, madhūka and plakṣa.

534 Śālihotra's formula of bālanārāyaṇataila (devised by Viṣṇu) is quoted.
535 This verse derives from Śālihotra.
536 Not mentioned by G. Hāldār. A variant reads Saṅgu. D.Ch. Bhattacharyya calls Śaṅgu an author who wrote in Prakrit. Śaṅku(ka) is probably meant; this poet was one of the nine gems at the court of Vikramāditya. The quotation is in Prakrit. See on Śaṅku(ka): S.N. Dasgupta and S.K. De (1947; see index).
537 A quotation on the four types of sthāvaraviṣa.
538 Not mentioned by G. Hāldār.
539 Cakrapāṇidatta's *Cikitsāsaṃgraha* is referred to or quoted, except ad grahaṇī 77–85, where other *Saṃgraha*s are meant.
540 Cakrapāṇidatta is meant, except ad kuṣṭha 134–135, where some other Saṃgrahakṛt is mentioned.
541 Authors who wrote a *Saṃgraha*.
542 Commentators on the *Cakradatta*.
543 Not mentioned by G. Hāldār.
544 A long quotation of about twenty verses on a formula called navāyasarasāyana.
545 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
546 This treatise had the same prescription as the *Cakradatta* (jvara 244–246 is from Caraka), but with a single variant.
547 The author of the *Vallabhā* commentary on the *Yogaśataka*. G. Hāldār (Vṛddhatrayī 53) is in error, claiming that Sanātana commented on the *Yogaśāstra*. Compare *Vallabhā*.
548 A commentator on the *Carakasaṃhitā* is quoted. G. Hāldār (Vṛddhatrayī 56) regards him as Saṃdhyākaranandin, author of the *Rāmacarita*, who lived in the eleventh or twelfth century. See on this *Rāma(pāla)carita*, a citrakāvya which describes the story of Rāma and the reign of king Rāmapāla of Bengal: S.N. Dasgupta and S.K. De (1947): 339, 359–360, 618; Krishnamachariar (1989): 268 and 374; R.C. Majumdar (1974): 186–187.
549 Probably identical with the *Nyāyasārāvalī*. Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
550 A work of Bakula.
551 The author of the *Sāroccaya* follows the opinion of the *Candrikā*.
552 Compare Ravi(gupta).
553 A variant reads *Bindusāra*.
554 Compare Vṛnda(kuṇḍa).
555 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
556 A variant reads Jinadāsa (the author of the *Karmadaṇḍī*). A commentary on the *Yogaśataka* is quoted. Govardhana wrote a commentary called *Karmamālā* on the *Yogaśataka*.
557 Quoted on the subject of weights. Rejected by Niścala. Absent from G. Hāldār's list.
558 Niścala quotes Śrīkaṇṭhacakra, supposed to be Śrīkaṇṭha's version of the *Cakradatta* by P.V. Sharma (1993: Intr. 15). The *Kusumāvalī* ad *Siddhayoga* 59.26 is referred to.
559 P.V. Sharma (1993: Intr. 26) regards this Śrīkaṇṭha as the commentator on *Mādhavanidāna* and *Siddhayoga*.
560 Cakra's *Vyagradaridraśubhaṃkara*.
561 Cakra's *Vyagradaridraśubhaṃkara*.
562 Absent from G. Hāldār's list. Compare Nalanṛpati's *Sūdaśāstra*. Bhavyadatta's *Yogaratnākara* contained a sūdaśāstrapariccheda (see Niścala ad jvara 31–32).
563 Cakra borrowed jvara 32 and rājayakṣman 15 from the *Sūdaśāstra*.

564 Absent from G. Hāldār's list.
565 Mentioned in a list of *Saṃgrahas*, i.e., therapeutic compendia.
566 A commentator on the *Suśrutasaṃhitā*. Absent from G. Hāldār's list.
567 A commentator on the *Carakasaṃhitā*. Not mentioned by G. Hāldār.
568 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
569 One of the two quotations consists of eight verses on the purification of sulphur. Umāpati's *Rasāyana* may be the work consulted by Niścala.
570 Rāḍhādideśayogas against amlapitta are quoted.
571 The tantrāntaras quoted are the treatises of Cakṣuṣyeṇa and Hārīta.
572 These verses are from a tantrāntara used by Candraṭa.
573 Two quotations from a tantrāntara used by the author of the *Vaidyapradīpa*.
574 These verses are from a tantrāntara used as a source by Candraṭa.
575 These verses are from a tantrāntara used by Candraṭa.
576 Verses of the *Cakradatta* borrowed from an unspecified tantrāntara are: kṣudraroga 23; mukharoga 8 and 51; rasāyana 160 and 166.
577 This treatise may be identical with the *Bṛhattantrapradīpa*, as already suggested by G. Hāldār (Vṛddhatrayī 53).
578 Absent from G. Hāldār's list.
579 Prescriptions are cited. The term ekāṇḍa is explained in the quotation ad vṛṣya 55.
580 Not a ṭippaṇī of Cakra. A *Naradattaśiṣyaṭippaṇī*? P.V. Sharma (1993: Intr. 18) regards it as a *Candraṭaṭippaṇī*.
581 Compare *Cikitsākalikā*.
582 A commentary on the formula of bṛhanmāṣataila (vātavyādhi 150–154) is quoted. Although Niścala refers to Trilocana as a rāḍhīyavaidyopādhyāya and prājña, he does not accept his interpretation. NCC VIII, 262: Trilocana, a kāyastha, son of Megha and father of Gadādhara, was the author of the *Pañjikā* on Durga's commentary on the *Kātantra*. Vṛddhatrayī 464: Trilocana, a (vaidya)kāyastha, father of Gadādhara, was the author of the *Vaidyasāra* and *Kalāpapañjī*; he lived in the eleventh century. Niścala once associates the *Vaidyaprasāraka* with Gadādhara (ad jvara 256–257).
583 Not mentioned by G. Hāldār.
584 A school of interpetation of the *Carakasaṃhitā*.
585 Not mentioned by G. Hāldār.
586 Cakra borrowed nāḍīvraṇa 5 from Ugrasena.
587 Ujjvala is a lexicographer, quoted in Mallinātha's commentary on the *Meghadūta* (CC I, 62). Absent from G. Hāldār's list.
588 A distinguished physician (P.V. Sharma, 1993: Intr. 15). D.Ch. Bhattacharyya (1947b: 139): Śivadāsasena calls him a distinguished physician (antaraṅga); he should not be confused with Umāpatidhara (twelfth century) or with Umāpati, the grammarian of the Kalāpa school (fourteenth century). G. Hāldār's claim (Vṛddhatrayī 54) that Umāpati was one of the courtiers of Lakṣmaṇasena is based on a confusion with Umāpatidhara.
589 Ascribed to Ātreya (?), quoted by Āṣāḍhavarman; a quotation in prose. Absent from G. Hāldār's list (Vṛddhatrayī 52–56).
590 G. Hāldār (Vṛddhatrayī 54) mentions a *Sūkṣmasaṃhitā*.
591 A work of Bhavyadatta.
592 A work of Bhavyadatta.
593 Mādhavakara's *Vaidyaprasāra* is quoted (vaidyaprasāre mādhavakaro muniś ca). A variant reads vaidyasāre govardhano mādhavakaro gopatiś ca.

594 The *Vaidyaprasāra* and *Vaidyaprasāraka* are both quoted twice. The *Vaidyaprasāra* agrees with Indu.
595 See: Gadādhara.
596 A school of interpretation of the *Carakasaṃhitā*. Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
597 P.V. Sharma reads Vallabha in his edition, but records (1993: Intr. 24) that a *Vallabhā* is quoted on these verses.
598 Sanātana's commentary on the *Yogaśataka*. Not mentioned by D.Ch. Bhattacharyya.
599 Not mentioned by G. Hāldār.
600 Compare *Bhavadevīyagandhaśāstra*.
601 A commentator on the *Carakasaṃhitā*.
602 A quotation on pharmaceutical processing and one from a treatise on jyotiṣa. These quotations are not found in the *Bṛhatsaṃhitā*.
603 An author belonging to the Prābhākara school of Pūrvamīmāṃsā is quoted.
604 The formula of Vasiṣṭha's vasiṣṭhaharītakī is quoted from a tantrāntara.
605 An authority on lohaśāstra and rasaśāstra.
606 Nāgārjuna is referred to.
607 Cakra borrowed from Videha: kāsa 43; kṣudraroga 12, 15, 16, 66–71, 83, 112; mukharoga 89 and 97–98 (common to Videha and Cakṣuṣyeṇa); karṇaroga 34, 36, 37; nāsāroga 2–3 (common to Videha and Cakṣuṣyeṇa).
608 The name of a king from a story, mentioned in connection with the recipe called śrībāhuśālaguḍa. G. Hāldār (Vṛddhatrayī 56) regards him, quite unfoundedly, as the author of the *Saṃsārāvartakoṣa* (CC I, 681) and a *Vikramaparākrama*.
609 Ca.Vi.3.39 is quoted.
610 Not mentioned by G. Hāldār.
611 A school of interpretation of the *Carakasaṃhitā*.
612 A medical author is quoted. A variant reads Viṣṇuśarman. Absent from G. Hāldār's list.
613 Not mentioned by G. Hāldār.
614 This verse was taken from the *Viśvasāra* or, according to a variant, the *Bindusāra*.
615 Mahīdhara's commentary on the *Yogaśataka*.
616 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
617 A variant has *Vṛddhavāgbhaṭa*.
618 Absent from G. Hāldār's list.
619 Compare *Siddhayoga*.
620 Compare Vṛnda.
621 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār. Vyāḍi is said to be the Vindhyavāsin to whom the recipe is attributed.
622 A work of Cakrapāṇidatta. Compare *Śubha(ṃkara)*.
623 Not mentioned by D.Ch. Bhattacharyya and G. Hāldār.
624 Probably a quotation from the *Mahābhārata*.
625 *Deśīyayogamālā* is a variant of *Akṣadevīya Karmamālā* in one of the MSS.
626 A work of Nāgārjuna.
627 Absent from G. Hāldār's list.
628 Cakra borrowed stanza 14 from the *Yogapañcāśikā*; it is also found in the *Āyurvedasāra*.
629 A work of Bhavyadatta.
630 The *Yogaratnākara* follows the *(Pātañjala)lohaśāstra*.

631 On alchemy.
632 This may be Candraṭa's work of this title. Absent from G. Hāldār's list.
633 An āyurvedic prescription.
634 A lauhacūrṇayoga.
635 Absent from G. Hāldār's list. Probably the same as the *Yogaratnasamuccaya*.
636 A lauhayoga.
637 Two treatises called *Yogaśata*, those by Nāgārjuna and Akṣadeva, are quoted acording to D.Ch. Bhattacharyya (1947b: 146). P.V. Sharma (1993: Intr. 23) is right in stating that the *Yogaśataka* of Nāgārjuna or Vararuci was Cakra's source. See: *Yogaśataka*.
638 Govardhana's *Karmamālā* is referred to.
639 Probably Sanātana.
640 Absent from G. Hāldār's list.
641 Cakra borrowed kāsa 65–68 from the *Yogayukti*.
642 This is the name of a formula (P.V. Sharma, 1991a: 109; 1993: Intr. 29), not a work on lohaśāstra, as suggested by D.Ch. Bhattacharyya.
643 Also mentioned by G. Hāldār.
644 Also mentioned by G. Hāldār. The edited text reads śrīvikramapurakrama (see the formula of a lakṣmīvilāsataila quoted from an unknown text ad vātavyādhi 276–278), explained as the tradition of Vikramapura by P.V. Sharma (1993: Intr. 29).
645 Ad *Śārṅgadharasaṃhitā* III.8.15.
646 Twenty-one references. Gopāladāsa had a predilection for Niścala's views and called him Niścalakarapādāḥ (see D.Ch. Bhattacharyya, 1948: 322).
647 Niścala refers to it as Rāḍhā. See on this region: N.N. Bhattacharyya (1991): 257; N. Dey (1979): 164–165. Niścala mentions rāḍhīya names of medicinal plants: ad agnimāndya 9–10; mūtrakṛcchra 28; masūrikā 5; vṛṣya 15–25 and 38–44; some medicines which were current in Rāḍhā are described ad amlapitta 23–24. See also D.Ch. Bhattacharyya (1943). Other parts of Bengal mentioned by Niścala are Vaṅga (ad vātavyādhi 227–271 and āmavāta 66–71) and Varendrī (ad kuṣṭha 24).
648 See Niścala ad jvara 292.
649 P.V. Sharma prefers in his edition the reading Maheśvara to Khasarpaṇa, the reading found in the Calcutta MS.
650 Lokanātha is invoked at the beginning of the formula. P.V. Sharma prefers in his edition the reading Somanātha to Lokanātha, the variant occurring in the Calcutta MS.
651 D.Ch. Bhattacharyya (1947b): 129. See *Sādhanamālā* I, 42–43; compare F.W. Thomas (1903): 13 (Śubhaṃkara is mentioned), 14, 22 (Śubhaṃkara is mentioned). Lokanātha or Lokeśvara is, in his turn, an emanation of Amitābha (see *Sādhanamālā* II, Intr. 152–155) or a form of Avalokiteśvara (see M.-Th. de Mallmann, 1967: 175–180; D.L. Snellgrove, 1957: 78, 115). See on Khasarpaṇa: B. Bhattacharyya (1964): 140–141; N.K. Bhattasali (1929): 25–28; L. Chimpa and A. Chattopadhyaya (1970): 194–195; A. Foucher (1905): 24–28; M.-Th. de Mallmann (1967): 194–197. See on Khasarpaṇasādhanas and an Āryakhasarpaṇalokeśvarasādhana: F.W. Thomas (1903): 11–13, 14, 22.
652 This treatise is referred to ad kuṣṭha 38.
653 D.Ch. Bhattacharyya (1947b): 130 and 133. P.K. Gode (1939a) and N.N. Das Gupta (1936/37) are two other authors who seriously considered the possibility that Vijayarakṣita was Niścala's guru.
654 Niścala quotes earlier commentators on the *Cakradatta*, whose views he rejects (see his comments ad vidradhi 8).

655 Śrīkaṇṭhadatta, for instance, names Vijayarakṣita as his teacher in the introductory verses to his part of the *Madhukośa*.
656 P.V. Sharma (1976): 76, 79–80; (1993): Intr. 5 and 39. Compare AVI 217–218.
657 P.V. Sharma (1993): Intr. 26.
658 Ad *Cakradatta*, jvarātīsāra 2 (= *Siddhayoga* 2.4); raktapitta 6 (= 9.4); svarabheda 6 (= 13.4); upadaṃśa 3 (= 49.2); kuṣṭha 116–119 (= 51.98–101) and 159 (= 51.137); mukharoga 32–33 (= 58.29–31); karṇaroga 4 (= 59.3ef); anuvāsana 24–25 (= 75.19).
659 Ad *Cakradatta*, arśas 107–110; netraroga 36.
660 Partially in conformity are the quotations ad śūla 63 (= *Siddhayoga* 26.52) and pariṇāmaśūla 36–41 (= 27.31–36).
661 See, however, Niścala's quotations from a *Gurugrantha* in prose, which may be a commentary on the *Cakradatta*.
662 Ad vidradhi 8.
663 P.V. Sharma (1993): Intr. 5 and 39.
664 D.Ch. Bhattacharyya (1947b): 137.
665 D.Ch. Bhattacharyya (1947b: 135) also mentions Niścala's criticism of Cakra's pupils.
666 Ad pāṇḍuroga 35–40.
667 Ad agnimāndya 2 and vātavyādhi 106–116.
668 P.V. Sharma (1993): Intr. 40. Compare P.V. Sharma (1976): 79; AVI 217–218.
669 Ad āmavāta 29–34.
670 Compare the formulae of siṃhanādaguggulu (*Cikitsāsārasaṃgraha*, vātarakta 166–172 and 173–179). See also D.Ch. Bhattacharyya (1947b): 147.
671 See: Vaṅgasena.
672 See: Indu.
673 See: *Mādhavadravyaguṇa*.
674 P.V. Sharma (1993): Intr. 38.
675 P.V. Sharma (1993): Intr. 19.
676 Niścala appears to follow Cakrapāṇidatta, not Ḍalhaṇa, in his comments ad aśmarī 2–4 (modelled after Su.Sū.38.12–13).
677 P.V. Sharma (1993): Intr. 40.
678 The quotation (ad mukharoga 113–117), introduced by yad uktam, is identical with Guṇasaṃgraha 333–334. See P.V. Sharma (1993): Intr. 38.
679 See: Soḍhala.
680 See C. Vogel, IL 326–327.
681 See C. Vogel, IL 331.
682 Ad kuṣṭha 74–82.
683 D.Ch. Bhattacharyya (1947b): 133.
684 Rāmapāla reigned from 1078 to 1120 according to D.Ch. Bhattacharyya (1947b: 134), whose calculation of the year of this king's death appeared in an earlier article (1927: 583); D.Ch. Bhattacharyya's method was criticized by R.C. Majumdar (1974: 164).
685 P.V. Sharma (1976): 65–76; (1993): Intr. 34–35.
686 P.V. Sharma refers to *Haraprasād Śāstrī's edition (Calcutta 1969) of Saṃdhyākaranandin's *Rāmacarita* (see CC III, 109 and 143).
687 See Niścala ad unmāda 17.
688 See Niścala ad unmāda 17.
689 See the formula of pānīyavaṭikā ad jvara 292, which mentions Lokanātha and Khasarpaṇa.

690 See pariṇāmaśūla 36–41 (the formula of tārāmaṇḍūra).
691 D.Ch. Bhattacharyya (1947b): 129–130.
692 See on Odantapurī/Odantapura: R.C. Majumdar (Gen. Ed.) IV, 49, 270, 275, 447; S. Dutt (1962): 354–358; D.L. Snellgrove (1957): 106, 154, 194.
693 See S. Dutt (1962): 358–366.
694 See R.C. Majumdar (Gen. Ed.) V, 416; S. Dutt (1962): 376–380; P.L. Paul (1939): II, 30; H.D. Sankalia (1972): 217–218.
695 P.V. Sharma (1976): 77; (1993): 36–37.
696 D.Ch. Bhattacharyya (1947b: 129–134) assigned Niścala to the period A.D. 1110–1120. G. Hāldār (Vṛddhatrayī 51, 57, 196, 199, 278, 466) places Niścala in the twelfth or thirteenth century.
697 See on the particularities of the interpolated text and commentary: P.V. Sharma (1993): 52–79.
698 See on the author: commentaries on the *Carakasaṃhitā*.
699 The title is found at the end of the work.
700 See the introductory and concluding verses of the *Tattvacandrikā*. Compare the similar remarks in the introductory verses of Niścala's *Ratnaprabhā*.
701 An authority on alchemy, not mentioned by Niścala; Cakrapāṇi's description of abhrakaśodhana is based on that by Aghora according to Śivadāsasena. The NCC records a medical *Vidyāvalī* by an Aghora (I, 56) and the *Bhiṣaksarvasva* of Aghoranāthaśāstrin (I, 57).
702 Niścala's quotations from the *Amoghayogatantra* are entirely different.
703 Not quoted by Niścala.
704 Niścala quotes a Bhadravarman, not a Bhadra.
705 Quoted in ed. q, on the formula of lokanātharasa (plīhayakṛt 21). Not quoted by Niścala.
706 See also Hariścandra.
707 A quotation on the identity of a medicinal plant. Not mentioned by Niścala.
708 Not quoted by Niścala.
709 Not mentioned by Niścala.
710 Dhruvapāla, who wrote a commentary on the *Yogaśataka*.
711 Candrāṭa is the same as Candraṭa.
712 Not quoted by Niścala.
713 NCC: not recorded. Compare Niścala's Dāsarasāyana.
714 Probably Cakrapāṇi's *Āyurvedadīpikā*.
715 This *Guṇapāṭha*, not quoted by Niścala, is the second part, the *Guṇasaṃgraha*, of the *Soḍhalanighaṇṭu*; the quotations ad atisāra 10 and chardi 19 are identical with *Soḍhalanighaṇṭu* II.149cd.
716 See the notes on the quotation from the *Hārāvalī* in Niścalakara's *Ratnaprabhā*.
717 See also Bhaṭṭārahariścandra.
718 NCC: not recorded. Probably the same as the Jīvanātha, quoted by Niścala.
719 Not quoted by Niścala.
720 The *Mādhavanidāna* is quoted.
721 Compare the *Madhyasaṃhitā*, quoted by Niścala.
722 This Maheśvara is a medical authority, different from the author of the *Viśvaprakāśa*; compare the quotations from the *Maheśvarapattrikā*. Maheśvara is not quoted by Niścala.
723 Not quoted by Niścala, who is earlier than Medinī.
724 The quotation ad rasāyana 123–125 is only found in ed. q (ad rasāyana 54), not in ed. s.

725 The NCC (X, 44) records two authors of a lexicon of this name: Nandadāsa and Hanumān. Not quoted by Niścala.
726 Not quoted by Niścala.
727 Compare *Ratnaprabhā*. See P.V. Sharma (1993): upodghāta 10–13.
728 Ed. q quotes Niścala on a verse that is absent from ed. s (ed. q, verse 67).
729 Parameśvararakṣita was the author of the *Gaṇādhyāya* (NCC: not recorded), a work on the classification of medicines (STMI 168). Not quoted by Niścala.
730 Not quoted by Niścala.
731 Not quoted by Niścala. The NCC (VIII, 72) records several authors of a work of this title. A medical *Prayogaratnākara* was written by Kavikaṇṭhahāra.
732 The reference to rasaśāstra and the quotations from *Rasataraṅgiṇī* and *Rasendrasārasaṃgraha* are found in ed. q (ad plīhayakṛt 21), not in ed. s. Niścala does not mention these works.
733 See preceding note.
734 See note on rasaśāstra.
735 Not quoted by Niścala. The *Ratnakośa* is, according to the quotations from it, a nighaṇṭu. A work of this title is quoted by commentators on kośas, for example, by Bhānuji Dīkṣita in his *Vyākhyāsudhā* on the *Amarakoṣa* and Mallinātha in his *Amarapadapārijāta* on the same lexicon. Compare CC I, 489.
736 Compare Niścala.
737 Compare *Siddhasāra*.
738 Not mentioned by Niścala.
739 See C. Vogel, IL 306–307.
740 This is a quotation from the *Suśrutasaṃhitā*.
741 The *Saṃgraha* is Cakrapāṇi'a *Cikitsāsaṃgraha*.
742 The Saṃgrahakāra is Cakrapāṇi.
743 The Saṃgrahakṛt is Cakrapāṇi.
744 See also Ravigupta.
745 Compare Vṛnda.
746 Niścala does not mention Śrīkaṇṭhadatta.
747 Edition q reads *Candraṭīkā*.
748 Compare *Siddhayoga* and *Vṛndasaṃgraha*.
749 These quotations are from the *Kusumāvalī* on the *Siddhayoga*.
750 Niścala quotes a *Yogaratnasamuccaya* and *Yogaratnasārasamuccaya*.
751 D.Ch. Bhattacharyya (1947b: 143) and G. Hāldār (Vṛddhatrayī 167).
752 Compare P.V. Sharma (1993): Intr. 12.
753 Ad jvara 71 and 145–146, etc.
754 Scribal errors are also indicated, for example ad pāṇḍuroga 49–51.
755 See, e.g., the pertinent remarks ad jvara 205–207; agnimāndya 87; mukharoga, mukhagatarogacikitsā 15–16; netraroga 95.
756 See the commentary ad jvarātisāra 10–11; yakṣman 65–66; vātavyādhi 71; śotha 10 and 47–50; plīhayakṛt 6; vṛṣya 15–24.
757 See the commentary ad mukharoga, mukhagatarogacikitsā 15–16.
758 NCC IX, 180. H. Śāstrī, Notices I, Nr. 189.
759 Compare *Nibandhasaṃgraha*.
760 Compare Ḍallaṇa.

761 G.P. Sharma and P.V. Sharma (1971).
762 G.P. Sharma and P.V. Sharma (1971). P.V. Sharma (1993a).
763 See the comments ad dhānyavarga 1.
764 Ca.Sū.26.72cd–73ab.
765 See the comments ad dhānyavarga 1.
766 Su.Sū.42.3.
767 See the comments ad dhānyavarga 1.
768 See the comments ad dhānyavarga 8.
769 See the comments ad dhānyavarga 10.
770 Ad dhānyavarga 10.
771 See, e.g., his comments ad dhānyavarga 22.
772 See, e.g., his comments ad māṃsādivarga, 1.6.
773 See on these subjects the Appendices of the article by G.P. Sharma and P.V. Sharma (1971). See also Appendix IX of Bāpālāl Vaidya (1982).

Part 7

Authors and works from A.D. 600–1500

Chapter 1
Authors and works from the period A.D. 600–1000

1 NCC I, 459. Check-list Nr. 48. STMI 625–626. Edition: The Aṣṭāṅga Nighaṇṭu of Ācārya Vāhaṭa, ed. by Dr. P.V. Sharma, The Kuppuswamy Sastri Research Institute, Madras 1973 (previously published in the Journal of Oriental Research, Madras, 38, 1968/69, I–XXIII, 1–52, I–XI, and *39, 1969/70, I–XI, 1–12). This ed. is based on two MSS (Cat. Madras Nr. 13256 and Cat. Tanjore Nr. 11297). See on these MSS: P.V. Sharma's Intr. to his ed., I–V (there are considerable differences between the two MSS; their texts are very corrupt and had to be reconstructed on the basis of the *Amarakoṣa* and the *Dhanvantarinighaṇṭu*).

2 Cat. Tanjore Nr. 11297.

3 Verse 202: "After describing those drugs which are (contained) in the gaṇas of the *Saṃgraha* and *Alpasaṃgraha* (= *Aṣṭāṅgahṛdaya*)..." P.V. Sharma is wrong in asserting that the *Aṣṭāṅganighaṇṭu* describes the drugs according to the gaṇas of the *Aṣṭāṅgahṛdaya* (Intr. to his ed., XIX).

4 See A.h.Sū.15.9–45 and A.s.Sū.16.2–37. The eight groups of A.h.Sū.15.1–8 are not discussed.

5 Stanza 30.

6 It may be a later addition, because A.s.Sū.16.40 speaks of a total of twenty-five groups, though the number is actually twenty-six.

7 See the long series of examples in P.V. Sharma's Intr. to his ed., XXI–XXII.

8 The synonyms of kaṭphala are omitted in the parūṣakādi-, lodhrādi- and surasādigaṇa, those of śāka in the asanādivarga. See on some more peculiarities: P.V. Sharma's Intr. to his ed., XXII–XXIII.

9 Compare AVI 342.

10 P.V. Sharma (DGV IV, 269) considers the author to be a Vāhaṭācārya who is different from Vāgbhaṭa. P. Hymavathi (1993: 48–49) regards a Bāhaṭācārya as the author of the *Aṣṭāṅganighaṇṭu* and the *Bāhaṭagrantha*.

11 See P.V. Sharma's Intr. to his ed., VII–VIII (the examples are from verses 380–400). The date of the *Amarakoṣa* remains uncertain, but it may have been composed in the sixth century (C.Vogel, IL 309–310).

12 See P.V. Sharma's Intr. to his ed., XII, where nine quotations, which, in P.V. Sharma's view, can only be from the *Aṣṭāṅganighaṇṭu*, are listed. See Indu for a critical evaluation of this, not sufficiently established, claim.

13 P.V. Sharma places Indu in the thirteenth century in the Intr. to his ed., XII.

14 Ad A.h.Sū.6.77 (synonyms of gojihvā). Compare *Aṣṭāṅganighaṇṭu* 243ab.

15 See P.V. Sharma's Intr. to his ed., XII–XIII.

16 Acc. to P.V. Sharma, Vandyaghaṭīya Sarvānanda (author of the *Ṭīkāsarvasva* on the *Amarakoṣa*, completed in A.D. 1159/60; see C. Vogel, IL 315) also quotes it as Vāhaṭa ad *Amarakoṣa*, vaiśyavarga 43 (AVI 373, n.3; DGV IV, 269–270).

17 See P.V. Sharma's Intr. to his ed., XVI.

18 See P.V. Sharma's Intr. to his ed., XIV–XVIII. Compare G.J. Meulenbeld (1979): 68–70.

19 Intr. to the ed., XVIII.

20 This agrees with P.V. Sharma's date of Jejjaṭa, whom he assigns to the ninth century.
21 Intr. to his ed., IX and XVI–XVIII.
22 Compare G.J. Meulenbeld (1979): 71. P. Hymavathi (1993: 48–49) is not very helpful in expressing as his opinion that the author of the *Aṣṭāṅganighaṇṭu* may have lived during the last quarter of the thirteenth and the first quarter of the fourteenth century because his work is quoted or referred to by other scholars from the middle of the fourteenth century onwards.
23 NCC I, 444.
24 NCC: not recorded. Check-list Nr. 75.
25 G. Hāldār (Vṛddhatrayī 468) credits Nityanātha, the author of the *Rasaratnākara*, with the composition of the *Aśvinīkumārasaṃhitā*.
26 *Yogataraṅgiṇī* 71.55–56 (pippalyādiguṭikā).
27 According to Cat. IO Nr. 2709.
28 D.Ch.Bhattacharyya (1947b): 136.
29 Ad II.9.93–98 (on lākṣāditaila).
30 Ad *Cakradatta*, kṣudraroga 66–71.
31 According to HIM I, 147.
32 *Yogaratnasamuccaya* 8.640 (the properties of tapasvinī and muṇḍī), 10.18 (on the treatment of kāsa), 16.150–159 (a recipe deriving from Brahmā).
33 *Bṛhadrasarājasundara* 442 (the formula of pāradādicūrṇa).
34 *Bṛhadyogataraṅgiṇī* 84.31–41: the formula of rasādiguṭī is from the *Āśvineya*; compare *Bhāratabhaiṣajyaratnākara* III, Nr. 4383.
35 *Vaidyacintāmaṇi* 232–233 (the formula of elādicūrṇa).
36 This *Āśvinasaṃhitā* contained quotations from earlier authors, such as Bhoja (see *Yogaratnasamuccaya* 20.57).
37 According to A.F.R. Hoernle (see Bower MS I.8, footnote).
38 See one of the quotations from Candraṭa in Anantakumāra's *Yogaratnasamuccaya* (16. 277–280).
39 Ad A.h.Sū.5.21cd-23ab (on the properties of cow's milk) and 6.54 (on the properties of the flesh of the eṇa).
40 *Pākapradīpa* 465–466 (pāṭhāvaleha).
41 *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 7–9 (hiṅgvādyacūrṇa).
42 *Vaidyacintāmaṇi* 341–342 (the formula of mahāhiṅgvādicūrṇa).
43 Vaṅgasena, gulma 76–78 (dvitīya hiṅgvādyacūrṇa).
44 *Yogaratnākara* 522 (hiṅgvādicūrṇa).
45 P. Cordier (1903b): 343–344.
46 Hemarājaśarman 14 and 118.
47 *Yogaratnasamuccaya* 24.568–572.
48 See: Anantakumāra.
49 NCC I, 444. Cat. BHU Nr. 246. AVI 318. Compare CBORI XVI, 1, Nr. 307: *Saṃnipātacikitsā*, forming part of an *Aśvinīsaṃhitā* according to the colophon.
50 NCC I, 144.
51 NCC I, 444.
52 NCC I, 444. P. Cordier (1903b): 349–350.
53 NCC: not recorded. Cat. Mysore XIII, Nr. 41811; from the thirteenth prakaraṇa of the *Aśvinīsaṃhitā*.

54 NCC I, 444; IX, 293. HIM I, 147. See: Rasaśāstra texts.
55 P. Cordier (1903b): 349. Two versions of this *Harītakīkalpa* were communicated to A.F.R. Hoernle by P. Cordier. These two versions, a shorter (27 verses) and a longer one (37 verses), were published in Balwant Singh Mohan's edition of the *Nāvanītaka* (i.e., the Bower MS).
56 According to Vācaka Dīpacandra (see JAI 155).
57 See JAI 157.
58 See: *Nidānadīpikā*.
59 *Yogaratnasamuccaya* 30.35–39.
60 NCC I, 444. STMI 132. Cat. BHU Nr. 247. Cat. Tanjore Nr. 11145.
61 CC: not recorded.
62 JAI 129. Rājkumār Jain (1981): 87.
63 JAI 159: the same author wrote a commentary on Vopadeva's *Śataślokī*.
64 NCC I, 444: *Aśvinīnighaṇṭa*.
65 See: Nāḍīśāstra texts.
66 CC I, 479. G. Hāldār held the view that the *Aśvinīkumārasaṃhitā* was composed by an author called Aśvinīkumāra, Nityanātha, or Siddhanātha, who also wrote the *Rasaratnākara*, *Rasaratnamālā*, *Kāmaratna*, *Yogasāra*, etc. (Vṛddhatrayī 468).
67 See on a number of these formulae: HIM I, 149–177. The Aśvins are also designated as the Dasras (see, e.g., *Bṛhadyogataraṅgiṇī* 103.87–90: dāḍimādyaghṛta, and 147.381–383: mahāsugandhitaila), Kumārakas (see, e.g., *Bhāratabhaiṣajyaratnākara* Nr. 6159: romavedharasa), Nāsatyas (see, e.g., *Bhāratabhaiṣajyaratnākara* Nr. 5597: māṇikyatilakarasa), Sahasrakaraputrabhiṣagvaras (see, e.g., *Yogaratnākara* 372: bhārṅgīharītakyavaleha; compare *Yogataraṅgiṇī* 30.3–5: the same formula, expounded by the two Bhiṣagvaras to Indra), and Vaidyakumārakas (see, e.g., *Rasakāmadhenu* IV.1.261–263: romavedharasa). The literature on the Aśvins is extensive. See: Th. Baunack (1896); A. Bergaigne (1883): II, 431–510, III, 5–20, 208–209, 250; C.J. Blair (1961); F.D.K. Bosch (1967); N.G. Chapekar (1964); Dowson; G. Dumézil (1968): 69–70, 78, 87–89, 285–287; E.N. Ghosh (1930); R.P. Goldman (1977); Th. Goldstücker (1967); J. Gonda (1959a): 115–120, (1960), (1974; see index s.v.); T.A. Gopinatha Rao (1971): II, 2, 541–545; H. Güntert (1923): 253–276; J. Haudry (1988); A. Hillebrandt (1965): I, 54–70; HIM I, 146–177; Hopkins; K.B. Iyer (1947); W.A. Jayne (1925): 163–164; G.C. Jhala (1978): 1–101; K.P. Jog *(1964), (1965a), (1965b); Jyotir Mitra (1979); A.B. Keith (1937a), (1976); A.A. Macdonell (1981): 49–54; V. Machek (1946); S.F. Michalski (1961); J. Muir (1967): V, 234–254; R.F.G. Müller (1960a); L. Myriantheus (1876); H. Narayaniah (1944); Th. Oberlies (1993); H. Oldenberg (1923): 207–215; E. Pirart (1995); R.K. Prabhu (1965/1966); J. Przyluski (1936); J. Puhvel (1970); D.V.S. Reddy (1943a); C. Renel (1896); L. Renou (1939); L. Renou et J. Filliozat (1947): 322–323; R. Śāstrī (1977): 257–277; W. Schwartz (1888); H.A. Shah (1935/1936); R. Shama Shastry (1929); M. and J. Stutley (1977); P.S. Subrahmanya Sastri (1945); Sūramcandra (1978): 25–33; V.H. Vader (1932); Vettam Mani 69–71; D. Ward (1968): 9–29; A. Weber (1862): 264–266, (1879): III, 465–470; S. Wikander (1957); W.J. Wilkins (1974): 44–47; G. Zeller (1990).
68 *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.13–22. Compare N. Gangadharan (1997): 64; HIM I, 146; Vṛddhatrayī 6.
69 Rendered as 'Selected essence' by Rechung (1973: 11–12). An alternative translation may be 'Precious collection'.

70 Rendered as 'Precepts radiating from the valley of light inside the body' by Rechung (1973: 11–12). An alternative translation may be 'Emanations (ḫphro-ba) from the valley (luṅ) of light (ḫod) consisting of precepts (khrims) concerning the interior of the body (khog)' (the sense of byaṅ is not clear).

71 See: commentaries on the works of Vāgbhaṭa.

72 See: commentaries on the works of Vāgbhaṭa.

73 NCC VI, 355–356. Kavīndrācāryasūcipatram, Nr. 1033 (*Madanādinighaṇṭa*). Candranandana does not mention the name of his nighaṇṭu. The colophons of the Kottayam edition call it *Madanādinighaṇṭu*, a title easily explained since the first drug described is called madana.
Edition: Candranandana's Madanādi-nighaṇṭu, ed. by Aṣṭa Vaidya Vayaskara N.S. Mooss, Vaidyasarathy Sanskrit Series, Book No. 8, Kottayam 1985. This edition is based on four MSS, three from South India and one from Paris (see the Intr. to the ed. 11–17); it does not present the viprakīrṇadravyaprakaraṇa, because of the bad state of this part of the text in the only MS containing it that was available to N.S. Mooss. A fifth MS, deposited at the Asiatic Society, Calcutta (*Nr. G.8426) was examined by P.V. Sharma. His observations on this MS (see his articles: 1985b and 1986b) show the title of the work to be *Madanādinighaṇṭu*; as an alternative title, *Gaṇanighaṇṭu* is written on the margin in a different hand. P.V. Sharma also discovered that the Calcutta MS resembles the Paris MS very closely, which indicates a common source for both. The readings of the Calcutta MS enabled P.V. Sharma to improve numerous readings of the Kottayam edition and to fill part of its gaps.
The section on miscellaneous drugs (viprakīrṇadravya) forms part of the Calcutta MS and of one of those from Kerala. It has been separately edited by P.V. Sharma: The Miscellaneous portion of Madanadi Nighantu of Chandranandana, Supplement to BIIHM 16, 1986, published in 1987.
Unfortunately, neither N.S. Mooss nor P.V. Sharma made use of the quotations from the *Madanādinighaṇṭu* and the synonyms found in Candranandana's *Padārthacandrikā* to improve the readings of the text they edited.

74 NCC III, 96; V, 239; VI, 355–356: *Oṣadhinighaṇṭu* or *Gaṇanighaṇṭu*; recorded separately from the *Madanādinighaṇṭu*. Check-list Nr. 295: *Gaṇanighaṇṭu*. STMI 44: *Oṣadhinighaṇṭu*. P. Cordier (1901c: 185) referred to Candranandana's nighaṇṭu as *Gaṇanighaṇṭu*, and once, erroneously, as *Guṇanighaṇṭu* (1903b: 350). The work is called *Guṇanighaṇṭu* in J. Filliozat's list of MSS of the collection P. Cordier in Paris (Liste Nr. 31), although the title page of the MS itself clearly indicates its title as *Gaṇanighaṇṭu* (see Intr. 14 to the Kottayam ed.); the Paris MS is a copy of a MS preserved in the Palace library of Bikaner (see Intr. 17 to the Kottayam ed.). A *Gajanighaṇṭu* by Candranandana, mentioned by Bāpālāl Vaidya (1968, Intr. 37) is probably a misprint for *Gaṇanighaṇṭu*.

75 See preceding note.

76 The Tibetan translation of the *Madanādinighaṇṭu* (see below) only contains the synonyms.

77 Actually, Vāgbhaṭa describes thirty-three groups (see A.h.Sū.15.46), which was a source of confusion to N.S. Mooss (see the Intr. to his ed. 14–6; compare N.S. Mooss, 1980: 25), who tried to solve the difficulty, in conformity with a tradition prevalent in Kerala, by splitting up gaṇa six, the dūrvādigaṇa, into two groups, a dūrvādigaṇa proper and a sthirādigaṇa. P.V. Sharma gave a different and more convincing explanation by pointing out that gaṇas five and six, the bhadradārvādi- and dūrvādigaṇa, describe drugs subduing vāta and pitta, and that the group subduing kapha has deliberately been left out because it consists of substances already mentioned as forming part of preceding groups.

78 The viprakīrṇadravyaprakaraṇa is not a later addition, but belongs to the original *Madanādinighaṇṭu* since it forms part of the Tibetan translation and is quoted under Candranandana's name by Kṣīrasvamin.

79 Vāgbhaṭa only mentions the chief actions of the gaṇa to which a drug belongs.

80 According to P. Cordier the correct Tibetan title is *Yan-lag brgyad-pa-nas bstan-paḫi smangyi miṅ-gi rnam-graṅs*, i.e., *Aṣṭāṅgopadiṣṭabheṣajanāmasūcī*. See on the Tibetan translation: Vaidya Bhagwan Dash (1987) (based on the Tibetan text, with Sanskrit equivalents, botanical identifications, and notes); P. Cordier (1903a): 615–616; P. Yonten Arya (1998): XIV.

81 E.g., ad *Amarakoṣa* 2.4.98 (*Madanādi* 24.11 is quoted).

82 Kṣīrasvāmin repeatedly quotes, under the names Candra and Candranandana, from the *Madanādinighaṇṭu*, e.g., ad *Amarakoṣa* 2.4.30 (*Madanādi* 1.26–27), 37 (*Madanādi* 15.16), 49 (*Madanādi*, viprakīrṇa p.4), 98 (*Madanādi* 24.11), 107 (*Madanādi* 5.3), 127 (*Madanādi* 21.26), etc. The Candra and Candranandana quoted by Kṣīrasvāmin are sometimes regarded as two different authors (AVI 380–381; DGV IV, 277 and 278).

83 Śivadatta quotes the *Madanādinighaṇṭu* as Candranandana ad *Śivakoṣa* 340 (= *Madanādi* 24.11); two other quotations from Candranandana agree only partially with verses from the *Madanādinighaṇṭu* (compare the quotations ad *Śivakoṣa* 2.31 with *Madanādi* 8.21, and the quotation ad 441 with viprakīrṇa, p.13: tāmalakī).

84 Candra and Candranandana are quoted ad *Nighaṇṭuśeṣa* 84–85ab (= *Madanādi* 3.7–8), 91–92ab (= 16.19), 130cd-131ab (= 1.26–27), 135cd-136ab (= viprakīrṇa, p.13), 137 (= 1.8), 244 (= viprakīrṇa, p.28), 256–257ab (compare *Madanādi* 24.7), 260–261ab (compare *Madanādi* 5.3), 307ab (= 24.11), and 325 (= 31.26).

85 See: Indu.

86 This *Gaṇanighaṇṭu* is a different work, for the quotations from it are not traceable in the *Madanādinighaṇṭu*. See: *Bṛhannighaṇṭuratnākara*.

87 Vidula is identified as *Acacia sinuata* (Lour.) Merr., *Barringtonia acutangula* (Linn.) Gaertn., *Calamus rotang* Linn., and *Salix caprea* Linn. (see M. Abdul Kareem, 1997, Nrs. 25, 214, 290, 1426).

88 Śvetakāmbojikā is mentioned at A.h.U.34.2. This plant is identified as *Securinega leucopyrus* (Willd.) Muell.-Arg. (see M. Abdul Kareem, 1997, Nr. 1464).

89 This list does in general not imply that Vāgbhaṭa is unacquainted with these distinctions and additions.

90 E.g., kurūṭa (19.19) instead of kuraṇṭa, jharasī (22.18) instead of sarasī.

91 Identified as *Artemisia nilagirica* (C.B. Clarke) Pamp. and *A. sieversiana* Ehrh. ex Willd. (see M. Abdul Kareem, 1997, Nrs. 168 and 171). See on the role of damanaka during the Kāma festival: J.J. Meyer (1937): I, 38–53.

92 Identified as *Mucuna monosperma* DC. (see M. Abdul Kareem, 1997, Nr. 1137).

93 P.V. Sharma (1986b) was temporarily convinced that the two are different; in earlier publications he assumed the two to be identical (AVI 208–209 and 380; 1976a: 107); in a recent publication (1993: Intr. 34) he returned to his early views on this issue. C. Vogel (1965: 15–16) is doubtful on this problem. Usually, however, both authors are regarded as identical (see, for example, Mooss's Intr. to his ed. of the *Madanādinighaṇṭu*, 7–11; STMI 44).

94 See P.V. Sharma (1986b).

95 See P. Cordier (1903a); Vaidya Bhagwan Dash (1987).

96 The Tibetan equivalent of Candranandana is Zla-ba-la dgaḫ-ba. See M. Taube (1981: 22) on the confusion of Zla-ba mṅon-dgaḫ and Zla-ba(-la) dgaḫ-ba.

97 The Tibetan equivalent is, according to P. Cordier, Chags-la mṅon-par dgaḫ-ba in the *Madanādinighaṇṭu*, Chags-pa-la dgaḫ-ba in the *Padārthacandrikā*; P. Cordier renders these names as Ravinandana, adding that Prema- or Ānandanandana are more literal translations. Vaidya Bhagwan Dash renders Chags-pa-la mṅon-par dgaḫ-ba as Ratyabhinandana; C. Vogel (1965: 15), who reads Chags-pa-la dgaḫ-ba, gives Ratinandana as its Sanskrit equivalent (zla-ba is the Tibetan equivalent of Sanskrit candra, chags-pa of rati, mṅon-par of abhi, and dgaḫ-ba of nandana).

98 NCC VI, 355. See the colophon and translator's postscript to the Tibetan version of the *Padārthacandrikā*, where Candranandana's grandfather is called Mahāśrīnandana (Mooss's Intr. to the *Madanādinighaṇṭu*, 10). Compare on Candranandana's genealogy: L. Rabgay (1981): 16.

99 See the introduction to this commentary by Candranandana himself.

100 As indicated in the Tibetan translation of the *Padārthacandrikā* (see P. Cordier; C. Vogel, 1965: 15). Candranandana is regarded as a contemporary of king Abhimanyu II (A.D. 958–972) of Kaśmīr (see P. Cordier, 1909–15: *III, 472, referred to by C. Vogel, 1965: 15). The author's colophon and translator's postscript to the Tibetan translation of the *Padārthacandrikā* praise a king Thakhana, who is identified as the Śāhi ruler Thakkana, a contemporary of Abhimanyu II, against whom Yaśodhara, the latter's commander-in-chief, undertook a military expedition (Mooss's Intr. to the ed. of the *Madanādinighaṇṭu*, 9–11, based on information supplied by C. Vogel).

101 R.E. Emmerick (1977): 1136. C. Vogel (1965): 15. The colophon and postscript to the Tibetan translation of the *Padārthacandrikā* mention that it was made by the Indian professor Jārandhara and the monk Rin-chen bzaṅ-po (Mooss's Intr. to the *Madanādinighaṇṭu*, 10). Vaidya Bhagwan Dash gives A.D. 1013 as the year in which this translation was made. P.V. Sharma (AVI 208) mentions the period 1033–35. See on Rin-chen bzaṅ-po: Bhagwan Dash (1976): 44; T. Clifford (1984): Intr. XVI; G. Huth (1895a): 281; G.N. Roerich (1976; see index); D. Snellgrove (1987): II, 477–479; Tsepak Rigzin (1984); G. Tucci (1993); C. Vogel (1965: 20–21).

102 This biography has been translated into English: Rechung Rinpoche (1973). See on Candra(deva): Rechung (1973): 187, 203, 209, 228, 236, 243, 298. See on the Elder G-yu thog-pa: T. Clifford (1984): 56–58. See on the Elder and Younger G-yu thog-pa: W.A. Unkrig's Einführung to P.C. von Korvin-Krasinski (1953): 21–22. Compare the Tibetan sources on Nāgārjuna.

103 R.E. Emmerick (1977): 1163. Rechung (1973): 209–210. Bhagwan Dash calls the Candradeva, visited by the elder G-yu thog-pa, Candranandana (Bhagwan Dash, 1976: 4; 1987: Preface 8) and Candrābhinandana (Bhagwan Dash 1976: 15); he calls the latter a physician who may or may not be identical with Candranandana. C. Vogel (1965: 15–16) is of the opinion that Candranandana may or may not be identical with the physician Candrābhinandana (Zla-ba-la mṅon-dgaḫ), who is said to have assisted Vairocana in putting the *Rgyud-bźi* into Tibetan at the time of king Khri-sroṅ lde bćan (A.D. 755–797), or with the medical lexicographer Candranandana. Lokesh Candra (Intr. to Terry Clifford, 1984: 16) asserts that Candranandana rendered the Sanskrit original of the *Rgyud-bźi* into Tibetan. Terry Clifford too (1984: 42) is in error when claiming that Candranandana wrote down in Sanskrit the teaching of the *Rgyud-bźi* and gave it to the Tibetan translator

Vairocana on the occasion of the latter's pilgrimage to India; he regards Candranandana as a pupil of Aśvaghoṣa. Most sources relate that Vairocana, after receiving the original, translated it into Tibetan. See on Vairocana: Bhagwan Dash (1976a): 18; Rechung (1973): 17, 187, 203, 298. See on the Rgyud-bźi: Vāgbhaṭa.

Rechung (1973: 14) relates that, according to the Tibetan tradition, Zla-ba mṅon-dgaḫ was a paṇḍit from Kaśmīr and a disciple of Aśvaghoṣa; to this Aśvaghoṣa, who was a prolific author, a number of medical treatises are attributed: *Yan-lag brgyad-pa chen-po*, *Yan-lag brgyad-pa-la ḫjug-pa*, and *Yan-lag brgyad-pa ni sñiṅ-po bsdus-pa*. Similar statements about Aśvaghoṣa are found in Terry Clifford (1984: 42), who renders the titles of these medical treatises (correctly) as 'The great eight branches', 'Entering the eight branches' and ' Collection of the essence of the eight branches'; he adds, as a fourth treatise, an autocommentary on the last work of the three; one of his notes says (1984: 245) that, according to the Tibetans, Aśvaghoṣa and Vāgbhaṭa are the same person (see also: P. Yonten Arya, 1998: X); T. Clifford (1984: 42) ascribes to Candranandana, Aśvaghoṣa's pupil, a commentary on his teacher's works, a dictionary of their medical terms, and major volumes of his own.

104 R.E. Emmerick (1977): 1136. See on this issue also R.F.G. Müller (1932): 793–794. Emmerick's view is criticized by M. Taube (1981: 18–19, 22, 28).

105 G. Huth (1895a): 270–271, (1895b): 280–281; compare P. Cordier (1901c): 180. Huth transcribed Candranandana's name wrongly as Candrānanda (see C. Vogel, 1965: 15). The NCC (I, 464) places Candranandana in the tenth century; P.V. Sharma (1993: Intr. 34) assigns him to about A.D. 1000.

106 NCC VI, 354.

107 The NCC (VII, 26) calls this commentary *Yogaratna*, which may be based on a confusion with Candraṭa's *Yogaratnasamuccaya*. See for the editions: Tīsaṭa. References are to ed. d. See on Candraṭa and his commentary: R.P. Bhatnagar (1992): 280–282; P.V. Sharma's Intr. to ed. d, 5–8; P.V. Sharma (1972b). See for the shorter and longer version of Candraṭa's commentary ed. a.

108 See the commentary ad 161–162; 208–211; 212–215.

109 See on Candraṭa's views regarding some basic concepts: R.P. Bhatnagar (1992): 281–282; P.V. Sharma's Intr. to ed. d; P.V. Sharma (1972b).

110 See the comments ad 10–12.

111 See the commentary ad 80.

112 See, for example, his comments ad 118, 130 and 270.

113 See, e.g., his comments ad 124.

114 According to P.V. Sharma (Intr. to ed. d, 7), Ḍalhaṇa seems to have followed Candraṭa in a number of interpretations.

115 See, e.g., the commentary ad 48: balā = samaṅgā; ad 51: uccaṭā = kapikacchu or guñjā; ad 61: moraṭa = aṅkolapuṣpa; ad 371: moraṭa = apāmārga.

116 See, e.g., the commentary ad 208–211.

117 See the commentary ad 340 and 354–355.

118 See the comments ad 341.

119 Probably Bhaṭṭārahariścandra. Compare: Haricandra.

120 I.e., Śukra. Compare: Śukra.

121 Compare: Bhaṭṭa.

122 I.e., Videha. Compare: Videha.

123 At least one of the quotations (the first one) is indeed from the *Rasavaiśeṣikasūtra* (it is identical with Sūtra 1.95).
124 *Siddhasāra* 30.11 is quoted.
125 Compare: Bhṛguja.
126 The recipe of prācetasacūrṇa; Candraṭa explains that it derives from Pracetas = Varuṇa.
127 Compare: Janakātmaja.
128 P.V. Sharma suggested that an anonymous quotation may be from Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā* (Intr. to ed. d, 6).
129 CC I, 180 and 730. NCC VI, 354.
130 Cat. IO Nr. 2646. The MS is incomplete, covering only chapters 12 and 13 of the Sūtrasthāna, the whole of the Nidāna- and Śārīrasthāna, and the greater part of the Uttaratantra; explanatory notes are added above and below the text, which are, according to Hoernle (1906a: 292–293), extracts from Ḍalhaṇa. Another, also incomplete, MS forms part of the collection of the Rajasthan Oriental Institute at Udaypur; this MS, *S.No.1806(3), copied in A.D. 1407, covers the Kalpasthāna only (see R.P. Bhatnagar, 1992: 287).
131 See also Niścala ad *Cakradatta*, kāsa 59–64.
132 A.F.R. Hoernle (1978): 100.
133 A.F.R. Hoernle (1906a): 293.
134 A.F.R. Hoernle (1906a).
135 AVI 66–67. This opinion is repeated by K.R. Srikanta Murthy (1992): 200–201.
136 Additions of Candraṭa are, according to P.V. Sharma: Su.Sū.24.11 and 45.18–19, Ni.5.33–34, the references to blood as a fourth doṣa (e.g., Su.Sū.21.3), and the references to the medicinal plant called aśvabalā (Su.Sū.46.256 and 261, Ci.1.113 and 6.8); he also detected influence from the side of Candraṭa in Su.Sū.6.17–20.
137 Anantakumāra's *Yogaratnasamuccaya* contains about 190 quotations from the *Pāṭhaśuddhi*; the *Mahāpāṭhaśuddhi* is cited at least twenty-eight times (probably some quotations from a text indicated as *Mahā-* are also from the *Mahāpāṭhaśuddhi*).
138 Identical are, for example: *Yogaratnasamuccaya* 2(sveda).10 and Su.Ci.32.23; 2(vamanaviracana).35–37 and Su.Ci.33.24–26; 2(basti).36cd–37ab and Su.Ci.37.60; 2(basti).42cd–43ab and Su.Ci.37.69; 2(basti).76cd–80ab and Su.Ci.38.96–99; 2(basti). 80cd–81ab and Su.Ci.38.118; 4.7 and Su.Śā.8.10; 4.57–59 and Su.Sū.13.5–7; 4.68 and Su.Sū.13.18; 8.177cd–181ab and Su.Sū.45.98–103; 8.306cd–307ab and Su.Sū.45.38; 8.396 and Su.Sū.46.351cd–352ab; 8.397–398ab and Su.Sū.46.357cd–358; 8.398cd–401ab and Su.Sū.46.353cd–356ab; 8.401cd–402ab and Su.Sū.46.363; 8.410cd and Su.Sū.46.73ab; 8.414 and Su.Sū.46.95; 8.416 and Su.Sū.46.110; 8, prose between 416 and 417 and Su.Sū.46.112; 8.427cd–428ab and Su.Sū.46.80; 8.438cd–440ab and Su.Sū.46.55–56; 8.451cd–452 and Su.Sū.46.87–88ab; 8.454 and Su.Sū.46.88cd–89ab; 8.471 and Su.Sū.46.111; 8.481cd–482ab and Su.Sū.46.115; 8.506cd and Su.Sū.46. 265ab; 8.508 and Su.Sū.46.260; 8.626cd and Su.Sū.46.215cd; 8.631 and Su.Sū.46.236; 8.786cd–787ab and Su.Sū.46.161; 8.994cd–995 and Su.Sū.46.231–232ab; 8.1021cd–1022ab and Su.Sū.46.201; 8.1036cd–1037 and Su.Sū.46.202–203ab; 8.1091cd–1094ab and Su.Ci.24.67cd–70ab; 8.1095–1099 and Su.Ci.24.73cd–78ab; 8.1100–1102 and Su.Ci.24.81–83; 8.1103 and Su.Ci.24.88; 8.1104 and Su.Ci.24.87; closely related are, for example: 8.99–100 and Su.Sū.45.51cd–53ab; 8.403cd–404 and Su.Sū.46.364cd–365; 8.436cd–437ab and Su.Sū.46.63cd–64ab; 8.446–447ab and Su.Sū.46.64cd–65ab; 8.780 and Su.Sū.46.168; 8.1042 and Su.Sū.46.309; related are, for example, 8.511cd–512ab and Su.Sū.46.261a-d; disagreeing are, for example: 8.617–619ab and Su.Sū.46.213–214ab; 8.627ab and Su.Sū.46.219ab; 8.782ab and Su.Sū.46.170; 8.1040ab and Su.Sū.46.203cd–204ab; 8.1040cd and Su.Sū.46.204cd; 8.1094cd and Su.Ci.24.71cd; absent from the *Suśrutasaṃhitā* are, for example, 8.617 and 8.630cd. Examples of quotations from the *Mahāpāṭhaśuddhi*, found in the *Suśrutasaṃhitā*, are 3.1 (= Su.Ci.40.62) and 3.11cd–12ab (= Su.Ci.40.67cd–68ab).

139 CC I, 181 and 479; II, 111. NCC VI, 354. Check-list Nr. 1058. STMI 45: one of the MSS contains 4,580 verses. CBORI XVI, 1, Nrs. 176–177; Nr. 176 can be regarded as a complete MS (R.P. Bhatnagar, 1992: 283); Nr. 177 contains the cūrṇādhikāra (R.P. Bhatnagar, 1992: 283). Cat. BHU Nr. 143 (contains the text from ghṛtādhikāra up to mukharogacikitsā; see R.P. Bhatnagar, 1992: 285). Cat. Anup Sanskrit Library Nrs. 4182–83 (these two MSS belong together and contain a complete text: 4182 contains the text up to bastividhi, 4183 is a continuation in a different hand to the end of the kalpādhikāra; compare R.P. Bhatnagar, 1992: 283–284). MSS Nrs. 4816 E (P.M. Jinavijaya, 1965: II B, 230–231: dating from the seventeenth century, Appendix 164: extract) and *8662 of the Rajasthan Oriental Research Institute, Jodhpur. *MS Nr. 34 of the Sāhitya Saṃsthān, Udaypur (this MS contains the kalpādhikāra; see R.P. Bhatnagar, 1992: 284). Three more MSS are available in collections in Calcutta, Kāṭhmāṇḍū and Mysore (see R.P. Bhatnagar, 1992: 285).
140 CBORI XVI, 1, Nr. 176.
141 It also gives details on the preparation of compound medicines (STMI 45).
142 A vraṇādhikāra of Candraṭa is referred to in one of Anantakumāra's quotations (*Yogaratnasamuccaya* 5.5cd–6ab); it may form part of the gadaśānti section.
143 The ghṛtādhikāra is referred to by Niścala ad *Cakradatta*, vraṇaśotha 49.
144 The order of the diseases in the chapter on gadaśānti differs from that of the *Mādhavanidāna*; pāṇḍuroga comes after gulma and kāsa after vātavyādhi, while upadaṃśa and ślīpada are treated in one chapter (see Cat. BHU Nr. 143).
145 See the third introductory verse (CBORI XVI, 1, Nr. 176). See also Cat. BHU Nr. 143. Niścalakara (ad *Cakradatta*, svarabheda 13) refers to a paribhāṣādhikāra; he quotes two paribhāṣās ad raktapitta 28–29.
146 R.P. Bhatnagar (1992): 285.
147 P.K. Gode (1944e). Gode's sources consisted of the two BORI MSS: Nr. 147 of A. 1882–83 (identical with Cat. BORI, XVI, 1, Nr. 176) and Nr. 1072 of 1886–92 (identical with Cat. BORI XVI, 1, Nr. 177).
148 Confirmed by Niścala ad *Cakradatta*, kuṣṭha 29.
149 Confirmed by a quotation from Candraṭa in Anantakumāra's *Yogaratnasamuccaya* (16. 277–280: the *Āśvinasaṃhitā* is mentioned in the quotation).
150 Bhadraśaunaka according to R.P. Bhatnagar (1992: 286).
151 The same as Bhadravarman. Confirmed by Niścala ad *Cakradatta*, kuṣṭha 32; visarpa 22 and 30.
152 Confirmed by Niścala ad *Cakradatta*, unmāda 34–37; prameha 22–26 and 30–37.
153 Confirmed by Niścala ad *Cakradatta*, galagaṇḍa 31; mukharoga 111–112.
154 Confirmed by Niścala ad *Cakradatta*, śūla 12.
155 This work is not the same as the *Nāvanītaka* that forms part of the Bower MS according to P. Cordier (1903b: 342). R.P. Bhatnagar (1992: 286) notices that seventeen recipes are quoted from the *Nāvanītaka*. Confirmed by Niścala ad *Cakradatta*, arśas 120–126; raktapitta 79–81.

156 Confirmed by Niścala ad *Cakradatta*, vraṇaśotha 76–80.
157 Confirmed by Niścala ad *Cakradatta*, visarpa 14.
158 Confirmed by Niścala ad *Cakradatta*, kṣudraroga 66–71.
159 D.Ch. Bhattacharyya (1947b: 152) studied *MS Nr. 5168 of the Royal Asiatic Society, Calcutta.
160 See NCC VII, 30.
161 D.Ch. Bhattacharyya claims in another publication (1947a: 122) that the *Yogaratnasamuccaya* quotes the recipe of vijayabhairavataila (*Rasaratnasamuccaya* 21.148–151) from Rasavāgbhaṭa; this claim is unfounded, because the *Rasaratnasamuccaya* leans heavily on earlier sources and is later than Candraṭa.
162 AVI 285. R.P. Bhatnagar (1992): 286.
163 Confirmed by Niścala ad *Cakradatta*, raktapitta 39–42 (a quotation from Acyuta's *Āyurvedasāra*).
164 Compare NCC I, 346.
165 Undoubtedly the same as Amitaprabha.
166 See NCC VII, 27.
167 See NCC IV, 31.
168 Confirmed by Niścala ad *Cakradatta*, śūla 50–51 and 54.
169 CC: not recorded.
170 When compared with P.K. Gode's list.
171 Ad *Cakradatta*, kuṣṭha 131–133.
172 Ad *Cakradatta*, kuṣṭha 134–135; nāsāroga 29–31; vṛṣya 15–25; nirūha 22–25 and 28–30. Compare Candraṭa's quotations from some tantrāntara in Anantakumāra's *Yogaratnasamuccaya* (9.514cd–520; 12.260; 14.473; 30.222–223).
173 See *Yogaratnasamuccaya* 30.224.
174 See *Yogaratnasamuccaya* 21.261–262.
175 See *Yogaratnasamuccaya* 21.221–222.
176 *Yogaratnasamuccaya* 14.301–302.
177 Identical according to R.P. Bhatnagar (1992): 282.
178 CC I, 180. NCC VI, 354. STMI 44. This confusion may find its source in the second introductory verse of the *Yogaratnasamuccaya*, where Candraṭa claims to have extracted the essence from the ocean of āyurveda, as if it were the amṛta (uddhṛtyāmṛtavat sāram āyurvedamahodadheḥ).
179 See: Niścala. The majority of Niścala's quotations are from the *Yogaratnasamuccaya*.
180 See: Soḍhala.
181 See Niścala ad *Cakradatta*, kuṣṭha 25 and 30; vṛṣya 15–25; nirūha 22–25 and 28–30; Śivadāsasena ad *Cakradatta*, jvaracikitsā 75 (he states that this yoga is also found in Candraṭa's śamanādhikāra, which is the same as the gadaśāntyadhikāra; Niścala states that it occurs in Candraṭa's work, although deriving from Hārīta); vraṇaśotha 52 (Niścala claims that the verse is from the *Siddhasāra*); vṛṣya 15–24.
182 *Bṛhadrasarājasundara* 459 (the formula of rasādiguṭikā).
183 *Bhāratabhaiṣajyaratnākara* IV, Nr. 6103. *Rasayogasāgara*, yakārādi 124.
184 Another work of this title was compiled by Anantakumāra.
185 See: Hemādri.
186 Anantakumāra's *Yogaratnasamuccaya* contains more than eighty quotations from Candraṭa. These quotations baffled N.S. Mooss (1979: XX), because he failed to distinguish between Anantakumāra's and Candraṭa's *Yogaratnasamuccaya*.

187 Śivadāsasena refers consistently to Candraṭa as Candrāṭa.
188 Ṭoḍara IX: 1.132.
189 Niścala ad *Cakradatta*, grahaṇī 77–85.
190 See Niścala ad *Cakradatta*, arocaka 2 and 4; unmāda 21–28; upadaṃśa 4 and 5; karṇaroga 8, 11, 30.
191 Not recorded as a work of Candraṭa in the NCC.
192 NCC: not recorded.
193 AVI 209 and 426 (repeated by B. Rama Rao, 1992: 305). The *Dravyāvalī* is also called *Dravyakoṣa* or *Vaidyakakoṣa* (AVI 209 and 426.). Candraṭa's *Dravyāvalī* (also called *Vaidyakoṣa*) is quoted by Niścala according to G. Hāldār (Vṛddhatrayī 53).
194 CC I, 180.
195 NCC VI, 354.
196 NCC: not recorded. Ad *Cakradatta*, agnimāndya 87.
197 CBORI XVI, 1, Nr. 176.
198 The same applies to Candraṭa's *Yogaratnasamuccaya*, as becomes apparent from remarks of Śivadāsasena in his commentary on the *Cakradatta*. See, e.g., his comments ad jvaracikitsā 75, where he states that this yoga is also found in Candraṭa's śamanādhikāra (= gadaśāntyadhikāra), and those ad vraṇaśothacikitsā 52 and vṛṣyādhikāra 15–24.
199 Ad *Siddhayoga* 74.16–17.
200 AVI 209, 271, 286. P.V. Sharma placed Jejjaṭa in the ninth century (AVI 207–208, 271, 286) and concluded, because Tīsaṭa and Candraṭa are quoted by Cakrapāṇidatta, that both lived in the tenth century (AVI 271 and 286). R.P. Bhatnagar (1992: 287) agrees with P.V. Sharma, but, on another page of the same article (1992: 280), he assigns Candraṭa to the middle of the fifth century.
201 Jejjaṭa lived, in my opinion, in the seventh or eighth century.
202 In his commentary on the *Cikitsākalikā* and in the *Yogaratnasamuccaya*.
203 In the *Yogaratnasamuccaya*, as claimed by D.Ch. Bhattacharyya.
204 Ad *Cakradatta*, agnimāndyacikitsā 39.
205 A.F.R. Hoernle (1978: 100) placed both authors in the ninth or tenth century on faulty grounds, because he departed from a wrong chronology of Dṛḍhabala, while D.Ch. Bhattacharyya, assuming, on weak grounds, that both lived after Vṛnda, places them in the first half of the tenth century (1947a: 124–125; 1947b: 151–153). The quotation from Vaṅgadatta in Candraṭa's *Yogaratnasamuccaya* (see AVI 285) has no certain chronological value, because Vaṅgadatta is absent as one of Candraṭa's sources from the lists compiled by P.K. Gode and D.Ch. Bhattacharyya.
206 P.V. Sharma (AVI 213) calls the author Govardhana(datta).
207 P.V. Sharma (1993: Intr. 21 and 22) regards the *Bṛhattantrapradīpa* as a work of Bhavyadatta in his edition of Niścalakara's *Ratnaprabhā*; formerly (AVI 213), he attributed it to Naradatta, Cakrapāṇi's teacher. In spite of these claims, it may have been written by Bindusāra (see Niścala ad *Cakradatta*, jvara 232–233 and jvarātīsāra 16–25). The references to the *Bṛhattantrapradīpa* and Bhavyadatta in the *Ratnaprabhā* (ad mukharoga 1) need not imply that Bhavyadatta wrote the treatise; Bhavyadatta may have been acquainted with it.
208 NCC III, 205.
209 NCC VI, 183.
210 NCC VI, 183: not mentioned as a work of Govardhana. The *Nyāyaśāradī*, quoted once by

Niścala (ad *Cakradatta*, gulma 57–59), may be identical with the *Nyāyasārāvalī* (see D.Ch. Bhattacharyya, 1947b: 144: P.V. Sharma, 1993: Intr. 20).

211 NCC VI, 183: not mentioned as a work of Govardhana.

212 See: Niścala.

213 See: Niścala.

214 D.Ch. Bhattacharyya (1947b): 147.

215 P.V. Sharma (1993): Intr. 23.

216 See: various authors of undetermined date.

217 See Niścala ad *Cakradatta*, kuṣṭha 29: the *Karmamālā* is acquainted with a verse of Amitaprabha.

218 See Niścala ad *Cakradatta*, raktapitta 14: Mādhava's *Svalpayogavyākhyā* agrees with Govardhana's *Paribhāṣāvalī*. Niścala refers several times to Govardhana and an unidentified Mādhava (who may be earlier than Govardhana) as authors with the same opinion; see Niścala ad kāsa 59–64; unmāda 29–30; gulma 9–10; udara 57.

219 D.Ch. Bhattacharyya (1947b): 144.

220 D.Ch. Bhattacharyya, (1947b): 155. G. Hāldār (Vṛddhatrayī 52 and 463) regards Govardhana(datta) as a friend of Cakrapāṇidatta; he is credited with the *Cikitsāleśa* and a commentary on Naradatta's *Tantrapradīpa*.

221 See Niścala ad *Cakradatta*, jvara 64; madātyaya 11–12; udara 57; śotha 48–51.

222 NCC VI, 183.

223 NCC: not recorded. *India Office Library manuscript Ch ii.003: incomplete, contains no colophon; extant are the folios numbered in the margins from 44 to 116.
A.F.R. Hoernle (1917) studied part of the MS; he provided a transcription of the Khotanese and the Sanskrit texts, a restoration of the Sanskrit, and a translation of the Khotanese text of *Jīvakapustaka* [1]–[3] and [18]. A facsimile of the text was published by H.W. Bailey (Codices Khotanenses, 1938, 71–141), as well as a transcription of the Sanskrit and Khotanese texts (Khotanese Texts I, Cambridge 1945, 136–195). The Khotanese text was edited, with an English translation and a vocabulary, by S. Konow, A medical text in Khotanese, Ch. II 003 of the India Office Library, with translation and vocabulary; Avhandlinger utgitt av Det Norske Videnskaps-Akademi i Oslo, II. Hist.-Filos. Klasse, 1940 No. 4, Oslo 1941 (reviewed by H.W. Bailey, BSOAS 10, 1939/42, 1021–1023, M. Leumann, OLZ 1942, 11/12, 465–467, and *H. Oertel, KZ 67, 1942, 244). H.W. Bailey (1983) translated part of the first tract of the *Jīvakapustaka*. Hoernle intended to publish a study of folios 44–72recto under the title of 'An ancient medical manuscript from Eastern Turkestan' as volume 2 of his 'Manuscript remains of Buddhist literature found in Eastern Turkestan' (Vol. 1 was published at Oxford in 1916; second edition, Delhi 1988); his planned edition included a lengthy introduction on the manuscript, its script, and its language, and contained besides his edition and translation of the Khotanese text his reconstruction of the Sanskrit text (see R.E. Emmerick, 1982; 1984a: 142; 1992: 61; 1992a: 43); A.F.R Hoernle's article was published in: S.K. Belvalkar (1917): 415–432. R.E. Emmerick (1992, 1994) edited, translated and annotated the Sanskrit and Khotanese versions of *Jīvakapustaka* 44recto1–47verso3 (the Svastika antidote) and 51recto4–52 verso3 (the Mahāsauvarcalādi ghee). Some parts of the *Jīvakapustaka* (text, English translation, glossary) are (imperfectly) reproduced, without mention of the source and the name of the work, in Kshanika Saha (1985). See on some other medical texts in Khotanese: H.W. Bailey (1983): 1234; R.E. Emmerick (1979b): 49, (1992a): 45.

224 Text 1 runs from 44recto1–47verso3 (an agada), text 2 from 47verso4–88verso1 (ghees), text 3 (incomplete) from 88verso1–116verso5 (oils and powders); these texts consist of collections of formulae, written in Sanskrit and Khotanese (R.E. Emmerick, 1992: 60). R.E. Emmerick distinguishes four tracts in a later article (1994: 29); he divides text 3 into two sections, on oils (88verso1–105recto2) and powders (105recto2–116verso5) respectively, since the word siddham occurs at 88verso1 and 105recto2.

225 H.W. Bailey gave the work this title on account of the reference to Jīvaka.

226 See R.E. Emmerick (1979a).

227 R.E. Emmerick (1979a): 243.

228 These terms were studied by R.E. Emmerick (1979a).

229 See on the mahāsauvarcalādighṛta: R.E. Emmerick (1994), (1997).

230 See J. Filliozat's review of H.W. Bailey's Khotanese Texts I in JA 235, 1946–47, 134–135. For five prescriptions he gave references to Caraka, but one of these passages corresponds only in content, not in formulation; it has nevertheless proved possible to identify this passage (R.E. Emmerick, 1979a: 236). The earliest author to identify one of the prescriptions of the *Jīvakapustaka* as being from Caraka was A.F.R. Hoernle (1917): 415–432; see on this article R.E. Emmerick (1982): 343.

231 A total of twenty-nine formulae has now been traced; see the list in R.E. Emmerick (1979a): 236.
The Khotanese text of the *Jīvakapustaka* has ninety-two sections and counts ninety formulations in S. Konow's edition. An additional formula, almost complete, is found at the end of the Sanskrit text, but without a Khotanese rendering.

232 Fifteen formulae were borrowed from the *Siddhāsara*.

233 R.E. Emmerick (1979a): 237; (1979b): 48–49.

234 See R.E. Emmerick (1992): 60. See on Khotan in general: H.W. Haussig (1983; see index); P. Hopkirk (1984; see index); D. Snellgrove (1987): II, 331–343; A. Stein (1971; see index).

235 CC and NCC: not recorded.

236 See Hemarājaśarman 13, 20 and 118: one MS was completed in A.D. 924, the other one is said to be 700–800 years old.

237 Hemarājaśarman 14 and 118.

238 Hemarājaśarman 20 and 118. The majority of these quotations are from the older part of the *Kāśyapasaṃhitā*, a minority is from its Khilasthāna. Fragments of the text of the *Jvarasamuccaya* which agree with the *Kāśyapasaṃhitā* are to be found at the end of Hemarājaśarman's upodghāta (118–120).

239 Ad *Nidāna* 2.18–23.

240 See Hemarājaśarman 118–119 for the pertinent fragment of the *Jvarasamuccaya*. Some of these verses are very close to passages of the *Kāśyapasaṃhitā* (Kalpasthāna, viśeṣakalpādhyāya, 215). Compare G.J. Meulenbeld (1974): 165–167.

241 NCC V, 131; VII, 153 (*Janidoṣapratīkāra*, from *Kriyākālaguṇottara*). Filliozat, Liste Nr. 27. STMI 101: in five chapters (paṭala). The Check-list (Nr. 400) records a *Kriyākalpaguṇottara*. Rahman

242 Tāntrika Sāhitya 164. Compare the anonymous *Bālacikitsā*.

243 NCC V, 163: *Netratantra*; X, 218: *Netroddyota*, a Śaiva Tantra, by Rājānaka Kṣemarāja. See on the *Netratantra*: S.C. Banerji (1988): 396–397; T. Goudriaan and S. Gupta (1981): 127; Tāntrika Sāhitya 347.

244 NCC V, 131.
245 Har Dutt Sharma (1942): 13.
246 CC: not recorded. H.P. Śāstrī (1905): 140 (Nr. 1647): cikitsāśāstram ārogyārthaśāntisvastyayanādisahitam. AVI 313. J. Jolly (1901): 125 (C.G. Kashikar 151). See the description of a photograph of this MS in Gambier Parry, Nr. 48: an ancient treatise on medicine, recited to Vibhīṣaṇa, the pious brother of the wicked Rāvaṇa.
247 NCC XI, 239. Editions:
   *a Ed. by Viṭsarakāra, Calcutta 1891/92.
   *b by C. Bhaṭṭācārya under the title Ratnamālābhidhānam arthāt Vanauṣadhivarga (see T. Chowdhury's Intr. to ed. c).
   c by Tarapada Chowdhury, Patna 1946 (reprinted from *Patna University Journal, Vol. 2); reviewed by K.V. Sarma, The Journal of Oriental Research (Madras) 19 (1949), part 1, 94–95. This is a critical edition, based on eight MSS, which are described in the Intr. In addition to these, T. Chowdhury made use of a printed ed. (b) and the quotations found in the *Śabdakalpadruma* and Umeśacandragupta's *Vaidyakaśabdasindhu*, the authors of which often quote from the *Ratnamālā* and had access to independent MSS. Among Chowdhury's MSS there is only one that reaches the end (Cat. Skt. MSS Calcutta Sanskrit College X, 41, Nr. 51: *Ratnamālā* by Mādhavakara.). Another complete MS was described by R. Mitra (Notices X, Nr. 3150: 221 verses). Compare G.J. Meulenbeld (1974): 10–11.

   References are to c.
248 The title of the work is *Ratnamālā* according to its concluding stanzas; it is also quoted under that name.
249 Concluding stanzas of the *Ratnamālā*. One MS ascribes the work to Rājavallabha (*R. Mitra, Notices I, Nr. 207; see S.K. De, 1937/38: 275).
250 According to the colophon.
251 See on homonyms: J. Gonda (1936a).
252 The term aṣṭavarga is absent from the *Bṛhattrayī* and the *Aṣṭāṅgasaṃgraha*. See on the history of the aṣṭavarga: V.K. Joshi (1983).
253 Unidentified.
254 Already mentioned at Ca.Sū.4.18. A climber, the leaves and flowers of which resemble those of the aśoka. Identified as *Erycibe paniculata* Roxb. by T.B. Singh and K.C. Chunekar (1972). The same as kaṭukā according to P.V. Sharma (1997) and others (see M. Abdul Kareem, 1997, Nr. 1282). Kaṭukā is identified as *Picrorrhiza kurroa* Royle ex Benth. (see G.J. Meulenbeld, 1974: 533–534; T.B. Singh and K.C. Chunekar, 1972; WIRM VIII, 49) and *P. scrophulariiflora* Pennell = *P. kurrooa* auct. non Royle (see M. Abdul Kareem, 1997, Nr. 1282; compare S.S.R. Bennet, 1987 and WIRM VIII, 49–50).
255 Compare *Dhanvantarinighaṇṭu* 5.134 (aṣṭapadī = mallikā) and *Rājanighaṇṭu* 10.225 with *Paryāyaratnamālā* 311. Identified as *Vallaris solanacea* Kuntze = *V. dichotoma* Wall. in MW.
256 Usually identified as *Cissus quadrangularis* Linn.
257 A small variety of karkāru: identified as *Cucumis sativus* Linn. (M. Abdul Kareem, 1997, Nr. 527), *Cucurbita pepo* Linn. (M. Abdul Kareem, 1997, Nr. 530; P.V. Sharma in his ed. of the *Kaiyadevanighaṇṭu*; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972), and *Benincasa hispida* (Thunb.) Cogn. = *B. cerifera* Savi (M. Abdul Kareem, 1997, Nr. 228; H. Losch, 1959).

258 Unidentified.
259 Several species of *Datura*.
260 Identified as *Butea monosperma* (Lam.) Taub., *B. superba* Roxb., and *Leea macrophylla* Roxb. ex Horn. See M. Abdul Kareem (1997), Nrs. 275 and 1008; Bāpālāl (1982): 89–91; P.V. Sharma (1985a): 354–355, (1997); R.S. Singh and A.N. Singh (1981).
261 *Enhydra fluctuans* Lour. (M. Abdul Kareem, 1997, Nr. 673; Chopra's Glossary; DGV V, 275; DWH II, 266; P.V. Sharma, 1997; WIRM III, 173).
262 Several species of *Sorghum*, great millet (see P.K. Gode, 1944f; P.V. Sharma, 1997). Also identified as *Thysanolaena maxima* (Roxb.) Kuntze and *Th. procera* Mez. (see M. Abdul Kareem, 1997, Nrs. 1618–1619).
263 Unidentified.
264 This may the first occurrence of kāśmīraja in a nighaṇṭu, though the word is already used by Vāgbhaṭa (A.h.U.37.44); the closely related kāśmīrajanman is found in the *Amarakoṣa* (2.6.124).
265 *Cassia absus* Linn. (DGV V, 323). Mentioned in the *Suśrutasaṃhitā* (Ci.16.26).
266 This plant may be the same as kumbhāḍulatā = kaṇṭākumbhāḍu, a *Capparis* species (see P.V. Sharma, 1985a: 349). Kumbhāṭa is identified as *Careya herbacea* Roxb. (see M. Abdul Kareem, 1997, Nr. 330; P.V. Sharma, 1997).
267 Identified as *Citrus limetta* Risso (see M. Abdul Kareem, 1997, Nr. 422) and *C. limettioides* Tanaka = *C. medica* var. *limetta* Wight et Arn. (Vanauṣadhicandrodaya VI, 22).
268 Also mentioned by Ḍalhaṇa ad Su.Sū.36.27.
269 Identified as *Arundo donax* Linn. (P.V. Sharma, 1997), *Lobelia nicotianaefolia* Roth ex R. et S. (see S.S.R. Bennet, 1987), *Phragmites karka* Trin. ex Steud., and *Typha australis* Schum. et Thonn. (see M. Abdul Kareem, 1997, Nrs. 177, 1033, 1268, 1661). Also identified as *Saccharum spontaneum* Linn. (MW).
270 Sarpagandhā is usually identified as *Rauvolfia serpentina* Benth. ex Kurz.
271 Usually identified as *Ophiorrhiza mungos* Linn. (M. Abdul Kareem, 1997, Nr. 1202; Chopra's Glossary; DGV V, 291; Nadkarni I, Nr. 872; P.V. Sharma, 1997); its identity is, however, disputed (see Bāpālāl, 1982: 320–321; DGV V, 291; K.V. Nair et al., 1984: 65).
272 Usually identified as *Crinum latifolium* Linn. or *C. asiaticum* Linn., sometimes as *Tinospora sinensis* (Lour.) Merrill = *T. malabarica* Miers ex Hook.f. = *T. tomentosa* Miers ex Hook.f.; see M. Abdul Kareem (1997), Nrs. 505, 507, 1621; Chopra's Glossary; DWH III, 464–466; Nadkarni I, Nrs. 699 and 2475; P.V.Sharma, (1979a): 133 and (1985a): 354.
273 *Lawsonia inermis* Linn. = *L. alba* Lam., the henna plant (M. Abdul Kareem, 1997, Nr. 1005; AVI 352). See on this plant and its names P.K. Gode (1947d).
274 Of uncertain identity. Mentioned in the *Carakasaṃhitā*, etc. See DGV V, 60–64; T.B. Singh and K.C. Chunekar, 1972.
275 One of Jīvaka's patients suffered from a disease called antagaṇṭhābādha (see K.G. Zysk, 1990: 122–123); this term may the Pāli equivalent of antragranthi.
276 Compare, e.g., *Aṣṭāṅganighaṇṭu* 405.
277 It may be the same as pravāhikā.
278 C. Vogel, IL 316. Mādhava is quoted ad *Amarakoṣa* 1.10.37 (= *Ratnamālā* 279), 2.4.28 (= 348), and 2.4.49 (= 286).
279 *Paryāyaratnamālā* 950 is quoted (ad Su.Sū.14.18) as being from Mādhava.
280 Haricaraṇasena refers to Mādhava's *Ratnamālā* in the introductory verses of his work.
281 C. Vogel, IL 315. See A.A. Ramanathan (1971: Intr. 47); *Ratnamālā* 54 is quoted ad

Amarakoṣa 2.4.23cd–24ab. The quotations in this commentary from an author called Mādhava are not from the *Ratnamālā*.

282 See C. Vogel, IL 347. Mādhava and his *Ratnamālā* are referred to in the upasaṃhāra of the work.

283 Quoted as Mādhava and *Ratnamālā*; see T.R. Chintamani (1938).

284 Quoted as *Ratnamālā* ad *Cakradatta*, atīsāra 31–32 (= *Paryāyaratnamālā* 1649–1651); raktapitta 39–42; rājayakṣman 65–66 (refers to 1748). G. Hāldār (Vṛddhatrayī 53) correctly identified Niścala's *Ratnamālā*. D.Ch. Bhattacharyya (1947b: 147) and P.V. Sharma (1993: Intr.23) are wrong in regarding it as a work of Govardhana.

285 See T. Chowdhury's notes to edition c.

286 C.Vogel, IL 315. Mādhava (*Ratnamālā* 279) is quoted ad *Amarakoṣa* 1.10.37; the *Ratnamālā* is also quoted, according to Th. Aufrecht (1874: 116).

287 Śivadāsasena quotes, without indicating his source, *Ratnamālā* 1652–53 (ad madyādivarga 25), 1669–70 (ad kṛtānnavarga 48), 1665–66 (ad kṛtānnavarga 49), 1671–73 (ad bhakṣyavarga 9), and 1676–78 (ad bhakṣyavarga 13).

288 C. Vogel, IL 377. Mādhava is quoted ad *Śivakoṣa* 51 (= *Ratnamālā* 290), 66 (= 348), 85 (=265), 195 (= 286), 221 (= 1664), 244 (= 632), 428 (= 286), and 441 (= 434). The quotation from Mādhava ad 151 cannot be traced.

289 At least five quotations are found in this commentary: vol. 1, 112: tathā ca ratnamālā (= *Ratnamālā* 1324); vol. 1, 203: iti ratnamālāyāṃ mādhavaḥ (= 185–186); vol. 2, 81: iti mādhavaḥ (= 348); vol. 3, 245: tathā ca ślokārdhaparyāye mādhavaḥ (= 439); ibid.: iti ślokaparyāye mādhavaḥ (= 451 and 446). Variants have been disregarded. According to T. Chowdhury's notes to ed. c, Sarvānanda quotes moreover: 17 (ad *Amarakoṣa* 2.4.51); 54; 122 (ad 4.126–127); 161 (ad 5.4.54); 227 (ad 2.4.98); 338 (ad 2.4.74); 632 (vol. 2, 91); 773–774 (vol. 1, 188); 925 (vol. 2, 332); 1036 (vol. 3, 31); 1323 (vol. 1, 112); 1663–1664 (vol. 3, 282).

290 T.R. Chintamani (1938).

291 Th. Aufrecht (1874): 112. The identity and date of this author are unknown; he is different from Nārāyaṇaśarman, who wrote his *Padārthakaumudī* on the *Amarakoṣa* in 1618/19 (NCC I, 327 and XI, 104; C. Vogel, IL 316).

292 *Ratnamālā* 1506b is quoted ad *Mādhavanidāna* 2.10–11.

293 Ad *Nidāna* 2.10–11.

294 C. Vogel, IL 314. The *Mālā* and Mālākara's work, repeatedly quoted by Kṣīrasvāmin, do not resemble the *Paryāyaratnamālā*.

295 NCC IX, 120; X, 138–140.

296 NCC X, 43: *Nāmanighaṇṭu* by Mādhava; quoted by Devarāja Yajvan in his *Niruktabhāṣya*.

297 D.Ch. Bhattacharyya (1947b): 154.

298 *Ed. Chowkhamba 301 acc. to D.Ch. Bhattacharyya: na khalu pāṭaliputra upalabdhasya prāsādasya śilāhrade smarann abhrāntaḥ. Vācaspatimiśra lived about A.D. 850 (Winternitz III, 436–437).

299 AVI 374; DGV IV, 270; P.V. Sharma (1976a): 98. This identification of Śilāhrada was originally proposed by G. Hāldār in his Vṛddhatrayī (as P.V. Sharma informed the present author by letter). P.C. Choudhury identified Śilāhrada with the village of Śilā near Barpeta in Kāmarūpa (see his Intr. to Brajanāthaśarman's *Vaidyakasāroddhāra*, 7).

300 P.V. Sharma (1976a: 98; see also DGV IV, 270) supposes that Mādhava was attached to this university as a teacher.

301 N.N. Das Gupta (1936/37): 155. D.Ch. Bhattacharyya (1947b): 153–154. S.K. De (1937/38: 275) regarded this argument as hardly conclusive.

302 The same word is found in the *Vaijayantī* (3.3.102); related words occur in Puruṣottamadeva's *Trikāṇḍaśeṣa* (vātiṃgana; 2.4.27), Medini's *Nānārthaśabdakoṣa* (vātiga; gāntavarga 47), the *Kaiyadevanighaṇṭu* (vātiṅginī; 1.576cd), and the *Śabdaratnāvalī* (according to the *Śabdakalpadruma*). The Persian form of the word is bādingān. Compare Mayrhofer III, 186: not a Persian loan-word, but belonging to a group of non-Indo-european names of plants; the word vātiṅgaṇa is found in Pāli texts (see T.W. Rhys Davids and W. Stede, 1972).

303 AVI 374; (1976a): 99.

304 P.V. Sharma (1976a): 99.

305 Intr. to his ed. of the *Aṣṭāṅganighaṇṭu*, 16–18.

306 P.V. Sharma dates it to the ninth century (Intr. to his ed. of the *Aṣṭāṅganighaṇṭu*, 18; AVI 374–375; DGV IV, 270–271; 1976a: 98–100).

307 This earlier view was adhered to by, e.g., T. Chowdhury (see the Intr. to his ed. of the *Paryāyaratnamālā*), Atrideva (ABI 425), N.N. Das Gupta (1936/37), and G.J. Meulenbeld (1974): 5–12. Compare G.J. Meulenbeld (1979): 63–71.

308 NCC XI, 239. A MS of the text is said to be available in the Bibliothèque Nationale in Paris (Cat. IO, 976; CC I, 330), though not recorded in Filliozat's Liste (1934).

309 Compare CC I, 62 and 755. The title of the work is given by the author as *Haramehalā*, i.e., *Haramekhalā* (1^1.10 and 11; 2.103; 5.277 and 279). A second title is, according to the author, *Viaḍḍhāṇurāakaï*, i.e., *Vidagdhānurāgakṛti* (5.278). He also calls it, in agreement with its contents, a *Yogamālā* (1^1.10); the commentator refers to it as a *Prayogamālā* (ad 5.278 and 280).

310 Editions:

a The Haramekhalā of Māhuka with commentary, edited by K. Sāmbaśiva Śāstrī; Part I (pariccheda 2–4), Trivandrum Sanskrit Series (Anantaśayanasaṃskṛtagranthāvali) No. CXXIV, Śri Citrodayamanjari No. XIII, Trivandrum 1936. Part II (pariccheda 5), Trivandrum Sanskrit Series (Anantaśayanasaṃkṛtagranthāvali) No. CXXXVI, Śrī-Citrodayamanjarī No. XXV, Trivandrum 1938. This edition is based on a single MS, said to be 800 years old (Editor's Preface to Part I, 3).

b mādhukadhīrasahāyapaṇḍitaviracitā haramekhalā saṭīkā, (pūrvakhaṇḍaḥ, i.e., pariccheda 1–4); purātattvaprakāśanamālāyāḥ 64tamaṃ puṣpam, 'bhaṭṭarāī'ityupāhva paṃ. kṛṣṇaprasādaśarmaṇā saṃpāditā, śrī paṃ. buddhisāgaraśarmaṇaḥ pradhānānusandhānādhikāritve nepālarāṣṭrīyābhilekhālayataḥ prakāśitā, kāṣṭhamaṇḍapaḥ 2029 vaikramābda bhādra mase (Kāṭhmāṇḍū 1972/73). This edition has an Introduction (prāstāvikaṃ kiṃcit) in Sanskrit by Kṛṣṇaprasāda Bhaṭṭarāī and is based on three Nepalese MSS. It is unknown to me whether the second volume, comprising pariccheda 5–7, has ever been published. References are to b for pariccheda 1–4 and to a for pariccheda 5.

There are rather considerable differences between the texts of a and b, that of b being more reliable, accurate and complete. Parts of chapter four were translated into English by B. Rama Rao (1971a; 1972). Chapter one was translated into English by P.V. Sharma (1986c). See on the *Haramekhalā* also Tāntrika Sāhitya 730.

311 See prāstāvikaṃ kiṃcit of ed. b, 1.

312 Ibidem.

313 This difference is only apparent, since 2.14–15 of ed. a = 2.14 of ed. b, and 2.62–63 of ed. a = 2.61 of ed. b.
314 Edition b has one extra verse after 29 (= 29 of ed. a), twenty-four extra verses after 182 (= 181 of ed. a), and one extra verse after 393 (= 368 of ed. a).
315 See the verses following upon 1^1.11 and 1^3.6.
316 The author says that his treatise is helpful in acquiring dharma.
317 It contains about 150 prayogas according to prāstāvikaṃ kiṃcit of ed. b.
318 It contains more than one hundred ābhicārikaprayogas (prāstāvikaṃ kiṃcit of ed. b).
319 It contains more than sixty prayogas (prāstāvikaṃ kiṃcit of ed. b).
320 The editors of a (Preface to Part II) and b (prāstāvikaṃ kiṃcit, 1) remark that its title is vidagdhadayita (compare 5.1: viaḍḍhadaïa), but this term is also used by the author as a qualification of chapter three (3.71). Chapter five contains about 300 prayogas (prāstāvikaṃ kiṃcit, 1).
321 See on gandhaśāstra: P.K. Gode's articles in SICH I, 1–100; see also the descriptions of Gaṅgādhara's *Gandhasāra* and the anonymous *Gandhavāda*.
322 The commentator summarized the contents of 5.3–272 in some verses ad 5.273.
323 Compare on substitutes for rare fragrant substances, the extraction of essential oils, and related subjects: *Rasaratnākara*, Vādikhaṇḍa 19.
324 See prāstāvikaṃ kiṃcit, 1; it is said to contain more than 250 prayogas.
325 Prāstāvikaṃ kiṃcit, 1: it contains 125 prayogas.
326 Ad *Amarakoṣa* 2.4.101. Kṣīrasvāmin quotes the *Haramekhalānighaṇṭu* and says that the synonym aheru of śatāvarī is mentioned there; the quotation does not agree with the printed text of the *Haramekhalānighaṇṭu*, but the related synonym haherī occurs in it (p.83).
327 Ad *Cakradatta*, jvara 282; agnimāndya 3 and 11–12; śūla 56; kṣudraroga 52, 76–79, 81–82, 88, 98, 99, 121; mukharoga 96; vṛṣya 54 and 56. Niścala quotes the *Haramekhalānighaṇṭu* ad vṛṣya 54. P.V. Sharma's suggestion (1993: Intr. 30) that two distinct works called *Haramekhalā* once existed, one in Prakrit, written by Māhuka, and one in Sanskrit, from which Cakra borrowed a number of lines, is unfounded; Niścala's quotations are either in Prakrit or in a mixture of Sanskrit and Prakrit. The verses borrowed by Cakra (śūla 56; kṣudraroga 52, 80, 99, 121; mukharoga 96; vṛṣya 54 and 56; see Niścala) were without any doubt rendered into Sanskrit by him; it is a known fact that he adapted verses taken from other authors and versified passages in prose.
328 Rasendrakhaṇḍa, pāṇḍuroga 83–85.
329 According to P.V. Sharma (AVI 381); not traceable in Śivadāsasena's commentaries.
330 Ad *Siddhayoga* 57.84.
331 Ad *Nighaṇṭuśeṣa* 50ab.
332 *Ratirahasya* 14.1 and 41.
333 The *Haramekhalakagrantha* is mentioned in the introductory verses of the *Mantrakhaṇḍa*.
334 D.Ch. Bhattacharyya (1947b): 151.
335 T. Goudriaan and S. Gupta (1981): 121.
336 CC: not recorded.
337 Ṭoḍara IX: 1.403 (the ratios of the ingredients in a medicated oil or ghee, prepared with a flower paste).
338 Compare, for example, Cakrapāṇidatta ad Ca.Ci.12.12: jhaṇajhaṇikā = harṣa.
339 Compare, e.g., Ḍalhaṇa ad Su.Ni.1.74: raṅghiṇī is the colloquial term for gṛdhrasī.
340 See also 4.260, 268, 271, 282, 290, 307, 309, 324, etc.

341 E.g., 4.87, 108, 135, 158, 167, 190, 256, 259, 266, 268, 283, 329, 335, 363. Animal products are a rather common ingredient of perfumes: kastūrikā = darpa = mada = mṛganābhi = mṛgamada, e.g., 5.17, 22, 24, 31, 92, etc.; pūti = mārjārapāda = śāli(jātaka), e.g., 5.93, 94, 110, 136, etc.
342 Harabīja, pārada, rasa, rasendra, sūta; see, e.g., 3.45, 46, 47, 53, 56; 4.18, 392.
343 Compare on the Yavanas: Ca.Ci.30.316. See also: K. Karttunen (1997): 316–320.
344 1^2.5. See on Kurukullā: P. Arènes (1996): 125, 127–129; S. Beyer (1973); B. Bhattacharyya (1964): 141–142; N.N. Bhattacharyya (1982): 242; N.K. Bhattasali (1929): 21 (she is the same as the red Tārā; compare P. Arènes, 1996: 127); G.-W. Essen and T.T. Thingo (1989): Tafelband 176; A. Foucher (1905): 72–75; A. Getty (1928): 126–127; T. Goudriaan (1978): 109, 189, 314; A. Grünwedel (1970): 152; K.R. van Kooij (1972): 34; H. Krishna Sastri (1916): 220; M.-Th. de Mallmann (1975): 226–229; H.W. Schumann (1986): 185; M. Willson (1986). Kurukullāsādhanas and sādhanas of Aṣṭabhuja-, Ṣaḍbhuja-, Sita-, Śukla-, and Tārodbhavakurukullā are mentioned by F.W. Thomas (1903). Kurukullā is mentioned by Ḍalhaṇa ad Su.Sū.46.448, Ka.5.9–10 and 51cd–54.
345 Unidentified.
346 Sudarśanā is mentioned in the *Madanapālanighaṇṭu* (1.316).
347 Kañcuka is identified as *Carissa carandas* Linn. (Chopra's Glossary), kañcukī as a *Euphorbia* or *Ceropegia* species (DGV V, 89).
348 Unidentified.
349 Unidentified.
350 The same as kumārī: *Aloe barbadensis* Mill.
351 Unidentified.
352 Unidentified; gopālapīṭha is mentioned in the *Rājamārtaṇḍa* (26.8).
353 Kanaka is the name of several plants: *Cassia occidentalis* Linn., some species of *Datura*, and *Mesua ferrea* Linn. (see M. Abdul Kareem, 1997, Nrs. 350, 577, 579, 1099). Compare suvarṇatvac. Sauvarṇītvac occurs in the *Carakasaṃhitā* (Ci.7.77).
354 A *Crinum* species, identical with sudarśana (DGV V, 98–99; P.V. Sharma, 1979a: 133), *Crinum asiaticum* Linn. (P.V. Sharma, 1997), *C. defixum* Ker-Gawl. (see M. Abdul Kareem, 1997, Nr. 506), *Gloriosa superba* Linn. (see M. Abdul Kareem, 1997, Nr. 803). Kandalī is mentioned at Su.Sū.39.8.
355 *Caesalpinia crista* Linn. (Bāpālāl Vaidya, 1968, Nr. 168; DGV II–III, 619; P.V. Sharma, 1997; C.M. Tewari et al., 1978). Mentioned by Ḍalhaṇa ad Su.Sū.11.13.
356 Sometimes regarded as identical with gaṅgāpālaka (Śivadāsasena ad *Cakradatta*, vṛṣya 57); gaṅgāpālaṅka is *Sonchus arvensis* Linn. (P.V. Sharma, 1985a: 350). See P.K. Hajra et al. (1995: 320): *Sonchus brachyotus* DC. = *S. arvensis* Linn. var. *glaber* Haines.
357 The same as kāṇḍīra according to the *Madanādinighaṇṭu* (viprakīrṇa, p.12); kāṇḍīra is *Ranunculus sceleratus* Linn. (DGV V, 319; P.V. Sharma, 1979a: 99; P.V. Sharma, 1997). Kāravallī is mentioned in the *Kaiyadevanighaṇṭu* (1.594: palāśikā and suṣavī are synonyms).
358 *Cassia fistula* Linn.
359 *Momordica tuberosa* (Roxb.) Cogn. (DGV V, 322; P.V. Sharma, 1997; V.S. Togunashi et al., 1977).
360 Unidentified; see DGV V, 312. Kukkuṭamardaka is found in Ṭoḍara's *Āyurvedasaukhya* (I: 31.140). Ḍalhaṇa (ad Su.Ci.8.39) mentions kuṅkumardanikā as a synonym of jyotiṣmatī. Rāmaśītalika is identified as *Amaranthus tricolor* Linn. (see M. Abdul Kareem, 1997, Nr. 111).

361 Sudhāvṛkṣa is identified as *Gymnosporia montana* (Roth) Benth. (WIRM IV, 277); compare M. Abdul Kareem (1997), Nr. 834.
362 Potikā is identified as *Foeniculum vulgare* Mill. = *F. capillaceum* Gilib. (see M. Abdul Kareem, 1997, Nr. 771).
363 Galls of *Quercus infectoria* Oliv.; see AVI 351.
364 Unidentified.
365 See kuliśataru.
366 Probably the same as kuṭhāracchinnā, which is of uncertain identity (P.V. Sharma, 1979c: 15); kuṭhāra(ka) may be *Melothria heterophylla* (Lour.) Cogn. (P.V. Sharma, 1985a: 349; 1997).
367 The same as kanakatvac.
368 Unidentified.
369 The same as karabhavāruṇī.
370 Unidentified; uttuṇḍaka is *Echinops echinatus* Roxb. (DGV V, 313).
371 Niṣpāva is *Vigna unguiculata* (Linn.) Walp. = *V. catjang* (Burm.f.) Walp. or *Lablab purpureus* (Linn.) Sweet (see M. Abdul Kareem, 1997, Nrs. 1700 and 988).
372 The same as cirbhiṭā according to the commentary: *Cucumis melo* Linn. var. *momordica* Duthie et Fuller (Kirtikar and Basu II, 1142; T.B. Singh and K.C. Chunekar, 1972).
373 P.V. Sharma (1997) identifies goṣṭhāmlikā as cāṅgerī.
374 The same as vandhyakarkoṭī according to the commentary: *Momordica dioica* Roxb. ex Willd. (P.V. Sharma, 1985a: 353).
375 The same as aśvagandhā (*Dhanvantarīyanighaṇṭu* 1.272): *Withania somnifera* Dunal (see M. Abdul Kareem, 1997, Nr. 1725).
376 *Melothria maderaspatana* (Linn.) Cogn. (DGV V, 334).
377 1^{1}.9: Māhua. The Sanskrit chāyā and commentary of ed. b have Mādhuka. If the reading Māhaä of one of the MSS is adopted, the author's name may have been Mādhava (note to 1^{1}.9 in ed. b).
378 5.280: Māhua. The chāyā and commentary of ed. a have Māhuka.
379 1^{1}.9: māhamahākaïkuṃjarakulakalaha (māghamahākavikuñjarakulakalabha). Māgha lived in the second half of the seventh century.
380 5.280.
381 5.280: Māhavasua.
382 The name is written thus in prāstāvikaṃ kiṃcit to ed. b, 2, but the text has Duggabhaṭṭa (1^{1}.3).
383 1^{1}.2–3. The master-sorcerer Mūladeva, also known as Karṇīsuta and Kalāṅkura, and often mentioned along with his associate and friend Śaśin, is known from Daṇḍin's *Daśakumāracarita* (see P.E. Pavolini, 1896: 177–178), the *Harṣacarita*, the *Kathāsaritsāgara* (see the Index of C.H. Tawney's translation; see also P.E. Pavolini, 1896), Kṣemendra's *Kalāvilāsa* (see P.E. Pavolini, 1896: 176), Subandhu's *Vāsavadattā* (see P.E. Pavolini, 1896: 176–177), the *Śukasaptati*, and other texts (see Sukumar Sen, 1968: 681), as well as from the *Dattātreyatantra* (T. Goudriaan, 1978: 65, 342, 344). An ancient authority on erotics (kāmaśāstra) of this name is mentioned in Jyotirīśvara Kaviśekhara's *Pañcasāyaka* (1.3) (compare: J. Charpentier, 1908: 57; S.K. De, 1959: 93; Winternitz III, 541) and Kokkoka's *Ratirahasya* (5.22) (see K. Mylius, 1995: 167). An erotically stimulating recipe, called kāmāgnisaṃdīpanamodaka, is attributed to him (*Bṛhadrasarājasundara* 550; *Rasayogasāgara*, kakārādi 183). The *Ṣaṇmukhakalpa*, a treatise on the art of stealing, is associated with Mūladeva (see D. George, 1991: 143–144; S.C. Banerji, 1988: 497). The Jaina tradition is also acquainted with Mūladeva (see Sukumar Sen, 1968: 681) and associates him with a work on erotics (kāmaśāstra). Compare on Mūladeva: M. Bloomfield (1913); J. Charpentier (1908): 57–83; P.E. Pavolini (1896); R. Schmidt (1911): 49–50. See also CC I, 464.

384 See on Virajāpurī: N.N. Bhattacharyya (1991): 313.
385 1^{1}.4.
386 1^{1}.5.
387 1^{1}.6.
388 1^{1}.9. N.N. Bhattacharyya (1991): 95: modern Bhinmal in Rājasthān, which was the capital of the Gurjara kingdom.
389 I.e., Chitor, according to D.Ch. Bhattacharyya (1947b: 150) and N.N. Bhattacharyya (1991: 110).
390 5.280.
391 The author's guru was also a Śaiva (1^{1}.3). Māhuka mentions (4.313) that devoting one's thoughts to Śiva surely removes all sins.
392 5.281.
393 D.Ch. Bhattacharyya (1947b): 150–151.
394 A.N. Upadhye (1977).
395 Upadhye refers to the Haḍḍala copper plates (A.D. 914) of Dharaṇīvarāha. See on these plates: *D.R. Bhandarkar, Epigraphia Indica XXIII. See on Mahīpāla: D.C. Ganguly (1948). See on the Cāpa dynasty: D.C. Ganguly (1984): 102–103.
396 CC: not recorded. P.V. Sharma (1962): 6–7; compare (1993): Intr. 30. A MS of this text dates from 1869/70.
397 The synonyms provided by the commentator usually agree with those in the nighaṇṭu of the *Haramekhalā*.
398 It agrees with A.h.Ni.14.28 = A.s.Ni.14.29cd–30ab.
399 It agrees with A.h.U.31.13cd–14ab = A.s.U.36.14.
400 It agrees with A.h.U.8.19cd–20ab = A.s.U.11.25a-d.
401 It is a quotation from Varāhamihira according to ed. a (ad 4.364).
402 This quotation, except for the first ardhaśloka, which remains unidentified, agrees with A.h.Ni.2.54–56ab = A.s.Ni.2.55–57.
403 The pertinent verses are absent in ed. b.
404 Ad 4.406.
405 NCC VII, 297; X, 18–19. P. Cordier (1903a): 607. G. Huth (1895a): 269.
Edition: Positive health in Tibetan medicine, based on Sman-'tsho-ba'i mdo (Vaidya-Jīva-sūtra), Vaidya Bhagwan Dash and Ven. Doboom Tulku, Indian Medical Science Series No. 13, Sri Satguru Publications, Delhi 1991; this edition contains the Tibetan text (in transliteration), a reconstructed Sanskrit version, an English translation, a Tibetan-Sanskrit vocabulary, and a Sanskrit-Tibetan vocabulary; the Tibetan text is based on the Derge, Narthang and Peking editions of the Tanjur, and an *edition of the *Jīvasūtra* by Prof. J. Cai of the Academy of Traditional Chinese Medicine, Beijing 1988; variant readings are given in footnotes.
The Tibetan title is *Sman ḥćho-baḥi mdo* (*Vaidyajīvasūtra*); it is ascribed to Slob-dpon ḥphags-pa Klu-sgrub sñiṅ-po (Ācārya Ārya Nāgārjunahṛdaya). The name of the translator has not been transmitted.
406 NCC X, 18–19. Editions:

a Bhadanta Nagarjuna's Rasa Vaiṣeshika Sutra with the commentary of Narasiṃha, edited with an introduction by Kolatteri Sankara Menon, Trivandrum Sanskrit Series, Śrī Vañci-Setu-Lakṣmī Series No. 8, Government Press, Trivandrum 1928 [IO.San.D.597/8].

b bhadantanāgārjunaviracitaṃ rasavaiśeṣikasūtraṃ narasiṃhakṛtabhāṣyopetam (Bhadanta Nagaarjuna's Rasavaiseshikasutra with Naarasimha Bhaashya), sampādakaḥ N.E. Muttusvāmi (edited with an introduction by N.E. Muthuswami), keralapraśāsanāyurvedagranthāvaliḥ (Kerala Government Ayurvedic Publication Series) – 2, Trivandrum 1976. Sankara Menon's Introduction to a has been reproduced in b. Both editions are based on a single MS from Kerala, said to be more than 500 years old (see on this MS Sankara Menon's Intr., 22–23).

References are to b. An English translation of chapter one, by K. Raghavan Thirumulpad, has been published in Āryavaidyan (part XI, sūtra 149–168, in Āryavaidyan 10, 3, 1997, 157–161).

407 The four chapters count 171, 123, 119 and 73 sūtras respectively.

408 Terms discussed are aṅkura, skandha, granthi, suṣira, kubjatva, dvaitala, viṭapa, pattra, pattraśākhā, pattralekhā, vakratva, puṣpaphala, vallī, kesara, karṇikā, sammīlana, unmīlana. Compare on the same subject: 2.123.

409 Noteworthy terms are: phalgu (the outer part of the bark of a tree), liṃśaka (the inner part), and paripoṭaka (the outer part of the bark of the arjuna and other trees).

410 Some are said to add kṣāra to the usual six tastes (the commentary quotes a verse on the subject), while others add avyakta (an indistinct taste). The commentator regards kṣāra as a guṇa and rejects an avyakta taste because it cannot be perceived.

411 Varieties are tīkṣṇa and manda madhura, etc., according to the commentary (see also 3.19 and 24). Moreover, the sweetness of sugar, milk, etc., differ from each other.

412 The characteristic actions of each taste are also enumerated (3.18). Compare 3.34.

413 If substances with a tīvra rasa, guṇa or vīrya are unobtainable, one should take those with a manda rasa, guṇa or vīrya, and the other way round.

414 Ad *Cikitsākalikā* 16.

415 Ad Su.Śā.4.80.

416 In the auto-commentary on his *Dravyaguṇasūtra*.

417 Ad Rāvaṇa's *Nāḍīparīkṣā* 24–25.

418 Compare J. Filliozat (1979: Intr. XI–XIII) on special features of the work.

419 See, e.g., 2.24–25, 30–31, 99–101, 111, 121; 3.1–5; 4.31 and 40; 4.57–58.

420 See, e.g., 4.30.

421 Seven prakṛtis based on the doṣas, and seven based on the three guṇas of Sāṃkhya (sattva, rajas, tamas). This sūtra is quoted by Ḍalhaṇa (ad Su.Śā.4.80).

422 These ten guṇas are śīta, uṣṇa, snigdha, rūkṣa, viśada, picchila, guru, laghu, mṛdu, and tīkṣṇa. Caraka (Śā.6.10) and Vāgbhaṭa (A.h.Sū.1.18) list twenty guṇas. See G.J. Meulenbeld (1987): 8.

423 Two series of vīryas are enumerated; the first consists of chardanīya, anulomanīya, ubhayatobhāga(vamanavirecanakara), praśamanīya, saṃgrahaṇa, dīpanīya, prāṇaghna, madana, vidāraṇa, śvayathukaraṇa, and vilayana (4.1; compare the verses quoted in the commentary ad 4.30). The second and longer list (4.27) enumerates: medhya, āyuṣya, vayasya, varcasya, rakṣoghna, puṃsavana, saubhāgya, viśalya(karaṇa), vimokṣa(karaṇa), unmāda(karaṇa), klaibya(karaṇa), vaśīkaraṇa, vidveṣaṇa, pravāsana, ākarṣaṇa, antardhānika, pauṣṭika, and rājadvārika; the commentator explains these actions and gives examples in verses quoted from unknown treatises; the list may consist of vīryas recognized by other authorities. The items of the first series are accessible to discursive thought (1.30: anumeya), those of the second list are not (see the commentary: acintya, aparimeya). See also N.E. Muthuswami's Intr., 44–46. The vīryas of the first list of the *Rasavaiśeṣikasūtra* resemble the actions of drugs mentioned in Ca.Sū.4, which are largely based on their prabhāva.

424 See the commentary ad 4.62.

425 See the commentary for explanations and examples.

426 See Sankara Menon's Intr., 14.; J. Filliozat (1979): Intr. X; S. Kuppuswami Sastri (1927). The title bhadanta is also current in Jain literature as a term of respect applied to monks (Bhagchandra Jain Bhaskar, 1972: 178–179).

427 See the colophon at the end of the work.

428 See MW; PW; F. Edgerton's Buddhist hybrid Sanskrit dictionary; The Pali Text Society's Pali-English dictionary. I-ching refers to a biography of the ten Bhadantas (J. Takakusu, 1966: 181). The title of Bhadanta was given to Aśvaghoṣa (A.B. Keith, 1973: 55), Dignāga (S.Ch. Vidyabhusana, 1971: 125), and Tsoṅ-kha-pa (G.N. Roerich, 1976: I, 34). The term is employed to refer to and to address a Buddhist sage in the *Harṣacarita* (ucchvāsa 8, p.256, 257; translation Cowell and Thomas, p.257). Bhadanta Nāgārjuna is mentioned as a teacher in an inscription, assigned to about A.D. 500, below the feet of a Buddha image found at Jaggayyapeta of Guntur district in Āndhra Pradeś (K.R. Srikantamurthy, 1992b: 293; Srikantamurthy refers to *Sacchidananda K. Murthy, 1978: 14).

429 Ad Su.Śā.4.80.

430 J. Filliozat (1979: Intr. XI-XIII). J. Filliozat posits that the notion of svabhāva, as expounded in the *Rasavaiśeṣikasūtra* (3.58–60), corresponds to the svabhāvaśūnyatā of Madhyamaka philosophy (see on this point K.G. Zysk's review of J. Filliozat's *Yogaśataka*, IIJ 23, 1981, 309–313).

431 See N.E. Muthuswami's Intr.

432 See his Intr., 17.

433 See also J. Filliozat (1979: Intr. X–XI).

434 A text called *Rasavaiśeṣika* is quoted four times by Candraṭa in his commentary on the *Cikitsākalikā* (ad 16). The first of these quotations is identical with *Rasavaiśeṣikasūtra* 1.95. The *Rasavaiśeṣika* quoted by Candraṭa was formerly regarded as different from Bhadanta Nāgārjuna's work (J. Jolly, 1906: 468; AVI 286 and 373).

435 Intr. 18 and 22–23.

436 Sankara Menon adds that, if the author is identical with the famous Buddhist scholar, his period is somewhere near the second century, and, if he is neither this Nāgārjuna nor Narasiṃha's preceptor, he must have lived between the second and the seventh century.

437 See on the meaning of this term, usually the subdivision of a district: Hobson-Jobson.

438 AVI 373.

439 K.R. Srikantamurthy (1992b: 293) assigns Bhadanta Nāgārjuna to about A.D. 400.

440 J. Filliozat (1979): Intr. XV–XVIII.

441 NCC IX, 359.

442 Sankara Menon's Intr., 23. It can hardly be questioned that Narasiṃha wrote his commentary in Kerala, because he made use of a method of notating numbers, the so-called nannādi system (see the commentary ad 3.95–96, 98–100), which is current only in Kerala (Sankara Menon's Intr., 98–100).

443 Sankara Menon's Intr., 21. V. Śukla I, 218.
444 Sankara Menon's Intr., 22.
445 S.N. Dasgupta and S.K. De (1947): I, 217–219. A.B. Keith (1973): 307–308. Winternitz III, 48. Krishnamachariar (466–469) places him about the end of the eighth century.
446 Intr., 17–18.
447 Sankara Menon tried to maintain that Narasiṃha was the earliest commentator on the text (Intr., 18).
448 Intr., 10 and 21–22: the family of aṣṭavaidya physicians to which the MS of the *Rasavaiśeṣikasūtra* belongs, originates from the Taluk of Shertalla, where the Tiruviḷai temple is located, which may once have been a Buddhist vihāra; even to this day, psychiatric patients are treated in that temple.
449 Intr., 22.
450 See Intr., 9–15.
451 The references to ṣaṭkarman practices and the quotations from works on that subject (ad 4.27) may prove to be helpful in studies concerning the date of the commentary.
452 CC I, 479 and 551; III, 103: attributed to Vararuci. NCC X, 15–18: attributed to Nāgārjuna. Check-list Nrs. 1073 and 1074. STMI 249–251. Cat. BHU Nrs. 144–148. See on additional MSS: D. Wujastyk (1990): 109–110, 115, 118.
Editions:
a Yoga-Satakaya, or a treatise on the application of remedies to diseases [in 101 Sanskrit verses, with a Sinhalese paraphrase by Don A. de S. Devarakkhita]. Published [from a previous edition] by M.P. Perera [with a prefatory note by him, fourth edition, Colombo 1877 [BL.14043.a.3(1)].
b Yogasatakaya. Edited, corrected, and arranged with notes [and a preface, in Sinhalese] by the Pandit Batuvantudave; New Edition, Colombo 1886 [BL.14043.c. 35(1)]; *new ed., 1898; ed. 1939, Ratnākara Press, Colombo [SOAS 108156 ED]; *10th ed., 1957; *11th ed., Colombo 1969 (Ratnākara Pot Veḷanda Śālāva Magit).
c yogaśataka, mahāpaṇḍita śrīyuta-vararucikṛta, murādābāda-nivāsi-vidyāvāridhi paṇḍita jvālāprasādajī-miśrakṛta bhāṣāṭīkāsameta, Khemraj Śrīkṛṣṇadās, Śrī Veṅkaṭeśvar Steam Press, Bombay 1928.
*d Yogaśataka of Vararuci, with a Gujarātī commentary by Vijayaśaṃkar Dhanaśaṃkar Munśī, Amadābād 1973.
e Tibetan medicine with special reference to Yogaśataka, by Vaidya Bhagwan Dash, Library of Tibetan Works and Archives, Dharamsala 1976. This edition contains a Tibetan text based on the Derge, Narthang and Peking editions of the Tanjur and on Bu-ston's version, a Sanskrit text mainly based on the Bombay edition (c), both with variants, an introduction, an annotated English translation, and glossaries.
f H.H.M. Schmidt, Das Yogaśata. Ein Zeugnis altindischer Medizin in Sanskrit und Tibetisch, herausgegeben und übersetzt mit Anmerkungen und Indices, Inauguraldissertation Bonn, 1978. This is the best critical edition of the Sanskrit and Tibetan texts. The Sanskrit text is based on nine MSS and three Sinhalese editions, the Tibetan text on the four Tanjur editions, including that of Chone.
g Yogaśataka, texte médical attribué … Nāgārjuna; textes sanskrit et tibétain, traduction française, notes, indices, par Jean Filliozat, Publications de l'Institut Français d'Indologie No. 62, Pondichéry 1979. The Sanskrit text of this edition is based on eleven MSS and ed. b (1898); the Tibetan text is that of the Peking edition of the Tanjur. Reviewed by K.G. Zysk, IIJ 23, 1981, 309–313, and JAOS 104, 4, 1984, 782.

h Yogaśatakam of Śrī Paṇḍitarāya (with the commentary of Pūrṇasena), ed. by H. Shankarganapathi Pathak and C. Srinivasa Somayaji, University of Mysore Oriental Research Institute Series 151, Mysore 1985. References are to f.
453 The *Yogaśataka* is sometimes ascribed to Śrīpaṇḍita (STMI 216 and 249; Cat. Mysore XIII, Nrs. 42281–86; R. Mitra's Notices IX, Nr. 3128: 943 verses) or Dhanvantari (STMI 216 and 249).
454 See for a complete index of metres ed. e, 271; ed. f, 21; ed. g, XXXIII–XXXIV.
455 According to Bhagwan Dash the text contains exactly one hundred recipes (ed. e, 251).
456 The popular names of these yogas are to be found in notes to ed. e.
457 Their number is 105 (ed. c), 109 (Sanskrit and Tibetan text of ed. g), 111 (Sanskrit text of ed. e; Sanskrit and Tibetan text of ed. f), 124 (Tibetan text of ed. e; the high number results in this case from counting a colophon as a verse), 157 (ed. h). D. Wujastyk (1990: 109–110) records a MS of a *Vṛddhayogaśata* [Bodleian c.305(4)] that consists of 363 verses, and another one with 323 verses [Bodleian d.727(4)]. R. Mitra (Notices IX, Nr. 3128) describes a MS of Śrīpaṇḍita's *Yogaśataka* that consists of no less than 943 ślokas.
458 See: Anantakumāra.
459 According to Vācaka Dīpacandra (see JAI 155).
460 See: *Nidānadīpikā.*
461 See A.A. Ramanathan (1971): Intr. 70.
462 Ad *Cakradatta*, jvara 1, 141 (= *Yogaśataka* 5), 277 (= 40); arśas 64 (= 28); agnimāndya 12 (= 29), 14 (tasyaiva; absent from ed. f of the *Yogaśataka*), 15 (tasyaiva; = 31); hikkāśvāsa 9 (= 24) and 15 (absent from ed. f); chardi 27 (= 34); vātarakta 6 (= 17); śūla 50 (= 21) and 54 (= 19); gulma 40 (= 22) and 46 (= 25); mūtrakṛcchra 7 (= 16) and 24 (= 15); aśmarī 32 (= 14); prameha 17 (= 9); udara 50 (= 12); kuṣṭha 20 (= 37); mukharoga 73–74 (= 30); netraroga 29 (= 50).
463 *Yogaratnākara* 365, 371, 388, 397, 425, 446, 474.
464 See Anantakumāra: the *Yogaśataka* is quoted.
465 Not quoted in connection with the *Yogaśataka*. See: Niścala.
466 The correspondences between the *Yogaśataka* and these later texts are indicated in edition e, and, more accurately, in ed. f.
467 See Niścala's references to the *Yogaśataka*.
468 Ṭoḍara III: 2.97; 2.76 and 78–81, erroneously said to be from the *Cikitsākalikā*, are actually from the *Yogaśataka*.
469 It contains *Yogaśataka* 18–20, 85–88, 99–102 and 109.
470 These bilingual fragments were published first by S. Lévi, Étude des documents tokhariens de la mission Pelliot, I, Les Bilingues, JA 17, 1911, 431–449. They were studied again and translated into French by J. Filliozat, Fragments de textes koutchéens de médecine et de magie; texte, parallèles sanscrits et tibétains, traduction et glossaire; Paris, 1948.
471 J. Filliozat (1948: 8) dated the MSS as probably belonging to the early part of the period A.D. 500–1000; later (L. Renou and J. Filliozat, 1953: 157) he assigned them to the seventh century or somewhat earlier.
472 References to the editions of the Tanjur, its catalogues, etc., are to be found in ed. f (38).
473 See ed. e (9–17) on the Tibetan translations of twenty-two āyurvedic works incorporated in the Tanjur. Compare P. Cordier (1903a).
474 This is the interpretation of P. Cordier (1903a: 606), Manfred Taube (1981: 17), and Bhagwan Dash (ed. e, 248), which seems preferable to H.H.M. Schmidt's rendering 'the commentary on the text', because the Tibetan has rća ḫgrel.

475 See on him ed. f, 41.
476 See on him ed. f, 40 (with references).
477 See on him ed. f, 41.
478 See on its identity and location ed. f, 40.
479 C. Vogel (1965): 21.
480 J. Naudou (1968): 200 and 216. Compare ed. f, 40–41.
481 He lived from A.D. 1290 to 1364 according to D. Seyfort Ruegg (1966: 3).
482 Edited by Lokesh Chandra (1971a): 613–632; Tibetan title: *Gso-ba rig-paḫi man-ṅag sbyor-ba brgya-paḫi mćhan*. See on Bu-ston's medical knowledge C. Vogel (1963): 290–295. Vogel says (292) that Bu-ston himself was the author of a medical treatise (compare G. Tucci, 1949: I, 106).
483 See on Kucā and its history, for example: Ch. Eliot (1988): III, 202–205; J. Filliozat (1948): 8–9, 19–20; H.W. Haussig (1983; see index); P. Hopkirk (1984; see index); *S. Lévi (1913); A. Stein (1971; see index). See on other fragmentary medical texts in Tocharian B: J. Filliozat (1948): 49–88; A.F.R. Hoernle (1902).
484 J. Filliozat was of the opinion (L. Renou and J. Filliozat, 1953: 158) that the *Aṣṭāṅgahṛdaya* quotes the *Yogaśataka*, although he did not adduce arguments proving that the reverse process can be excluded; H.H.M. Schmidt (ed. f, 13) tends to adopt the same view without being sure in this matter. Verses common to *Yogaśataka* and *Aṣṭāṅgahṛdaya* are: 22 = A.h. Ci.14.38 (absent from the *Saṃgraha*); 72 = U.5.18 (= A.s.U.8.21); 73 = U.5.19 (= A.s. U.8.22–23); 74 = U.5.20 (= A.s.U.8.24–27); 80 = U.39.159 (absent from the *Saṃgraha*); 90 = U.40.49 (absent from the *Saṃgraha*). See on the relationship between the *Aṣṭāṅgahṛdayasaṃhitā* and *Yogaśataka*: Vāgbhaṭa (the author of the *Yogaśataka* may have borrowed from the *Aṣṭāṅgahṛdayasaṃhitā*).
485 *Yogaśataka* 9 = Ca.Ci.6.40; 23 = Ca.Ci.26.20.
486 See on him: J. Takakusu (1966): 128.
487 See on this subject: Vāgbhaṭa.
488 J. Filliozat (1948): 32–34; J. Filliozat in L. Renou and J. Filliozat (1953): 157.
489 Ed. g, XVIII–XIX.
490 Ed. g, IV–XIX.
491 See on I-ching's knowledge of Indian medicine: Vāgbhaṭa.
492 An example is Bu-ston (see E. Obermiller, 1986: 126). The only exception is Niścalakara, who often quotes from Nāgārjuna's *Yogaśata* and never mentions Vararuci in connection with this work.
493 P.V. Sharma was in error when he distinguished Nāgārjuna's *Yogaśataka* from that by Vararuci. He regarded the former as probably written by the Nāgārjuna mentioned by al-Bīrūnī and living in the eighth–ninth century, the latter as dating from the tenth century (AVI 178–179). Later, P.V. Sharma wrote that the *Yogaśataka* by Vararuci is identical with that by Nāgārjuna (Intr. to his edtion of Nāgārjuna's *Yogaratnamālā*, 13).
494 See: Nāgārjuna. Chr. Lindtner (1982: 15) adduced some arguments in favour of attributing the *Yogaśataka* to the famous Buddhist philosopher Nāgārjuna.
495 Two parts from another medical text associated with Vararuci, the *Vararucisaṃhitā*, are extant, the Ariṣṭasthāna and Aṣṭakarmasthāna (NCC I, 274 and 327; P. Cordier, 1903b: 335–336; Cat Tanjore Nr. 11006: vararucīya aṣṭakarmasthāna). An author called Vararuci wrote a commentary, called *Abhidhānacintāmaṇi*, on Śrīkaṇṭhadāsa's *Yogaśataka* (ABI 315). Compare on Vararuci: S.C. Banerji's edition of the *Saduktikarṇāṇṛta* (1965: author-index); L. Chimpa and A. Chattopadhyaya (1970): 85–86, 111–115, 202–203, 381–382; CESS A 5, 558–559; S.N. Dasgupta and S.K. De (1947; see index); A.B. Keith (1973); Krishnamachariar (1989); M. Mishra (1996): 18–19; M. Müller (1859): 239–241; V. Raghavan (1960); R. Śāstrī (1977): 520; H.H. Wilson (1984): I, 163–179 and III, 175–179; Winternitz III; ed. f, 17–18. Vararuci is one of the nine gems at the court of Vikramāditya, enumerated in the *Jyotirvidābharaṇa*; see on these gems: Dhanvantari (see also: K.M.K. Sarma, 1941).

496 CC I, 28 and 479: *Yogaśatabhāṣya* by Amitaprabha. NCC I, 349: Amṛtaprabha or Amitaprabha: *Yogaśataka* or *Yogaśatabhāṣya*. See on a medical author of this name D.Ch. Bhattacharyya (1947b): 136–137; see on a commentator of this name Ḍalhaṇa ad Su.Ci. 24.38. Compare on Amitaprabha/Amṛtaprabha: commentaries on the *Carakasaṃhitā*. See on Amitaprabha's commentary on the *Yogaśata*: G.N. Mukherjee (1933): 165.
497 Ed. f, 10.
498 The author is called Dhruvapāda by D.Ch. Bhattacharyya (1947b: 141) and P.V. Sharma (AVI 179). Compare NCC IX, 230 and 308; X, 19: *Nāgārjunīyayogaśataka*, compiled by Dhruvapāda or Dhruvapāla.
499 NCC IX, 368: *Candrakalā*, commentary on the *Nāgārjunīyayogaśataka*, by Dhruvapāda or Dhruvapāla. A Cambridge MS (Or 150) of the *Yogaśataka* with Dhruvapāla's commentary dates from A.D. 1365 (see D. Wujastyk, 1990: 115). J. Jolly (1901: 125; C.G. Kashikar 151) calls the author Dhanvapāla and mentions a MS completed in A.D. 1415. Quoted by Niścalakara and Śivadāsasena. Extracts from this commentary are to be found in H.H.M. Schmidt's edition (f) of the *Yogaśataka*.
500 NCC III, 205. Quoted by Niścalakara (see: Niścala).
501 CC: not recorded. Check-list Nr. 956; author's name is Maithila Harihara. J. Filliozat (Intr. to ed. g, XXVII: MS B2) says that this is not a commentary in the usual sense, because it merely consists of short indications, like, for example, atha jvaracikitsām āha.
502 Ed. f, 10.
503 CC: not recorded. Quoted by Niścalakara.
504 CC: not recorded. See Rājkumār Jain (1981): 87.
505 CC I, 479 and 533. J. Filliozat, Liste 102. According to Eggeling (Cat. IO Nr. 2757), this commentary quotes Bhadraśaunaka, Bhaṭṭāraka Hariścandra, Bheḍa, Bhoja, Caraka, Hārīta, Jayasena (see NCC VII, 196–197), Jejjaṭa, Kāśyapa, Siddhasārakāra, Suśruta, Vāgbhaṭa, and *Vṛddhabhoja*. Th. Aufrecht (CC II, 171) mentions that Rūpanayana quotes the *Siddhasārasaṃhitā*. One of the MSS dates from A.D. 1634/35 (STMI 188).
506 CC: not recorded. J. Filliozat (ed. g, XXVII: MS B1): this commentary agrees with that by Dhruvapāla. STMI 216.
507 CC I, 479: *Yogaśatavyākhyāna*, quoted by Rāyamukuṭa. Quoted by Niścala.
508 CC and NCC: not recorded. Quoted by Niścala ad *Cakradatta*, agnimāndya 12 (a variant reads Jinadāsa). Mentioned by P. Cordier (1903b: 339) as *(Devīya)karmamālā*.
509 CC I, 479; III, 103. J. Filliozat (ed. g, XXIX: MS Ca). H.D. Velankar (1944): 323: commentary on *Yogaśata* by Pūrṇasena. CBORI XVI, 1, Nr. 184a: author's name Pūrṇacandra. Cat. Berlin Nr. 962: commentary by Śrīsūryasena on a *Yogaśataka*. V.P.P. Śāstrī (1984: 393, n. 28) records one MS (*Nr. 45963) in the Sarasvatī Bhavan, Vārāṇasī, and four MSS in the Kāśī Hindū Viśvavidyālaya (Nrs. B 4281, and C 3146, 3811, 3567; see Cat. BHU Nrs. 144–148). Pūrṇasena was a Jain scholar; at the beginning of his commentary he pays homage to Vardhamāna and Samantabhadra (Cat. Mysore XIII, Nr. 42288; JAI 107–108).

Edition: Yogaśatakam of Śrī Paṇḍitarāya (with the commentary of Pūrṇasena), ed. by H. Shankarganapathi Pathak and C. Srinivasa Somayaji, University of Mysore Oriental Research Institute Series 151, Mysore 1985; this edition is based on seven MSS of the Mysore Oriental Research Institute (compare Cat. Mysore XIII, Nrs. 42281–86 and Nr. 42289: Śrī Paṇḍita's *Yogaśataka*, i.e., the treatise usually attributed to Nāgārjuna or Vararuci, as appears from the lines quoted in the catalogue; Nrs. 42287–88: Pūrṇasena's commentary); the other editions of the *Yogaśataka* are not taken into account.

510 NCC XII, 177. J. Filliozat, Liste 105. Pūrṇasena himself does not mention the title of his commentary.

511 Edition h has, compared with edition f, the following additional verses: 3–22, 24–27, 33, 35–36, 38, 40, 42–43, 51, 55–59, 62–70, 73, 76–77, 92–93, 113–117, 121–123, 125, 155; verses present in ed. f, but absent in ed. h, are: 9, 19–20, 23, 34, 43, 72, 74, 81–82, 89–92, 106, 109.

512 An interesting feature of the commentary is its unusual list of the aṅgas of āyurveda (ad 2): bālatantracikitsā, śalyacikitsā, śālākyacikitsā, śarīracikitsā, viṣacikitsā, bhūtacikitsā, kṣudrarogacikitsā, rasāyanacikitsā.

513 He uses, once only, a Marāṭhī term in his commentary (see the upodghāta to the edition).

514 CC: not recorded. STMI 249. Compare the commentary by Śrīpūrṇasena, who is sometimes called Śrīsūryasena.

515 Cat. Rajasthan Oriental Research Institute (Jodhpur Collection), Nr. 4822 (P.M. Jinavijaya, 1965: II B, 230–231). Collection Punyavijayaji Nr. 105.

516 Collection Punyavijayaji Nr. 106.

517 Cat. IO Nr. 2757.

518 See: Govardhana.

519 G. Hāldār (Vṛddhatrayī 52) assigns Dhruvapāla to the twelfth century. The same author (Vṛddhatrayī 53 and 459) says that Mahīdhara was a son of Kalyāṇabhaṭṭa, who wrote the *Bālatantra* and lived in Ahicchattra; he places him in the eighth or ninth century. Kalyāṇa, however, belongs to the sixteenth century. Mahīdhara may be earlier than Vṛnda, because he was acquainted with the disorder called bradhna (= Vṛnda's vardhma); see Niścala ad *Cakradatta*, vṛddhi 22. Sanātana refers to Govardhana's *Karmamālā* (see Niścala ad *Cakradatta*, agnimāndya 14–15) and is therefore posterior to the latter.

520 See on the life and works of Bu-ston (A.D. 1289 or 1290 to 1364): Bhagwan Dash (1976): 66–67; D.R. Namgyal (1996); G. Schulemann (1958): 94; D. Seyfort Ruegg (1966); D. Snellgrove (1987): II, 506–507; G. Tucci (1949): I, 104–106; C. Vogel (1965a): 4.

521 JAI 107–108.

522 Akṣadeva's *Yogaśata(ka)* (not recorded in the NCC) is quoted by Niścala (ad *Cakradatta*, hikkāśvāsa 9; plīhayakṛt 11; karṇaroga 7), as well as his *Karmamālā*, a treatise in verse, not to be confused with Govardhana's work of the same title. Akṣadeva's *Yogaśata* differs from that by Nāgārjuna or Vararuci, as shown by the quotations. G. Hāldār (Vṛddhatrayī 54) places Akṣadeva in the eleventh century.

523 NCC I, 349. D. Wujastyk (1990: 169): by Amitaprabhā, according to a Bodleian MS, d.716(8), dating from A.D. 1708. See: Amitaprabha.

524 See the quotations from Sanātana's *Vallabhā* in Niścala's *Ratnaprabhā* on verses said to be from Amitaprabha (*Cakradatta*, jvara 84 = *Yogaśataka* 8; krimi 4 = 13; pāṇḍuroga 9 = 30; vraṇaśotha 75 = 65). *Cakradatta*, kuṣṭha 29, borrowed from Amitaprabha, is identical with *Yogaśataka* 36.

525 NCC I, 178 and 241; IX, 330. This work has been edited, according to P.V. Sharma (AVI 311–312: *Ānandāśrama, Poona, no date indicated). Nandalāla is assigned to the sixteenth century (STMI 155 and 250).

526 NCC: not recorded. Cat. Puṇyavijayaji II, Nrs. 6493–95.

527 *Edited, with auto-commentary, along with the same author's *Brahmasiddhāntasamuccaya* (CC: not recorded), by Munirāja Śrī Puṇyavijayajī, 1965. See on Haribhadra: Ph. Granoff (1989a); E. Leumann (1889); Winternitz II, 317–318.

528 CC I, 479; AVI 311. Identical with the *Yogaśataka* by Nāgārjuna or Vararuci according to H.H.M. Schmidt (ed. f, 17). Aufrecht has taken the name of the scribe for that of the author; the text is that of a *Vṛddhayogaśataka*, because it counts 250 verses.

529 The same as the *Yogaśataka* by Nāgārjuna or Vararuci according to H.H.M. Schmidt (ed. f, 17).

530 AVI 179, n.1; doubtful according to AVI 311.

531 AVI 179, n.1. Compare R. Mitra's Notices X, Nr. 4017: *Abhidhānacintāmaṇi* or *Yogaśatakaṭīkā* by Vararuci: 647 ślokas.

532 CC II, 111. Cat. Rajasthan Oriental Research Institute (Jodhpur Collection), Nr. 4822: ascribed to Vaidyanātha (P.M. Jinavijaya, 1965: II B, 230–231). The same as the *Yogaśataka* by Nāgārjuna or Vararuci according to H.H.M. Schmidt (ed. f, 17).

533 NCC VI, 220: name with question mark. STMI 262.

534 CC I, 479; II, 111. H.D. Velankar (1944): 323: *Yogaśata* by Vidagdha Vaidya = Vararuci.

535 NCC VI, 220: name with question mark. STMI 262. H.D. Velankar (1944): 364.

536 Cat. Puṇyavijayaji II, Nr. 6467.

537 NCC XII, 176: the work is also called *Vaidyavallabha*. H.D. Velankar (1944): 364. Compare the *Bṛhadyogaśata* or *Vaidyavallabha* of the Punyavijayaji Collection (Nr. 81).

538 See: various anonymous works.

539 NCC X, 181: *Tantrayukti* by Nīlamegha. Editions:

a ed. Śrī Vanchi Setu Lakshmi Series Nr. 10, Government Press, Trivandrum 1928 [IO.San.D.597(10)].

b vaidyanāthāparanāmadheyena nīlameghabhiṣajā viracitaḥ tantrayuktivicāraḥ, sampādakaḥ N.E. Muttusvāmi; Preface by M.P. Sridharan Nair, Introduction to the second ed. by N.E. Muttusvāmi, avatārikā (reprinted from the 1928 ed.) by Kolatteri Śaṅkaramenon, exposition in English by K.R. Srikanta Murthy (a parallel *ed. with an exposition in Malayāḷam by K. Raghavan-Tirumulpad has also been published), Keralapraśāsanāyurvedagranthāvaliḥ (Kerala Government Ayurvedic Publication Series) 1, Trivandrum 1976. Ed. b contains a series of appendices: Appendix I, *Aṣṭāṅgasaṃgraha* U.50.150–153, with Indu's commentary; Appendix II, *Kauṭilīya Arthaśāstra*, adhikaraṇa 15; Appendix III, Aruṇadatta's comment on A.h.U.40.78, Ca.Si.12.41cd–50 with Cakrapāṇidatta's comment, and Su.U.65 with Ḍalhaṇa's comment.

Both editions are based on a single MS, belonging to Nārāyaṇārya, son of Oḷaśa Brahmaśrī Parameśvara.

540 Compare on the work: A. Comba (1994).

541 Though thirty-six or thirty-five (depending on the interpretation of the term pūrvapakṣavidhāna as one or two items; see on this point: A. Comba, 1994: 156) tantrayuktis are described in the *Carakasaṃhitā*, their number is said to be twenty-six in the text of Ca.Si.12.41ab. For that reason, some authorities amend the reading ṣaḍviṃśatā to ṣaṭtriṃśatā. One ed. (Jīvānanda 1896) reads pañcatriṃśat (see Kane I.1, 216).

542 See on the tantrayuktis in general: A. Comba (1991): 219–227, (1994); S. Dasgupta (1975): II, 389–392; E. Frauwallner (1958): 132–134, (1994): 88–92; W.K. Lele (1981); G. Oberhammer: (1967/68), (1991); A. Roşu (1978): 84–85; W. Ruben (1926); H. Scharfe (1968): 306–311, (1993): 262–271; S.Ch. Vidyabhusana (1971): 24–25. Lists of tantrayuktis also occur in the *Saddanīti*, *Yuktidīpikā*, *Tolkāppiyam*, and *Naṉṉūl* (see A. Roşu, 1978: 85; H. Scharfe, 1993: 268–271). The longest list, consisting of forty items, is attributed to Bhaṭṭāraharicandra by Cakrapāṇidatta in the latter's comment ad Ca.Si.12.41cd–45ab.

543 Aruṇa's comments on this subject are reproduced by Śrīdāsapaṇḍita at the beginning of his commentary on the *Aṣṭāṅgahṛdaya*.

544 See Lele (1981: 5–9) and Oberhammer (1967/68).

545 See Lele (1981): 13–14.

546 The latter view seems to be expressed by the author of the *Tantrayukti* in the third verse of his introduction: ācāryasundaroktānāṃ yuktīnāṃ... vaidyanāthopasṛṣṭānāṃ...

547 Bhela, the treatise called *Gopālikā* (also quoted by Śrīdāsapaṇḍita), and tāntrikāḥ are quoted on p.5, Parāśara on p.24.

548 Avalokita is the name of Vāgbhaṭa's guru in the *Aṣṭāṅgasaṃgraha*.

549 The name of Vāgbhaṭa's father is more often Siṃhagupta.

550 Mentioned in *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdayasaṃhitā*.

551 Mentioned in the *Aṣṭāṅgasaṃgraha*.

552 Edition b, avatārikā 4. The CC only records an anonymous *Lakṣaṇāmṛta* (I, 535). See Check-list Nr. 413 on MSS of this work. See on the *Lakṣaṇāmṛta*: Nārāyaṇa's *Tantrasārasaṃgraha*.

553 See on Nīlamegha also the description of the *Tantrayukti*.

554 Edition b, avatārikā 4.

555 Edition b, avātārikā 6–7.

556 Compare S. Dasgupta (1975): I, 429; A.B. Keith (1973): 476; Winternitz III, 434.

557 Edition b, avatārikā 7.

558 Compare the Foreword by N. Sridharan, VI, to the ed. of the *Tantrayuktivicāra*.

559 NCC IV, 203–204. Editions:

a Śivajñānabodha Press, Madras, c. 1904 [IO.16.BB.16].

b laṅkādhipatirāvaṇakṛta-kumāratantram, paṇḍita ravidattarājavaidyaviracitabhāṣāṭīkāsahitam, Lakṣmīveṅkateśvar Steam Press, Bombay *1911, 1954, 1989 (the Hindī commentary was already completed in 1890, as indicated at the end; compare ed. e, 5).

c Ādi-Sarasvatī-nilaya Press, Madras 1917 (with Telugu notes by U. Veṅkaṭa Narasiṃhācārya) [IO.San.B.150(g)].

d ed. by J. Filliozat, JA 1935, 1–66.

e Le Kumāratantra de Rāvaṇa et les textes parallèles indiens, tibétains, chinois, cambodgien et arabe, par Jean Filliozat; Cahiers de la Société Asiatique, Première Série IV – Étude de démonologie indienne, Paris 1937. This book is a valuable study on Indian demonology. It contains an edition of Rāvaṇa's *Kumāratantra*, based on a MS of the collection P. Cordier of the Bibliothèque Nationale in Paris (J. Filliozat, Liste Nr. 74d, a copy of a Tanjore MS), ed. b of *1911, two editions of the *Cakradatta*, and a MS of Niścalakara's *Ratnaprabhā* (J. Filliozat, Liste Nr. 116), accompanied by an annotated French translation.

References are to e; b is referred to in prescriptions against various children's diseases. A *Kumāratantra* was also *edited by Kavirāj Yāminībhūṣaṇ Rāy (Calcutta 1920). A partial edition of the *Kumāratantra* exists too: *rāvaṇakṛta kumāratantrāntargata...cakradattakṛta pūtanāvidhāna, (hindī-)bhāṣā ṭīkā sahita, Bhāratabhūṣaṇa Press, Lucknow 1929 [IO.San.B.948(i)]. The *Kumāratantra*, described by A.C. Burnell (1880: 204, C: Tantric literature, VI, Nr. 9,119), has nothing in common with Rāvaṇa's *Kumāratantra* (see ed. e, 4).

560 Compare the bālagrahas of Suśruta and Vāgbhaṭa.

561 These mātṛkās are distinct from the bālagrahas who are described in the classical saṃhitās and many later works, though some of the mātṛkās bear the same or similar names (e.g., Mukhamaṇḍikā, Pūtanā, Revatī, Śakunī). Some medical treatises, for example, the *Hārītasaṃhitā*, deal with both bālagrahas and mātṛkās, but in separate chapters (*Hārītasaṃhitā* III.54: the pūtanās, who are the same as the mātṛkās; 55: the bālagrahas). See on the Tibetan equivalents of the mātṛkās, called ma-mo: R. De Nebesky-Wojkowitz (1993): 269–273. See on their Khmer equivalents: Ch. Ang (1992).

562 All the mantras are addressed to Nārāyaṇa in the Bombay edition (b).

563 Variants of the names of the mātṛkās are Nandā (instead of Nandanā), Mukhamaṇḍitikā, Sūtikā.

564 Variants of the names are Nandā, Sūtikā, Kālikā (instead of Kāmukā).

565 VIII: 7.140–194. Variants of the names are Nandā (instead of Nandanā), Gṛhī (instead of Aryakā), Sūtikā (instead of Bhūsūtikā), Nairṛtā (instead of Nirṛtā). The mantras are addressed to Nārāyaṇa, apart from those concerning Gṛhī and Mukhamuṇḍikā, which are addressed to Rāvaṇa. Three mantras are added at the end, addressed to Rudra and Khaḍgarāvaṇa.

566 See Cat. IO Nr. 2679.

567 *Amṛtasāgara*, Nidāna 42: Nandā, Śubhadā, Pūtanā, Mukhamaṇḍikā, Pūtanā, Śakunī, Suṣkarevatī, Nānā, Sūtikā, Kriyā, Pipīlikā, and Kāmukā.

568 Variants of the names are Mukhamaṇḍikā, Viḍālikā (instead of Kaṭapūtanā), Śakunī, Viḍālikā again (instead of Aryakā), Madamedasā (instead of Bhūsūtikā), Revatī (instead of Nirṛtā), Arcakā (instead of Pilipicchikā), Adbhutā (instead of Kāmukā).

569 *Yogataraṅgiṇī* 77; variants of the names are Nandā, Maṇḍitakā, Pūtanā (instead of Kaṭapūtanā), Śakunī, Āryakā, Sūtikā, Nirṛti, Pilipiṇḍikā.

570 *Bṛhadyogataraṅgiṇī* 144.85–104; variants of the names are Nandā, Mukhamaṇḍitikā, Pūtanā (instead of Kaṭapūtanā), Śakunī, Śuṣkarevatikā, Āryakā, Sūtikā, Nirṛti, Pilipiṇḍikā.

571 The names of the first series of grahīs, who attack a child on the first to tenth day after birth, are Nandinī, Sunandanā, Ghaṇṭālī, Kaṇṭakālī, Ahaṃkārī, Ṣaṣṭhikā, Siṃhikā, Revatī (omitted in the *Nighaṇṭuratnākara*), Meṣī, and Rodanī. The grahīs who endanger the life of a child in its first to tenth month are Kumārī, Kukkuṭā, Gomukhī, Piṅgalā, Balavāhinī, Padmanābhā, Kumārī again, Argikā, Kumbhakarṇikā, and Tāpasī.

572 CC: not recorded.

573 U.P. Shah (1952/53): 34.

574 See ed. e of the *Kumāratantra*, 67–68; the twelve mātṛkās are replaced by thirteen yoginīs with the following names: Mātṛkā, Stanadā, Pūtanā, Mukhamuṇḍikā, Biḍālī, Nākulī, Jambhalā, Ajitā, Dākiṇī, Patinī, Bhadrakālī (the name of the tenth is omitted in the text).

575 NCC II, 265–266. See on this text J. Gonda (1977a): 213; T. Goudriaan and S. Gupta (1981): 128. Compare: Nārāyaṇa's *Tantrasārasaṃgraha*. The *Īśānaśivagurudevapaddhati* (ed. M.M.T. Gaṇapati Sāstrī II, 288–292: paṭala 41.3–41: *Khaḍgarāvaṇabālacikitsā*; see

on Khaḍgarāvaṇa: T. Goudriaan, 1977: 143–169) describes twelve mātṛkas or grahīs; their names are Nandā, Sunandā, Pūtanā, Mukhamaṇḍikā, Vilālā, Śakunikā, Śuṣkāṅgī, Jambhikā, Añjikā, Revatī, Śilā (the name of the twelfth one is omitted; see ed. e of the *Kumāratantra*, 69).

576 Compare the second part of the bālacikitsā chapter of the *Īśānaśivagurudevapaddhati*, taken from the *Nārāyaṇīya*.

577 Their names are: Pāpinī, Bhīṣaṇī, Ghaṇḍālī (Jhaṇṭālī at *Īśānaśivagurudevapaddhati* 41.53), Kākolī, Haṃsāmbikā (Siṃhikā at *Īśānaśivagurudevapaddahati* 41.56), Phaṭkārī, Muktakeśī, Tridaṇḍī (Daṇḍinī at *Īśānaśivagurudevapaddhati* 41.60), Mahāmāhiṣī, and Rodanī.

578 The names of these, who belong to the class called Pūtanā, are: Śakunī, Makuṭā, Gomukhī, Piṅgalā, Laṭanā (Haṃsikā at *Īśānaśivagurudevapaddhati* 41.69), Paṅkajā, Śītalā, Yamunā, Kumbharṇikā, Tāpanī (Tāpasī at *Īśānaśivagurudevapaddhati* 41.74), Rākṣasī, and Capalā.

579 The names of these, who are called Kumārī, are: Yātanā, Rodinī, Caṭakā, Cañcalā, Dhāvanī, Yamunā, Jātavedā (Jātavedasī at *Īśānaśivagurudevapaddhati* 41.81), Kākolī (Kālinī at *Īśānaśivagurudevapaddhati* 41.82), Kalahaṃsī, Devadūtī, Bālikā, Vāyavī, Yakṣiṇī, Muñcakā (Muñjakamukhī at *Īśānaśivagurudevapaddhati* 41.87), Vānarī, and Bandhāvatī (Bandhavatī at *Īśānaśivagurudevapaddhati* 41.88).

580 Edited by Ācārya Baladeva Upādhyāya, Kashi Sanskrit Series 174, Vārāṇasī 1966; translated by Manmatha Nath Dutt Shastrī, Chowkhamba Sanskrit Studies Vol. LIV, 2 vols., Varanasi 1967. Their names are: (1) Pāpinī, Bhīṣaṇī, Ghaṇṭhālī, Kākolī, Haṃsādhikā, Phaṭkārī, Muktakeśī, Śrīdaṇḍī, Mahāgrahī, Rodanī; (2) Pūtanāsaṃkulī, Mukuṭā, Gomukhī, Piṅgalā, Lalanā, Paṅkajā, Nirāhārā, Yamunā, Kumbhakarṇī, Tāpasī, Rākṣasī, Cañcalā; (3) Yātanā, Rodanī, Caṭakā, Cañcalā, Dhāvanī, Yamunā, Jātavedā, Kālā, Kalahaṃsī, Devadūtī, Bālikā, Vāyavī, Yakṣiṇī, Muṇḍikā, Vānarī, and Gandhavatī. Compare ed. e of the *Kumāratantra*, 69–71. Compare also A. Kumar (1994: 304–306); S. Hāṃḍā (1982): 223–238; Vettam Mani 297–299 (grahapīḍā).

581 They are found in the part of chapter twenty-two that reproduces Jīvaka's *Bālatantra*. Their names are: (1) Dhanvinī, Bhiṣaṇī, Kaṇṭhamālinī, Kākolī, Hastinī, Huṃkārī, Muktakeśī, Tridaṇḍī, Ajameṣī, Rodinī; (2) Śakunī, Makuṭā, Gomatī, Piṅgalā, Kāñcanī, Paṅkajā, Śītalā, Rajanī, Kumbhakarṇī, Śabarī, Rākṣasī and Cañcalā; (3) those who seize a child from the first (not the second year in this case) to the sixteenth year: Gandhinī, Nandinī, Bandhinī, Capalā, Tāpasī, Kārmukī, Jātavedā, Nalinī, Capalā again, Revatī, Bālikā, Yāminī, Yakṣiṇī, Sundarī, Vāruṇī, Dhanadā (some verses of the last part are missing). The end of the chapter (187–228) has verses on two more series of grahīs who assault children from the first to the tenth day and the first to the twelfth month of life; Anantakumāra does not name the source of these verses, but they literally agree with the verses describing these grahīs in chapter eleven of the *Tantrasārasaṃgraha*.

582 NCC: not recorded.

583 P.C. Bagchi (1941). The names of the mātṛkās, occurring in this MS, are only partially preserved (see P.C. Bagchi, 1941: 271).

584 B. Nanjio (1980): 200, Nr. 882. Hôbôgirin *1330. P.C. Bagchi (1938): II, 589, Nr. 41. The Sanskrit rendering of the Chinese title is *Rāvaṇaproktabālacikitsā*; the text was translated from Sanskrit into Chinese by Fa t'ien (Dharmadeva), who originally belonged to the monastery of Nālandā and went to China in A.D. 973 (see B. Nanjio, 1980: Appendix II, 450–452, Nr. 159). A tentative English translation of the Chinese text is found in P.C. Bagchi's article. See also on this text: ed. e of the *Kumāratantra*, 147–148.

585 Jambūka according to P.C. Bagchi, Jambhakā according to J. Filliozat.

586 Skanda according to P.C. Bagchi, Skandā according to J. Filliozat.

587 See, for example, *Mahābhārata*, Vanaparvan 227–230 (ed. Poona) (compare P.C. Bagchi, 1941: 272–274; ed. e of the *Kumāratantra*, 74–77); Śalyaparvan 46 (ed. Poona); *Harivaṃśa* 9535–9544 (compare ed. e of the *Kumāratantra*, 72–73); *Mārkaṇḍeyapurāṇa* (see A. Kumar, 1994: 285). See also: J.N. Banerjea (1938); Dowson; Hopkins; D.H.H. Ingalls (1968); D. Kinsley (1986): 151–160; A. Kumar (1994): 284–285; S.K. Panikkar (1997); M. and J. Stutley (1977); G.H. Sutherland (1991): 166; J.N. Tiwari (1985).

588 *Kāśyapasaṃhitā*, Revatīkalpa 43cd–47.

589 *Hārītasaṃhitā* III.54.31–54 (this portion of the chapter is called *Kaumāratantra*).

590 It is called *Kirakayentiraviti* (i.e., *Grahayantravidhi*). See ed. e of the *Kumāratantra* on other, more remote, parallels.

591 See, for instance: J.N. Banerjea (1938); J. Filliozat (1937): 148–153; R.N. Misra (1981); N. Peri (1917); G.H. Sutherland (1991): 143–145; L.A. Waddell (1958): 99.

592 Ad Su.Sū.16.3–5.

593 Ad Su.Śā.3.30.

594 Ad Ca.Śā.8.65.

595 See HIM II, 426: reference to Cat. Cambridge *2491 (Th. Aufrecht, 1869).

596 Cat. IO Nr. 2682.

597 NCC IV 203–204 (Nīlakaṇṭha is said to give a long extract).

598 Ad *Śārṅgadharasaṃhitā* I.5.48cd–50ab (on the ten prāṇas).

599 See pages 8, 32 and 40 of Khare's commentary.

600 The *Rasaratnasamuccaya* refers to him as Laṅkā at 6.53.

601 *Bhaiṣajyaratnāvalī*, vājīkaraṇa 242–266 (the formula of śrīmadanānandamodaka).

602 Vṛddhatrayī 330.

603 Compare on these verses: S.C. Banerji (1992): 170–174, 178. The majority of them are borrowed from various treatises, such as the *Suśrutasaṃhitā*, *Siddhayoga*, *Cakradatta*, *Śārṅgadharasaṃhitā*, etc. (according to J. Filliozat, ed. e of the *Kumāratantra*, 2). Examples are: verse 73 = *Siddhayoga* 66.14; 81 = 66.17; 90 = 66.16; 109 = 66.10; 144–145 = 66.2–3; 150 = 66.25; 159 = 66.24. One of the verses (193) contains a prescription against śītalajvara; ekāṇḍakuraṇḍa (swelling of one of the testicles) is also referred to (154).

604 Compare HIM II, 425–428; Sūramcandra I, 273–274.

605 Mentioned by P. Cordier (1903b: 530); it could not be traced in the collection P. Cordier of the Bibliothèque Nationale in Paris (see ed. e of the *Kumāratantra*, 1), but may have been closely related to the Nepalese MS studied by P.C. Bagchi.

606 NCC XIII, 276. Cat. Tanjore Nr. 11078: it begins with the same line as the *Nārāyaṇīya Bālatantra* of the *Yogaratnasamuccaya*, but goes on and ends differently. Compare A.C. Burnell (1880): *204; according to J. Filliozat (ed. e of the *Kumāratantra*, 4), this text has nothing in common with Rāvaṇa's *Kumāratantra*. A *Bālatantra* by Rāvaṇa is referred to in ciraṃjīvamiśrī-Jagannātha's *Yogasaṃgraha* (Cat. IO Nr. 2682).

607 NCC: not recorded. J. Filliozat, Liste Nr. 74.

608 See ed. e of the *Kumāratantra*, 171.

609 Cat. Madras Nr. 13175. Cat. Rajasthan Oriental Research Institute (Jodhpur Collection) Nr. 4794 (P.M. Jinavijaya, 1965: II B, 228–229). The unpublished *Vidyānuśāsana*, a Jain work of the fifteenth or sixteenth century, contains a long section on bālagrahas, said to be borrowed from the *Rāvaṇamatabālacikitsā* (U.P. Shah, 1952–53: 34).

610 See: Nāḍīśāstra texts.

611 See: *Arkaprakāśa*.

612 NCC I, 278: *Arkaprakāśa*, or *Arkacikitsā*, attributed to Laṅkeśvara (Rāvaṇa); compare ed. e of the *Kumāratantra*, 176: *Arkaprakāśa* by Laṅkānātha, completely distinct from Rāvaṇa's *Arkaprakāśa*.

613 NCC X, 131.

614 CC I, 360 and 542. NCC XIII, 132.

615 CC I, 542 and 654.

616 CC I, 542 (not recorded in NCC IV).

617 CC I, 526.

618 CC I, 526.

619 NCC IX, 58.

620 NCC IX, 59.

621 NCC III, 118. An old Vaiśeṣika commentary, called *Rāvaṇabhāṣya*, is ascribed to Ātreya; it is sometimes supposed to be identical with the *Vaiśeṣikakataṇḍī*; Rāvaṇa is described as well versed in *Vaiśeṣikakataṇḍī* in Murāri's *Anagharāghava* (see K.H. Potter, Ed., 1977: 9, 238, 337–338). See also: S. Dasgupta (1975): I, 306; E. Frauwallner (1956): 17; S. Kuppuswami Sastri (1929).

622 NCC III, 291. See: *Uḍḍīśatantra*.

623 NCC II, 251. Tāntrika Sāhitya 58.

624 Recorded in the Kavīndrācāryasūcipatram, Nr. 977.

625 NCC XIII, 273.

626 Cat. IO Nrs. 2698–99.

627 The *Kumāratantra* is ascribed to a son of Rāvaṇa in an anonymous *Bālagrahacikitsātantra* (see Cat. Mysore XIII, Nr. 42101). The *Kumāratantra* by the son of Rāvaṇa is also mentioned in some MSS of Vaṅgasena (see Cat. IO Nrs. 2698–99).

628 J. Filliozat (1937): 159–170.

629 See chapter one of the *Laṅkāvatāra*, in which Rāvaṇa asks for instruction (D.T. Suzuki, 1966: 3–21; ed. B. Nanjio, 1956); compare S. Dasgupta (1975): I, 147.

630 Rāvaṇa pays homage to a golden Śivaliṅga on the banks of the Narmadā (Uttarakāṇḍa 31. 33–44; ed. Bombay).

631 E.g., Vimalasūri's *Paümacariya* (see A.K. Chatterjee, 1978: 274–275).

632 See D. Shulman (1980): 322: Kampaṉ has been accused of preferring Rāvaṇa to Rāma in his Tamiḻ *Rāmāyaṇa*.

633 P.C. Bagchi (1941): 274. Compare S. Lévi (1915): 52 and 56.

634 T. Goudriaan (1973); (1977), see in particular 166–168. See also G.S. Ghurye (1977): 196–201; D.D. Shulman (1980): 322–328 (Rāvaṇa and the upside-down tree).

635 See on the rise of Rāvaṇa and a modern epic poem in his praise, the *Irāvaṇaṉ Kāviyam* by Kuḻantai Pulavar: K. Zvelebil (1973): 212, (1974): 148–149, (1988). See on Tumburu, called Timbaru in Pali sources (for example, at *Mahāvaṃsa* 31.82; see W. Geiger, 1964: 215): P.C. Bagchi (1939a): 12–14; Dowson; T. Goudriaan (1973); Hopkins; M.-Th. de Mallmann (1963): 63; Vettam Mani; B. Ziegenbalg (1867): 236–237; he is a gandharva in the *Mahābhārata*: Ādiparvan 56.51 and 123.54 (ed. Poona); Timbaru is a gandharvarāja in the *Dīghanikāya* (see W. Geiger, 1964: 215, note).

636 CC: not recorded. The earliest edition was published by H.W. Bailey in Khotanese Texts I, Cambridge 1945, 106–134 (reviewed by J. Filliozat, JA 235, 1946/47, 134–135; F.W. Thomas, BSOAS 12, 2, 1948, 453–457); *re-edited 1969 (reviewed by M.J. Dresden, IIJ 14, 1/2, 1972, 104–106, and *R.E. Emmerick, Asia Minor 15, 1, 1969, 115–117). This edition, which contains a large number of misreadings, is based on the photographs of the two MSS then known (see T.R. Gambier-Perry, 1930: *45–47, items 49 and 50). It gives those passages of the Sanskrit original that correspond to the preserved parts of the Khotanese version, as well as those corresponding to a fragmentary Uighur translation. The complete Sanskrit text was critically edited in an exemplary way by R.E. Emmerick, who based his text on five Nepalese MSS, three among these newly discovered by him, and one MS from a private collection in Kerala: The Siddhasāra of Ravigupta, Vol. I: The Sanskrit text, edited by R.E. Emmerick; Verzeichnis der Orientalischen Handschriften in Deutschland, Supplementband 23.1, Wiesbaden 1980; references are to this edition; it was reviewed by D. Pingree (JRAS 1982, 1, 70–71), J.C. Wright (BSOAS 45, 1, 1982, 184–185), and C. Vogel (OL 80, 4, 1985, 393–394). A description of the Nepalese MSS is found in R.E. Emmerick (1974a: 629–634). Compare his Intr. to the edition of the *Siddhasāra*, 4–8, where the South-Indian MS is also dealt with. R.E. Emmerick published a number of preliminary studies on the *Siddhasāra*: (1971a); (1971b); (1974a); (1977a). See also R.E. Emmerick (1979b): 46–48; (1983); (1983a); (1984); (1984a): 141–142; (1986); (1989); (1990); (1992a): 43–45. See on two additional MSS of the *Siddhasāra*: Cat. Mysore XIII, Nrs. 42876–77.

637 R.E. Emmerick (1977a): 214–215; Intr. *Siddhasāra*, 1.

638 See R.E. Emmerick (1971b).

639 Bhagandara is dealt with in the chapter on arśas (13), upadaṃśa in that on mūtrakṛcchra (18).

640 R.E Emmerick indicated in his edition the places in later treatises where lines borrowed from the *Siddhasāra* can be found; about half of the verses have so far been traced elsewhere (Intr. to the *Siddhasāra*, 12).

641 Ad *Śārṅgadhara* III.8.2.

642 See the Appendix to part III of Ananta's *Yogaratnasamuccaya*: more than fifty quotations from the *Siddhasāra*.

643 Ad A.h.Sū.5.23cd; 6.41cd; 7.45ab.

644 *Bheṣajakalpa* 286cd–287.

645 Ad A.h.Sū.7.45ab.

646 Ad *Cikitsākalikā* 81; Ravigupta is mentioned in the *Pāṭhaśuddhi* (see Anantakumāra's *Yogaratnasamuccaya*, prose between 7.79 and 80; this *Pāṭhaśuddhi* may be Candraṭa's work); quoted in Candraṭa's *Yogaratnasamuccaya* according to P.V. Sharma (AVI 285).

647 In his commentary on the *Rasendrasārasaṃgraha*.

648 In his commentary on the *Siddhabheṣajamaṇimālā*.

649 See: Niścalakara.

650 In his commentary on the *Yogaśataka* according to Cat. IO Nr. 2757.

651 In his commentary on Cakrapāṇidatta's *Cikitsāsaṃgraha*, jvara 71; jvarātisāra 1 and 4; krimi 4; asṛgdara 8–11; bālaroga 81–82; nasyādhikāra 12–13.

652 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 64cd–66ab.

653 Ad *Mādhavanidāna* 59.67cd and *Siddhayoga* 10.35.

654 Ṭoḍara III: 4.1390; IX: 1.86.

655 The *Siddhasāra* is one of the sources of the *Rasarājalakṣmī*. Kuṇṭe and Navre claim in their edition of the *Aṣṭāṅgahṛdaya* that Hemādri quotes the *Siddhasāra* anonymously (ad A.h. Ci.2.42–44ab; 6.17cd–21), but the verses quoted are absent from Emmerick's edition.

656 Cat. Madras Nr. 13176.

657 Cat. Madras Nr. 13190.

658 See R.E. Emmerick (1981).

659 From Ravi are: jvara 106, 107, 115, 117, 119–121, 161.
From Ravigupta are: jvara 69, 82, 87, 99, 104, 185–186; atīsāra 67; raktapitta 24, 25, 37; rājayakṣman 1, 22, 23, 27; kāsa 5–6 and 49; hikkāśvāsa 1 and 8; chardi 2cd, 13, 19; tṛṣṇā 16, 17, 24; madātyaya 3–6 and 24; unmāda 1 and 15–16; apasmāra 4; ūrustambha 2ef; udāvarta 31; gulma 92; mūtrakṛcchra 19; prameha 21; udara 41 and 45; plīhayakṛt 6; śotha 22; bhagandara 3 and 22; upadaṃśa 9; kuṣṭha 55, 64, 65, 68, 92, 156; visarpa 7; mukharoga 52; karṇaroga 15; nāsāroga 5 and 21; netraroga 22 and 31.
From the *Siddhasāra* are: atīsāra 98 and 102; pāṇḍuroga 8, 25, 26, 30; madātyaya 10; apasmāra 3; udāvarta 6; gulma 31–32; plīhayakṛt 8 and 9cd; vraṇaśotha 50 and 85; nāḍīvraṇa 1; upadaṃśa 1–2; visarpa 14 and 19; vireka 2.
The majority of these quotations are found in the text of Ravigupta's *Siddhasāra*, edited by R.E. Emmerick. P.V. Sharma (1993: Intr. 29) suggested that some verses quoted from the *Siddhasāra* (ad visarpa 33; mukharoga 52; vireka 10–15 and 16) are from another treatise of this title, because they are absent from the edition. The stanza cited ad mukharoga 52, however, is a variant of *Siddhasāra* 26.87; the other quotations may also be variants or may have formed part of the text of the *Siddhasāra* consulted by Niścala; additional verses are far from rare in some of the MSS.

660 This may explain the insertion of additional chapters in some MSS, such as a chapter on vidradhi, borrowed from Vāgbhaṭa, in MS A (see Intr. *Siddhasāra*, 9). The absence of chapters on the disorders enumerated does not prevent their being mentioned incidentally.

661 See on this term R.E. Emmerick (1977a): 219–220: pāṇḍunāga, although rendered as skya-rbab-kyi nad (the equivalent of pāṇḍuroga) by the Tibetan translators, must be some skin disease; the Ravigupta mentioned in the *Blue Annals*, who founded a cult of Tārā in Kaśmīr, was cured by this goddess of a disease called kluḥi gnod-pa (probably the same as klu-gnod = klu-nad = mje-nad, the Tibetan equivalent of kuṣṭha).

662 The Tibetan translation of the *Siddhasāra* (Tibetan title: *Gces-grub*), extant in its entirety and contained in the Tanjur (see the references in the Intr. to the *Siddhasāra*, 3), is a close prose rendering with some additional matter. The part corresponding to the Khotanese version has been edited in transcription by H.W. Bailey (Khotanese Texts I, 5–105). A new edition of the complete text has appeared as vol. II of R.E. Emmerick's Siddhasāra-series: The Siddhasāra of Ravigupta, vol. 2: the Tibetan version with facing English translation, edited and translated by R.E. Emmerick; Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband 23, 2, Wiesbaden 1982; reviewed by D. Pingree (JRAS 1984, 1, 157–158) and in the IIJ (28, 1985, 226). The Tibetan translation, due to Jinamitra, Ādityavarman and Candra, is to be dated to the early ninth century (R.E. Emmerick, 1977a: 215; Intr. to the *Siddhasāra*, 2–3). Bhagwan Dash (1976a: 15) mentions Jinamitra and Atirāgyavarman as the translators (see, however, the colophon of the Tibetan version).

663 The Khotanese version was published by H.W. Bailey in facsimile: Codices Khotanenses, 1938, 1–67, and also in transcription: Khotanese Texts I, 2–104 (Cambridge 1945; *re-edited 1969), V, 315–324 (Cambridge 1963). A new edition of the Khotanese text is being prepared by R.E. Emmerick. A metrical introduction to the *Siddhasāra*, only found in its Khotanese version, was translated and commented upon by H.W. Bailey (1962) (see also H.W. Bailey, 1983: 1233). The Khotanese version, probably to be dated to the tenth century according to R.E. Emmerick (Intr. to the *Siddhasāra*, 4), was made from the Tibetan translation, as shown first by H.W. Bailey (1940), but R.E. Emmerick convincingly demonstrated that the translator also availed himself of the Sanskrit original and knew Sanskrit far better than Tibetan, since the Khotanese text sometimes renders the Sanskrit correctly where the Tibetan translation is in error (R.E. Emmerick, 1971b). See on the Khotanese version also R.E. Emmerick (1984a): 141–142.

664 Eleven fragments of an Uighur version were published, unidentified, by G.R. Rachmati (1930), (1932). Three of these fragments were identified by H.W. Bailey (1945, I: VII and 133–134), *(1953). R.E. Emmerick located some more fragments (Intr. to the *Siddhasāra*, 13). An Uighur-Sanskrit bilingual fragment of the *Siddhasāra* was discovered by D. Maue. A new edition of the Uighur fragments is being prepared by R.E. Emmerick; see R.E. Emmerick (1984a): 141–142; Emmerick mentions in his articles that Rhazes (al-Rāzī) frequently quotes Ravigupta's *Siddhasāra* in Arabic (see for more details Emmerick, 1981: 28–31).

665 The *Siddhasāra* was also translated into Sinhalese; see J. Liyanaratne (1989): 123–124, and (1990).

666 R.E. Emmerick, 1971b.

667 Most of the verses of the first ten chapters of the *Mādhavanidāna* which I could not trace (see G.J. Meulenbeld, 1974: Appendix One, A) proved to derive from the *Siddhasāra* (see also R.E. Emmerick's review of my book on the *Mādhavanidāna* in BSOAS 38, 3, 1975, 649–650). The *Mādhavanidāna* is the earliest treatise to borrow from the *Siddhasāra*.

668 R.E. Emmerick (1977a: 219–221) inclines to the view that the author of the *Siddhasāra* is the same as the Ravigupta who founded a cult of Tārā in Kaśmīr, but J. Naudou is of the opinion that these two are different persons (J. Naudou, 1968: 65–66). R.E. Emmerick rejects J. Naudou's opinion that the founder of the cult of Tārā has to be placed in the eighth century and concludes that there is no reason to assume that he is later than the seventh century. G. Hāldār (Vṛddhatrayī 459–460) mentions that Ravigupta, the author of the *Siddhasāra*, whom he calls a sarvadaṇḍanāyaka, is referred to in Jayantabhaṭṭa's *Nyāyamañjarī*.

669 The last colophon of a MS (post fourteenth century) of Vāgbhaṭa's *Aṣṭāṅgahṛdaya*, forming part of the collection of the Wellcome Institute for the History of Medicine, London, declares Vāgbhaṭa to be a descendant of Ravigupta; the colophon admits of two interpretations: Ravigupta was either Vāgbhaṭa's great-grandfather or his grandfather; if correct, this statement means that Ravigupta's date is much earlier than generally assumed (see D. Wujastyk, 1985).

670 Critically edited by R.E. Emmerick in the same volume as the *Siddhasāra*. It is also called *Sārottaranighaṇṭu* (see H.P. Śāstrī, 1905: XXIII and 37, Nr. 1114), because it is appended to the *Siddhasāra* (P.V. Sharma, 1976a: 100). The *Siddhasāranighaṇṭu* is ascribed to Viṣṇugupta, the brother of Ravigupta, by A. Rahman (STMI 257 and 716); the *Sārottaranighaṇṭu* is listed by this author as a separate work (200 and 697). Compare on the *Siddhasāranighaṇṭu*: DGV IV, 271.

671 It counts 193 lines in śloka metre.

672 Only two among the six MSS of the *Siddhasāra* contain the *Nighaṇṭu*; each has both versions of the text.

673 R.E Emmerick (1971b): 365.

674 These two types of nighaṇṭu were first distinguished by P.V. Sharma (Intr. to his edition of the *Aṣṭāṅganighaṇṭu*, 18–19; AVI 372).

675 R.E. Emmerick (1971b: 364) observed on the origin of the nighaṇṭus: "It may be that these vocabularies, called in Sanskrit nighaṇṭu- or nighaṇṭaka-, are earlier than the commentaries and that the latter merely represent the application of the nighaṇṭus to particular passages or it may be that the nighaṇṭus are merely late summaries of the material scattered through the commentaries. The matter has not yet been investigated. Nighaṇṭu-type lists occur already in the Kalpasthāna of Caraka, e.g. 3.3–4". P.V. Sharma, reflecting on the origin of the nighaṇṭus, remarked that it may be that the old saṃhitās had a nighaṇṭu appended to them as a supplement (AVI 372–373).
676 R.E. Emmerick (1971b): 365.
677 See P.V. Sharma (1973). The word is also found in the *Aṣṭāṅgasaṃgraha* ((U.6.51) and *Hārītasaṃhitā*. See on tulasī, the holy basil: H.A. Ackworth (1890–1892); L.A. Babb (1975): 107–108; *S. Chandola (1976); G.R. Ghosh (1995); Hobson-Jobson (s.v. toolsy); B. Laufer (1967): 586–590; M. Monier-Williams (1891): 333–335; K.R. Pisharoti (1935); *P.G. Shah (1938); T.J. Solomon (1970/71): 41–42; W. Ward (1981): 161.
678 Compare M. Abdul Kareem (1997), Nr. 1483. Nāgabalā is sometimes identified as *Sida alba* Linn. (see M. Abdul Kareem, 1997, Nr. 1483), but its identity is disputed (see T.B. Singh and K.C. Chunekar, 1972).
679 Mahāśyāmā is found in the *Suśrutasaṃhitā*. It is sometimes regarded as *Ichnocarpus frutescens* R.Br. (see M. Abdul Kareem, 1997, Nr. 897), but its identity is disputed (see T.B. Singh and K.C. Chunekar, 1972).
680 Khapura is identified as *Areca catechu* Linn. and the exudation of *Boswellia serrata* Roxb. ex Colebr. (see M. Abdul Kareem, 1997, Nrs. 152 and 258). Compare T.B. Singh and K.C. Chunekar (1972).
681 Surasī is identified as *Naringi crenulata* (Roxb.) Nicolson = *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. (see M. Abdul Kareem, 1997, Nr. 1160). See on the nomenclature: S.S.R. Bennet (1987).
682 Tripuṭaka is found in the *Suśrutasaṃhitā* (Sū.46.27).
683 Muruṅgī is usually a synonym of śigru, vāyasī or kākamācī.
684 This may be *Ctenolepis cerasiformis* Naud., known as akṣipīḍaka (found in the *Carakasaṃhitā*) and śaṅkhinī. The botanical name is absent from WIRM, but see Hooker II, 630; see for the identification: M. Abdul Kareem (1997), Nr. 518.
685 Aśvagandhā is frequent in the *Carakasaṃhitā*, etc.
686 Nandīvṛkṣa is found in the *Suśrutasaṃhitā*.
687 Dhava is found in the *Carakasaṃhitā*, etc.
688 Rāsnā is found in the *Carakasaṃhitā*, etc.
689 Yavatiktā and saptalā are found in the *Carakasaṃhitā*, etc. The identifications of yavatiktā disagree with those of saptalā.
690 It is of course older than the earliest dated MS, that is, anterior to A.D. 1114 (R.E. Emmerick's edition II, 5).
691 P.V. Sharma (1976a): 100–101.
692 Government Oriental Manuscripts Library, Madras, *MS R.Nr. 3358; see BDHM 2, 3, 1964, 159–162 and 3, 2, 1965, 106.
693 See: various anonymous works.
694 See: various anonymous works.
695 The author mentions his name in verses 1 and 400.
696 NCC VII, 25–26; VIII, 193. The title of the work is mentioned in verses 1, 86, and 400. An alternative title of the *Cikitsākalikā* is *Yogamālā* (NCC VIII, 193); compare *Cikitsākalikā* 1, together with Candraṭa's comments on it; R.P. Bhatnagar (1992: 271) adds *Amṛtayogamālā*, *Tīsaṭasūtra* and *Yogasamuccaya* as alternative titles. A medical work, called *Tantra*, by Tīsaṭa, is recorded in the NCC (VIII, 87; see also VII, 26); this entry probably refers to the Kavīndrācāryasūcipatram (Nr. 956), which mentions a *Tiḥsaṭācāryakṛtatantra*.

697 Editions:
- a J. Jolly, Zur Quellenkunde der indischen Medizin. 4. Die Cikitsākalikā des Tīsaṭācārya, ZDMG 60, 1906, 413–468. This is an edition and German translation of the first forty-seven verses of the *Cikitsākalikā*, together with extracts from Candraṭa's commentary, based on five MSS described by J. Jolly; three of these MSS also contain the commentary, in two different versions, the one being much longer than the other. Jolly gives extracts from both versions; his translation of the commentary is a condensed rendering that summarizes both versions.
- b Chikitsā-kalika: or Essentials of treatment by Tisatacharya, with the commentary of Chandrata, edited and revised by Kaviraj Narendra Nath Mitra and translated into Hindi by Jayadeva Vidyalankara Ayurvedacharya, Hindi Press, Lahore 1926/27. The text of the commentary is based on three MSS about which the editor gives no information (see C.G. Kashikar's review of ed. c in ABORI 30, 1950, 359).
- c Chikitsa Kalika of Tisatacharya, edited by Vayaskara N.S. Mooss, with a preface by Prof. P.K. Gode; prastāvanā by Śaṅkaraśarman (i.e., N.S. Mooss); publ. by the Proprietor, Vaidyasarathy Press, Vaidyasarathy Series, Book No. 10, Kottayam 1950. Reviewed by C.G. Kashikar in ABORI 30, 1950, 358–361. This edition is based on five MSS, which are described in the editor's sūcīpattra. The text is that of MS ka, belonging to the editor; the variants from the other MSS are given in footnotes. The Lahore ed. was not accessible to N.S. Mooss.
- d Cikitsākalikā of Tīsaṭācārya, containing Sanskrit commentary of his son Candraṭa, edited with English commentary (i.e., translation) and explanatory notes by Prof. P.V. Sharma, The Chaukhamba Ayurvijnan Granthamala 21, 1st ed., Varanasi 1987. The text of this edition is that of b; it contains three Appendices: I, additional verses found in the other edition (i.e., ed. b) and in MSS; II, plants and drugs used in the text (with Latin or English names); III, units of weight; an index of verses is found at the end. The explanatory notes, incorporating the gist of Candraṭa's commentary, are very valuable.
- *e ed., with a Gujarātī translation, by Rasiklāl Vaidya, Saṃjīvanī Press, Amadāvād (Ahmedābād), n.d.

References are to ed. d.

698 The number of verses is 401 in editions b and d, 403 in Berlin MS Nr. 946, 404 in *Oxford MS Nr. 852 (see J. Jolly, ed. a, 467), 406 in München MS Nr. 384, and 408 in ed. c. Some MSS have 412 or even 425 verses (*Rajasthan Oriental Institute, Udaipur, MSS Nrs. 492–493; see P.V. Sharma's Intr. to ed. d, 9). Tīsaṭa himself states (verse 400) that his work counts 400 stanzas. The 401 verses of editions b and d are commented upon by Candraṭa. Some formulae found in later works and said to derive from the *Cikitsākalikā* are absent from the text of editions b and d: the third type of māṣataila of the *Cakradatta* (vātavyādhi 162–164), taken from the *Cikitsākalikā* according to Niścalakara, is only found in ed. c (verses 311–323; compare Appendix I of ed. d, verses 28–30); some verses of Candraṭa's *Yogaratnasamuccaya*, quoted from the *Cikitsākalikā*, namely the verse classifying haemorrhoids and the formula of harītakīcūrṇa, are found in ed. c (see D.Ch. Bhattacharyya, 1947b: 151–152; P.V. Sharma, Intr. to ed. d, 9).

699 The metres of verses 1–47 are given by J. Jolly in the footnotes to ed. a.
700 Borrowed from Suśruta is, according to P.V. Sharma in his notes to ed. d, for example: 131 (compare Su.U.40.80cd–84ab; Candraṭa quotes 40.80cd–81ab).
701 AVI 269–270.
702 Quoted, for instance, in the *Vīrasiṃhāvaloka*, *Yogataraṅgiṇī* (1.42–54), and *Bṛhadyogataraṅgiṇī* (1.49–60ab).
703 See Candraṭa's commentary.
704 Ad *Śārṅgadharasaṃhitā* II.6.81–89 (compare *Cikitsākalikā* 164–166; Tīsaṭa's name is spelled as Trisaṭa); III.4.1cd–3ab (*Cikitsākalikā* 69 is quoted).
705 *Yogaratnasamuccaya* 9.385 (= *Cikitsākalikā* 109) and 405 (= 118); 10.111 (= 154); 12. 190–191 (absent from the editions consulted); 16.58–59 (= 181–182); 18.257 (= 188); 20. 438 (= 187); 27, granthi 81 (= 184).
706 According to P.V. Sharma (AVI 188–189).
707 Ad A.h.Sū.6.160 (= *Cikitsākalikā* 60) and 16.1 (= 69–70).
708 See: *Nidānadīpikā*.
709 Ad *Śārṅgadharasaṃhitā* II.9.66cd–71; III.3.1 (*Cikitsākalikā* 68 is quoted).
710 *Cakradatta*, vātavyādhi 147–149 (the formula of a māṣataila) was borrowed from the *Cikitsākalikā* according to Niścala; the verses are absent from ed. d, but are found in ed. c (311–313). Tīsaṭa's *Cikitsākalikā* is quoted ad *Cakradatta*, jvara 3 (= *Cikitsākalikā* 5d–15). The *Cikitsākalikā* is quoted ad udara 59–62 (= 178–179 and 176–177); vṛddhi 2 (absent from the editions consulted); netraroga 1 (= 327); sveda 16–17 (= 79). Tīsaṭa is cited ad jvara 19 (= 100); vidradhi 15 (= 180–181); visarpa 34 and masūrikā 24 (absent from the editions consulted).
711 According to P.V. Sharma (Intr. to ed. d, 1; AVI 271).
712 *Gadanigraha*, prayogakhaṇḍa, ghṛtādhikāra 233–234 (= *Cikitsākalikā* 178–179).
713 Ṭoḍara I: 30.96 = *Cikitsākalikā* 57; II: 1.9 refers to Tīsaṭa; 2.52–54 = *Cikitsākalikā* 34–36; 2.76 and 78–81, said to be from the *Cikitsākalikā* in the edition, are actually from the *Yogaśataka*. Verses from the *Cikitsākalikā* in Ṭoḍara's *Āyurvedasaukhya* are not always referred to their source (see Ṭoḍara).
714 Ed. a: 20.63 = *Cikitsākalikā* 111; 21.15 = 126; 23.27–28 = 145–146; 71.15 = 330; 71.25 = 332; 71.63 = 339; 79.16 = 394. Ed. b: 1.42–54 = *Cikitsākalikā* 28–40 (the same verses occur in ed. a, 1.42–54, without mention of the source).
715 1.49–60ab = *Cikitsākalikā* 28–40ab; 59.39 = 111; 76.55–58 = 261–264; 145.80–85 = 382–387.
716 Ad *Mādhavanidāna* 1.5a–c: *Cikitsākalikā* 29–31 is quoted.
717 See *Vīrasiṃhāvaloka* 7–9, from Triśaṭhācārya = *Cikitsākalikā* 4–16; 9–13 = 18–41; 13 = 44–46; 26 (absent from ed. d); 38 (from *Kalikā*) = 145.
718 *Yogaratnākara* 228: = *Cikitsākalikā* 126; 319 = 262–264; 780 = 342.
719 Yogendranātha calls him Triśaṭācārya.
720 See: Candraṭa.
721 This list is also found in the *Vīrasiṃhāvaloka* (8–9).
722 These three consist of the head, heart and urinary bladder in the *Carakasaṃhitā* (Ci.26.3).
723 The names of the drugs and their order are partly different.
724 See P.V. Sharma's notes to ed. d.
725 P.V. Sharma (1972b: 92) is of the opinion that Tīsaṭa's description of a famous pill, the śivaguṭikā (270–278), points to the *Aṣṭāṅgasaṃgraha* (U.49.309–325) as one of his sources.

726 Compare *Cikitsākalikā* 54 and A.h.Sū.6.159 (triphalā), 55 and A.h.Sū.6.164cd–165ab (trikaṭuka), 56 and A.h.Sū.6.166cd–167ab (pañcakola).
727 The recipe of ṣaḍaṅgapānīya (100), for example, differs from Ca.Ci.3.145cd–146ab (see P.V. Sharma's notes).
728 The recipe of pippalīvardhamāna (115), for example, is a compromise, based on both Caraka and Suśruta (see P.V. Sharma's notes).
729 The same subject is dealt with in the *Carakasaṃhitā* (Sū.25.40) and in Vāgbhaṭa's works (A.h.U.40.48–58; A.s.Sū.13).
730 See P.V. Sharma's explanatory notes to ed. d for more special features of the work. See also ABI 251–252; AVI 269–270; R.P. Bhatnagar (1992): 273–279; Satyaprakāś 343–347.
731 CBORI XVI, 1, Nrs. 71–73. R.P. Bhatnagar (1992: 267–268) mentions two more MSS which call Tīsaṭa the son of Vāgbhaṭa; this author is convinced that Tīsaṭa's father was the Vāgbhaṭa who wrote the *Aṣṭāṅgahṛdaya* and *Aṣṭāṅgasaṃgraha*. Compare ABI 250; AVI 270; D.Ch. Bhattacharyya (1947b): 152.
732 ABI 250. AVI 270. P.V. Sharma (1972b): 90. The names of several authors from Kaśmīr end in -ṭa. R.P. Bhatnagar (1992: 269) remarks that names ending in -ṭa are common in the whole of western India (see his examples).
733 See P.V. Sharma's Intr. to ed. d, 2. R.P. Bhatnagar (1992: 269–270), taking into consideration that sun-worship was popular among the Hindus of Sindh and the Pañjāb, assumes that Tīsaṭa's family belonged to Sindh.
734 Vṛddhatrayī 462.
735 J. Jolly (1901): 5 (C.G. Kashikar 6), and (1906): 467–468. Jolly's claim that pulse-examination is described in the *Cikitsākalikā* (Medicin 5; C.G. Kashikar 6), which would have proved a date posterior to the *Śārṅgadharasaṃhitā*, was later retracted by him (1906: 468, note 2); it was based on extracts from a MS described by R. Mitra (Notices IX: 146, Nr. 3051).
736 P.V. Sharma, AVI 270 and Intr. to ed. d, 1–2.
737 AVI 270. P.V. Sharma (1972b): 90 and 92.
738 AVI 270.
739 Compare, e.g., *Cikitsākalikā* 149–151 with *Siddhayoga* 5.41–44.
740 R.P. Bhatnagar's (1992: 270–271) assertion that the arrangement of the diseases in the *Mādhavanidāna* has been guided to a great extent by the *Cikitsākalikā* is completely unfounded.
741 D.Ch. Bhattacharyya (1947a): 124–135; (1947b): 151–152.
742 G. Hāldār (Vṛddhatrayī 462) assigns Tīsaṭa to the ninth or tenth century, D.Ch. Bhattacharyya to the first half of the tenth century (1947a: 125) or about A.D. 900 (1947b: 151–152), P.V. Sharma to the second half of the tenth century (AVI 271) or the ninth century (A.D. 875–900; see Intr, to ed. d, 3), J. Filliozat to the eleventh century (IC II, 160), and Winternitz (III, 551) to about A.D. 1300. Atrideva is of the opinion that he lived in the same age as Vāgbhaṭa or somewhat later (ABI 251). R.P. Bhatnagar (1992: 270), who regards Tīsaṭa as the son of Vāgbhaṭa, places him in the first half of the fifth century (R.P. Bhatnagar assigns Vāgbhaṭa to the latter half of the fourth century).
743 NCC II, 284; III, 250. Check-list Nr. 374. STMI 228. H.D. Velankar (1944): I, 79. Cat. Mysore XIII, Nrs. 41456–61. Editions : (a) The Kalyāṇa-karākam of Ugrādityacharya, edited with introduction, translation, notes, indexes and dictionary by Vardhaman Parshwanath Shastri, Sakharam Nemchand Granthamala No. 129, Sholapur 1940 (introduction

in Hindī, translation into Hindī; indexes are absent; the 'dictionary' is a list of Sanskrit plant names with equivalents in Hindī, Marāṭhī and Kannaḍa; the edition is based on 4 MSS). *(b) edition with Telugu translation, published in instalments in the journal Dhanvantari (20, 1, 1956–; see BDHM 2, 4, 1964, 208). An English translation of chapters 1–4 appeared in BDHM 2, 4, 1964, 209–212 and 3, 1, 1965, 11–22. References are to ed. a. The title of the treatise is mentioned by the author twice (1.11 and at the end of the hitāhita chapter). A commentary on the *Kalyāṇakāraka* is recorded in the Check-list (Nr. 374: it is called *Cintāmaṇi*) and in Cat. Mysore XIII (Nr. 41471). The *Kalyāṇakāraka* is called *Kalyāṇasiddhi* by G. Hāldār (Vṛddhatrayī 459).
See on the *Kalyāṇakāraka*: D.V. Subba Reddy (1960), (1964); R.G. Ghatnekar and B.P. Nanal (1979).

744 NCC II, 284.

745 NCC II, 284; VII, 124.

746 NCC II, 284; III, 141.

747 NCC II, 284; *Jaina Siddhānta Bhāskara 4, 2, 117–118 is referred to. Compare Rājkumār Jain (1981): 89. Nothing is known about this series of four works.

748 The whole of chapter four, except for the last two verses, has been written in śārdūlavikrīḍita metre.

749 The last chapter is in prose, interspersed with quotations in verse.

750 Some chapters (7, 8, 19) are called both pariccheda and adhikāra.

751 See A.K. Chatterjee (1978): 1–4; H. von Glasenapp (1964): 266–267; L. Renou in L. Renou and J. Filliozat (1953): 628.

752 This Hindu deity has been adopted by the Jains.

753 Twelve rulers called cakravartin appear in each half of the wheel of time according to Jain doctrine. See H. von Glasenapp (1964): 255–258.

754 See H. von Glasenapp (1964): 267–269.

755 The Jains divide time into an ascending (utsarpiṇī) and a descending (avasarpiṇī) half, each subdivided into six stages (see H. von Glasenapp, 1964: 244–246; O. Lacombe in L. Renou and J. Filliozat, 1953: 650; W. Schubring, 1962: 225–227).

756 Twenty-four Tīrthaṅkaras appear in each half of the wheel of time. See H. von Glasenapp (1964): 247–255.

757 The Jains distinguish eleven gaṇadharas, the leaders of groups of monks and sages; the first of them was Gautama Indrabhūti. See H. von Glasenapp (1964): 32–33.

758 The Jains distinguish a number of holy men, called śrutakevalin, who still knew all the twelve aṅgas of the Jaina canon; their successors were no longer acquainted with the twelfth aṅga, the *Dṛṣṭivāda*. See H. von Glasenapp (1964): 33, 305; H.H. Wilson, 1862: I, 336–337.

759 See on this chapter: H. Jain (1980).

760 As stated by Ugrāditya himself at the end of this chapter.

761 See, e.g., 12.58; 18.62, 64, 66–68, 75, 87, 99, 113–116, 131; 19.103; pariśiṣṭādhyāya 6 and 32–36.

762 See, e.g., 1.17–18 and 25–26; 2.3 and 17; 3.14–16; 4.2–4; 7.2–17 and 24–29.

763 See A.K. Chatterjee (1978): 8; H. von Glasenapp (1964): 290–291.

764 See A.K. Chatterjee (1978): 17–34; H. von Glasenapp (1964): 296–301; L. Renou in L. Renou and J. Filliozat (1953): 629–630; W. Schubring (1964): 220–222; H.H. Wilson (1862): 291–304.

765 Honey is replaced by sugar (guḍa and śarkarā).

766 See, e.g., 18.68 (grahas infest human beings who consume meat, honey and alcohol) and 19.26–27 (alcoholic drinks are prohibited).

767 The Jain version of āyurveda is therefore called puṣpāyurveda (Intr. to ed. a, 37–38). A number of articles of food of vegetable origin are also forbidden to Jainas (see P.S. Jaini, 1980: 224, n.16; S. Stevenson, 1970: 138, 213; R. Williams, 1963: 110–116).

768 See on the interest of the Jains in alchemy: N. Balbir (1990), (1992).

769 The therapy of the eye diseases is arranged according to the three doṣas and blood as causative factors (15.255–273). Blood is regarded as both a doṣa and a dhātu (3.61). Cf. 3.67, where blood is described as a doṣa. In many instances, however, blood is said to be corrupted by the doṣas (e.g., 9.15 and 35).

770 In some respects he is indebted to Suśruta, as appears from the sections on marmans (20. 49–83) and leeches (21.35–46).

771 See: Samantabhadra. Samantabhadra is also mentioned at 15.291.

772 This work formed part of the lost twelfth and last aṅga, the *Diṭṭhivāya* (Sanskrit *Dṛṣṭivāda*), of the Jain canon, and formed the twelfth pūrva of its pūrvagata section (H. von Glasenapp, 1964: 95). See on the *Prāṇāvāya* also JAI 10–19.

773 See: Pūjyapāda.

774 Pātrasvāmin, also called Pātrakesarin, was the author of the *Trilakṣaṇakadarthana* (NCC VIII, 259; XII, 25–26: author's name Pātrakesarin), written in refutation of the trilakṣaṇa theory of Dignāga; he lived about A.D. 575–625. See on Pātrakesarin: A.K. Chatterjee (1978): 331; JAI 51–52; Jyoti Prasad Jain (1950): 133, and (1964): 167–168; K.B. Pathak (1931–32).

775 Siddhasena is also mentioned at 15.290. This Siddhasena is, according to Jyoti Prasad Jain (1950: 133), either the Digambara guru who lived in the early centuries of the Christian era (Siddhasena I), or the Siddhasena Divākara (Siddhasena II) who belonged to about the sixth century. See on three Jain authors called Siddhasena, and a fourth one, called Siddhasenagaṇi: Jyoti Prasad Jain (1964): 150–151, 164–166, 183–184, 184. Siddhasenagaṇi is by some regarded as identical with Siddhasena I (see A.K. Chatterjee, 1978: 327). See on Siddhasena Divākara, the author of the *Nyāyāvatāra* (about A.D. 480–550), and Siddhasenagaṇi, the author of a commentary on Umāsvāti's *Tattvārthādhigamasūtra* (A.D. 600): J.N. Farquhar (1967); S.Ch. Vidyabhusana (1971): 173–181 and 182. See also on Siddhasena Divākara: A.K. Chatterjee (1978); 327; H. von Glasenapp (1964): 106–107; Ph. Granoff (1988): 63–64, (1989), (1990); *Ch. Krause (1948); O. Lacombe in L. Renou and J. Filliozat (1953): 663–664; Winternitz II, 340–341. H. von Glasenapp (1964: 106–107) remarks that the *Nyāyāvatāra* presupposes knowledge of Dharmakīrti's *Nyāyabindu*, which implies that it cannot be earlier than the seventh century.

776 See JAI 52–53. Daśarathaguru was a senior colleague of Jinasena, the disciple of Vīrasena (see A.K. Chatterjee, 1978: 294–295) and the spiritual preceptor of Amoghavarṣa I Nṛpatuṅga (Jyoti Prasad Jain, 1950: 133; 1964: 203–204).

777 Some leaves of a MS, called *Vaidya*, by Siṃhanāda, have been preserved (*Jaina Siddhānta Bhavan, Ārā, MS Nr. 77); a *Divyāmṛta* (NCC: not recorded) is also attributed to him (see V.P.P. Śāstrī, 1984: 389).

778 Mentioned in a verse on the treatment of eye diseases. See on Jaṭācārya, also called Jaṭila, who is assigned to the seventh century: A.K. Chatterjee (1978): 301–302; Jyoti Prasad Jain (1964): 181 and 211; L. Renou in L. Renou and J. Filliozat (1953): 618.

779 Quoted on the preparation of a kvātha (decoction). Kumāranandin, the guru of Vīrasena's guru Elācārya, lived about A.D. 700 (Jyoti Prasad Jain, 1950: 133).
780 See NCC IV, 221; Intr. to ed. a, 30; A.K. Chatterjee (1978): 305, 306, 331: mentioned in the *Harivaṃśa* (*1.38) of Jinasena II (A.D. 783); J.P. Jain (1964): 160 and 199. Kumārasena may belong to the middle of the ninth century (A.K. Chatterjee, 1978: 206).
781 Quoted on the preparation of a kvātha (decoction). An astronomer called Śrutakīrti is quoted in Bhaṭṭotpala's commentary on the *Bṛhajjātaka* (CC I, 675).
782 Quoted on the preparation of a kvātha (decoction); he disagrees with Kumāranandin and Śrutakīrti. Vīrasena is also referred to in Akalaṅka's *Vidyāvinoda* (NCC I, 7). Vīrasena wrote his part of the *Dhavalā*, the earliest commentary on the *Karmaprābhṛta* of the Digambara canon, in A.D. 780 (Jyoti Prasad Jain, 1950: 133) or 816, during the reign of Amoghavarṣa I (A.K. Chatterjee, 1978: 294). See on Vīrasena: A.K. Chatterjee (1978): 106, 165, 206, 294–296, 298; J.P. Jain (1964): 142, 185–189, 203.
783 See Bower MS on an authority called Vāḍvali.
784 See Vettam Mani.
785 See Vettam Mani on persons called Śibi.
786 This king is called Pṛṣadhra in the *Carakasaṃhitā* (Ci.9.4). Compare H.H. Wilson (1972): 280.
787 The *Vīrasiṃhāvaloka* (117) quotes *Kalyāṇakāraka* 17.119. G. Hāldār (Vṛddhatrayī 52) assumes that the *Kalyāṇasiddhi*, quoted by Niścalakara, is identical with Ugrāditya's *Kalyāṇakāraka*.
788 CC I, 745. See R. Schmidt (1904).
789 The *Mādhavanidāna* (61.3–4; source unknown) has four types, by kapha, pitta, vāta and saṃnipāta.
790 Also mentioned by Suśruta (Ni.5.5: rakasā, parisarpa and visarpa).
791 Not mentioned elsewhere.
792 Not mentioned in other texts.
793 Not mentioned elsewhere.
794 See Su.Ni.13.14 = *Mādhavanidāna* 55.12.
795 Their number is sixty-five in the *Suśrutasaṃhitā* (Ni.16.3) and *Mādhavanidāna* (56).
796 Not mentioned as a disease in other texts; it is usually regarded as a symptom and called āsyavairasya.
797 The *Suśrutasaṃhitā* (U.53.6ab) = *Mādhavanidāna* (13.4ab) has no raktaja type, but a kṣayaja type instead.
798 The viḍvighāta type is found in the *Carakasaṃhitā* (Si.9.42cd–43) and Vāgbhaṭa's works (A.h.Ni.9.33cd–34, with which *Mādhavanidāna* 31.19cd–20 partially agrees; A.s.Ni.9.7) and the bastikuṇḍala type in the *Carakasaṃhitā* (Si.9.44–49ab) and *Mādhavanidāna* (31. 21–23cd).
799 It is described in the *Mādhavanidāna* (30.8).
800 Mādhava regards visphoṭa and masūrikā as two distinct diseases (*Nidāna* 53 and 54), while his description of masūrikā differs considerably from that by Ugrāditya and is much more developed. The term sphoṭamasūrikā is not found elsewhere. Ugrāditya mentions separately an epidemic (upasargaja) type of masūrikā (18.62–64).
801 Compare on special features of the *Kalyāṇakāraka*: R.G. Ghatnekar and B.P. Nanal (1979); JAI 185–208.
802 Kinnaras are celestial musicians in Hindu mythology. They are one of the eight orders of Vyantaras in Jain mythology.

803 Kiṃpuruṣas are attendants of Kubera in Hindu mythology. They belong to the Vyantaras in Jain doctrine.
804 These groups of beings, devas and asuras excepted, belong to the Vyantaras (see H. von Glasenapp, 1964: 235–237) in Jain doctrine.
805 See on Kūṣmāṇḍī, the yakṣiṇī of the Tīrthaṅkara called Ariṣṭanemi: H. von Glasenapp (1964): 393.
806 This kalpa describes the eating of earth.
807 Many of these plants are not identified in the Hindī commentary.
808 The same as ārāmaśītalā according to the Hindī commentary.
809 Regarded as sūraṇa in the Hindī commentary.
810 The same as māriṣa (Hindī marsā) according to the commentary.
811 See G.J. Meulenbeld (1989): 63.
812 The same as vidārīkanda (P.V. Sharma, 1997).
813 Probably the same as śarkarākanda according to the Hindī commentary.
814 The same as chagalāntrī (P.V. Sharma, 1997).
815 The same as mañjiṣṭhā (Hindī commentary).
816 The same as babūr (Hindī commentary).
817 The same as gajakarṇī.
818 The same as kākādanī = kākatindukī (Hindī commentary).
819 The same as svarṇavallī (Hindī commentary).
820 Kandala is a synonym of sūraṇa (P.V. Sharma, 1997).
821 Identified as agnimantha (Hindī commentary).
822 Usually a synonym of kumārī.
823 Interpreted as kauṃc (= Sanskrit kapikacchū) in the Hindī commentary.
824 A synonym of karamardikā (P.V. Sharma, 1997).
825 *Averrhoa carambola* Linn. (P.V. Sharma, 1997).
826 The same as tālmakhānā, i.e., kokilākṣa (Hindī commentary).
827 The same as guḍūcī (P.V. Sharma, 1997).
828 The same as brāhmī (P.V. Sharma, 1997).
829 The same as mālakaṅganī (Hindī commentary), i.e., *Celastrus paniculatus* Willd..
830 *Ipomoea pes-tigridis* Linn. (P.V. Sharma, 1997).
831 *Alternanthera sessilis* (Linn.) DC. (P.V. Sharma, 1997).
832 A synonym of meghanāda.
833 Interpreted as vandhyākarkoṭaka (Hindī commentary).
834 The same as kemuka (Hindī commentary).
835 The same as maruvaka (Hindī commentary).
836 The same as vandā (Hindī commentary).
837 A synonym of bṛhatī (P.V. Sharma, 1997).
838 Dūdhiyā (Sanskrit dugdhikā) according to the Hindī commentary.
839 Mentioned in the *Suśrutasaṃhitā*.
840 The same as vanaharidrā (P.V. Sharma, 1997).
841 A synonym of śukanāsā.
842 A synonym of śukanāsā.
843 The same as śāliparṇī (Hindī commentary).
844 A synonym of snuhī (P.V. Sharma, 1997).
845 The same as tālmakhānā (i.e., kokilākṣa) (Hindī commentary).

846 The same as kandūrī (Hindī commentary).
847 A synonym of dhāmārgava (P.V. Sharma, 1997).
848 The same as viṣapattrikā (Hindī commentary).
849 A synonym of āragvadha (P.V. Sharma, 1997).
850 He is also called Ugrācārya (NCC II, 284) or Ugrasena (Vṛddhatrayī 51, 52).
851 Śrīnandin is said to be the author of a *Yogasārasaṃgraha* (CC: not recorded), on which work Pūrṇānanda wrote a commentary (V.P.P. Śāstrī, 1984: 387). See on Śrīnandin also Jyoti Prasad Jain (1950): 133.
852 Rāmagiri may be identical with Rāmatīrtha hill in the Vishakhapatnam district of Āndhra Pradesh (Jyoti Prasad Jain, 1950: 132–133, and 1964: 204–206; see also JAI 56–58). The identification of Rāmagiri (mentioned in Kālidāsa's *Meghadūta*) with Rāmṭek, proposed by K. Bhujabali, and accepted by many scholars (N.N. Bhattacharyya, 1991: 258; N. Dey, 1979: 165–166), is rejected by Jyoti Prasad Jain (1950: 130). See on Rāmagiri: M.A. Mehendale (1975); H.T. Bakker (1997; with references); H.H. Wilson (1984): II, 315–316. See on Rāmṭek: H.T. Bakker (1989), (1990), (1997); K.K. Handiqui (1949): 488.
853 A.K. Chatterjee (1978): 309. Jyoti Prasad Jain (1950): 128 and (1964): 204–206. See the additional verse at the beginning of chapter eighteen.
854 See on the gacchas of the Jains: H. von Glasenapp (1964): 349–351.
855 See on the Mūlasaṅgha: H. von Glasenapp (1964): 355.
856 NCC II, 284. A.K. Chatterjee (1978): 309. Jyoti Prasad Jain (1950): 128 and (1964): 204–206. See the additional verse at the beginning of chapter eighteen. See on Kundakunda: A.K. Chatterjee (1978): 322–325; H. von Glasenapp (1964): 109, 378; J.P. Jain (1964): 120–126; T.G. Kalghatgi (1975): 235.
857 A.K. Chatterjee (1978): 309.
858 An unresolved problem is whether or not the hitāhita chapter should be regarded as a later addition to the original text of the *Kalyāṇakāraka*.
859 See A.K. Chatterjee (1978): 205; JAI 58–61; Jyoti Prasad Jain (1950): 129–131, (1964): 206; K.A. Nilakanta Sastri (1971): 161–162. One of the titles of Amoghavarṣa I was Nṛpatuṅga. He was a liberal patron of literature and his court was adorned by a number of famous Hindu and Jain writers, such as Jinasena I, the author of the *Pārśvābhyudaya* and the first forty-two chapters of the *Ādipurāṇa* (NCC VII, 273–274 and XII, 73), and Mahāvīra, the most famous of the Jaina mathematicians and the author of the *Gaṇitasārasaṃgraha*. See on Amoghavarṣa I: A.S. Altekar (1982): 273–280, (1984): 8–11; Anonymous (1964b); B.B. Datta, 1929; J.F. Fleet (1904); J. Filliozat in L. Renou et J. Filliozat (1953): 174–175; H. von Glasenapp (1964): 56; J.P. Jain (1964): 203–204 and 206–208; P. Ray and S.N. Sen (1986); S.N. Sen (1971a): 166–167. See on authors called Jinasena: J.N. Farquhar; A.N. Upadhye (1968); M. Winternitz II. See on Jinasena I, the author of the *Pārśvābhyudaya*: A.K. Chatterjee (1978): 204–205 (A.K. Chatterjee rejects the opinion that Jinasena I was the paramaguru of Amoghavarṣa I, arguing that the *Pārśvābhyudaya* was composed before A.D. 783, because it is mentioned in the *Harivaṃśa* of Jinasena II, written in A.D. 783). H. von Glasenapp (1964: 56, 114, 342) does not clearly distinguish between Jinasena I and II.
860 NCC II, 284. JAI 55–56. Jyoti Prasad Jain (1950): 131 and (1964): 204–206.
861 Rāybahādur Narasiṃhācārya in *Mysore Archaeological Report, 1922, 23 (see Intr. to ed. a, 42–43). R.G. Ghatnekar and B.P. Nanal (1979): 94.

862 According to Vardhaman Parshwanath Shastri, he was either Govinda III or Viṣṇuvardhana V (Intr. to ed. a., 42–43). See on Govinda III: A.S. Altekar (1982): 265–273.
863 J.P. Jain (1950): 127–133. J.P. Jain (1964): 206: about A.D. 770–840. G. Hāldār assigns him to the seventh century (Vṛddhatrayī 52).
864 P.V. Sharma says that this confirms Ugrāditya's early date (AVI 178).
865 ABI 337–339. The developed state of alchemy in the *Kalyāṇakāraka* has led others to place it in about the twelfth century (V.P.P. Śāstrī, 1984: 386, referring to *Jain sāhitya kā bṛhat itihās V, 231).
866 R. Schmidt (1904): 262.

Chapter 2
Authors and works from the period A.D. 1000–1500

1 NCC I, 295. Check-list Nr. 2. The title *Abhidhānaratnamālā* is found at the end of one MS (Cat. Madras Nr. 13257, according to P.V. Sharma in the Intr. to ed. d, 6) and in the colophons of ed. d. Cat. Madras describes six MSS (Nrs. 13257–13262) with the title *Abhidhānaratnamālā*. Cat. Mysore XIII records nine MSS (Nrs. 41235–43) with the same title; the text is that of the *Ṣaḍrasanighaṇṭu*.

2 NCC I, 295. This title is given to the work by the scribe of MS Nr. 13258 of Cat. Madras. Cat. Mysore XIII, Nr. 42867 is also called *Ṣaḍrasanighaṇṭu*.

3 Editions:
- *a Madras 1881 (NCC I, 295: in Telugu script).
- *b Madras 1928.
- *c Ṣaḍrasanighaṇṭu (Abhidhānaratnamālā), publ. by Chennapuri Vavilla Rama Swamy Sastrulu and Sons, Madras 1939.
- *d ed. by G. Śrīnivāsa Murthy and N. Rāmacandra Bhat, Madras Government Oriental Series 32, Madras 1958.
- e Abhidhānaratnamālā (Ṣaḍrasanighaṇṭuḥ), ed. by Priyavrat Sharma, Jaikrishnadas Ayurveda Series No. 14, Varanasi/Delhi 1977; this edition has an Introduction by the editor, a pariśiṣṭa (Telugu equivalents of the Sanskrit names), and an (incomplete) index; it is based on two MSS (Cat. Madras Nr. 13257 and Cat. IO Nr. 2741) and ed. c.

References are to e. See also B. Rama Rao (1973a).

4 The number of drugs in these six groups is 102, 32, 11, 128, 70, and 115 (Intr. to ed. e, VI), or 112, 31, 11, 146, 96, and 128 (ed. e, 53–70).

5 Groups of drugs in which a particular taste predominates are also found in the *Carakasaṃhitā* (Vi.8.139–144) and *Suśrutasaṃhitā* (Sū.42.11).

6 Intr. to ed. e, VII. See, e.g., 1.22ab (compare *Aṣṭāṅganighaṇṭu* 281cd); 1.31ab (237ab); 1.34cd (207cd); 1.56cd (253cd); 1.67ab (240cd); 4.78cd (208cd); 4.79cd (198cd); 4.104cd (212ab); 4.105ab (212cd); 5.57ab (279cd); 5.58ab (248dc); 6.50cd (278cd); 6.62cd (165cd); 6.73ab (277ab).

7 NCC I, 295. Verse 6.22cd is quoted ad *Śiśupālavadha* 1.19, and 6.51cd-52ab (with a number of variants) ad 16.18.

8 CC and NCC: not recorded. Cat. Mysore XIII, Nrs. 41246 (complete), 41247–48 (incomplete), 42026–27.

9 Various identifications of bahukaṇṭaka are known (see M. Abdul Kareem, 1997).

10 Jharasikā is a synonym of ādārī (4.6ab).

11 *Mucuna monosperma* DC. (see M. Abdul Kareem, 1997, Nr. 1137).

12 *Leea aquata* Linn. (see M. Abdul Kareem, 1997, Nr. 1006).

13 A fair number of these names are also met with in the *Aṣṭāṅganighaṇṭu*: ārāmaśītalā (227), brāhmaṇayaṣṭikā (41), ḍolāphala (26), huṃkāra (97), jalajambuka (210), kabarī = kākolī (15), kabarī = hiṅgupattrī (284), khaṭvā (255), mahākadamba (211), talapoṭaka (244), turyatuṇḍī (277), vajravallī = śṛṅkhalā (254).

14 See the Intr. to ed. e, VII. Rudrākṣa is usually regarded as a species of *Elaeocarpus*; pārāvata is identified as *Garcinia cowa* Roxb. ex DC.

15 See about some other special features the Intr. to ed. e, VII.

16 Cat. Madras Nr. 13257 (according to Intr. to ed. e, VI).

17 The author is also called Caturagraja (NCC VI, 305; Filliozat, Liste Nr. 176) and Catura āgraja (NCC I, 295). STMI (213–214 and 705) ascribes the work to Śrīnivāsārya, the author of the *Cikitsātilaka*.

18 The author was a resident of Āndhra according to B. Rama Rao (1978): 11. Three of the Madras MSS (Nrs. 13259–13261) are accompanied by a Telugu commentary (āndhraṭīkā).

19 NCC I, 7 and 348; IX, 228. AVI 425. NCC I, 7 refers to *JRAS, NS 15, 312. Compare on Amṛtanandin and his nighaṇṭu: *Kalyāṇakāraka*. Amṛtanandin's work is called *Nighaṇṭukośa* (NCC: not recorded) by R. Bhaṭnāgar (JAI 178–179), who adds that the work is available up to sa and was probably not completed by the author; Amṛtanandin's nighaṇṭu contains 22,000 words; the names of many medicinal plants in it betray the Jain origin of the work. See also V.P.P. Śāstrī (1984: 386), who refers for a description of the work to *Jain sāhitya kā bṛhat itihās V, 231. Amṛtanandin's *Vaidyanighaṇṭu* was written in Kannaḍa according to Pārśvanāth Śāstrī's Introduction (39) to his edition of Ugrāditya's *Kalyāṇakāraka*.

20 NCC I, 414; III, 106: also credited with the *Śṛṅgārajīvanabhāṇa*. G. Hāldār (Vṛddhatrayī 472) and Krishnamachariar (1989: 702) ascribe a *Śṛṅgāramañjarī* to him.

21 Tuṇḍīra- or Toṇḍamaṇḍala was a part of Drāviḍa, with Kāñcīpura as its capital; it is mentioned in the *Mallikāmāruta*, by Patañjali, and in the *Maṇimēkalai* (N.N. Bhattacharyya, 1991: 291–292; N. Dey, 1979: 205).

22 See: Ekāmranātha.

23 Veṅkaṭeśa was the author of two medical works, the *Bheṣajakalpavyākhyā* and *Praśnottararatnamālā*; he also wrote a work on metrics, the *Vṛttaratnāvalī*.

24 Check-list Nr. 90: author's name Abhidhānasarasvatī, title *Auṣadhasaṃgraha*. STMI 4 (title *Auṣadhasaṃgraha*). AVI 307 (title *Auṣadhasaṃgraha*).

25 Check-list Nr. 787. STMI 31. Cat. Mysore XIII, Nrs. 4203–08: title *Śataślokī*; Nrs. 42813 and 42815, without author's name, and probably Nrs. 42809–12, contain the same work. Vṛddhatrayī 472: author's name Śrīnivāsa Avadhānasarasvatī. Editions:
- a with Kannaḍa commentary by Subrahmaṇya Śāstrin, Sarasvatī-nilaya Press, Madras 1876 [IO.16.E.26].
- b with Telugu commentary by Nṛsiṃhācārya, Sarasvatī-nilaya Press, Madras 1877 [IO.442]; Vidvadśiromaṇivilāsa Press, Madras 1917 [IO.San.C.113].
- c with Telugu commentary, Ādi-Sarasvatī-nilaya Press, Madras 1916 [IO.15.BB.18].
- *d with Kannaḍa translation by Burlī Mādhavācārya, Bāgalkoṭ 1960.

26 Edition: vyādhinigrahaḥ praśastauṣadhasaṃgrahaś ca, rājavaidya J.K. Śāstri viracita ṭippaṇī sahitau, 1st ed., Rasaśālā Auṣadhāśrama, Goṇḍal 1939/40.

27 Kālidāsa's *Vaidyamanoramā* describes a disease called asthisrāva as typically occurring in women.

28 The same as āvaraṇa.

29 Recipes promoting an easy delivery.

30 Cat. Tanjore Nr. 11132: complete. The MSS of Cat. Mysore XIII show it to consist of a collection of recipes.

31 Cat. IO Nr. 2752: incomplete.

32 G. Hāldār (Vṛddhatrayī 472) regards him as belonging to the sixteenth or seventeenth century.
33 CC III, 78 and 102. NCC XIII, 244.
34 Cat. München Nr. 390.
35 Cat. München Nr. 390.
36 NCC XIII, 243–244. D.C. Ganguly (1989a): 37–39. Winternitz III, 572.
37 D.C. Ganguly (1989a): 37–38. Kane I.2, 730–735. A.B. Keith (1973): 534. Winternitz III, 572.
38 Check-list Nr. 912.
39 See: Bharadvāja.
40 See: Bharadvāja.
41 See: Rasaśāstra texts.
42 CC: not recorded. Check-list Nrs. 144 and 146. STMI 38. Cat. Madras Nrs. 13179–81. Cat. Mysore XIII, Nr. 41357 (contains the seventh chapter of the *Āyurvedasudhānidhi*, i.e., Bhāradvāja's *Bheṣajakalpa*); Nrs. 42154 and 42158; Nr. 42156, catalogued as an anonymous *Bheṣajakalpa*, begins with two verses (146–147) from Bharadvāja's work of this title; Nrs. 42157–58 and 42165, also catalogued without the author's name, contain the same treatise. Cat. Tanjore Nrs. 11086–89. Wellcome α (*Bheṣajakalpa* with ṭīkā). Editions:
*a with Telugu translation, Madras 1916.
b ed. by V.S. Veṅkaṭasubrahmaṇyaśāstrī and C. Rājarājeśvaraśarmā, CCRIMH, Pub. 32, New Delhi 1977; this ed. is based on eight South Indian MSS (Cat. Tanjore Nrs. 11086–89, one of the Madras MSS, and three other ones) and is provided with notes and various readings.
References are to b.
43 The name of the treatise is mentioned in the first and last verses, as well as in the colophon. The title of the work is *Bheṣajakalpasthāna* in some of the MSS (see B. Rama Rao, 1984: 14–18). An anonymous *Bṛhadbheṣajakalpa* is recorded in the Check-list (Nr. 163) and STMI (41). Compare *Bheṣajakalpasaṃgraha*, *-sāra*, and *-sārasaṃgraha*.
44 The text of ed. b begins with the statement that it is expounded by Bhāradvāja. Cat. Mysore XIII, Nr. 42154 ascribes the treatise to Bharadvāja, Nrs. 41357 and 42158 ascribe it to Bhāradvāja.
45 NCC II, 154. The colophon says that the *Bheṣajakalpa* forms the seventh chapter of the *Āyurvedasudhānidhi*. See also Cat. Mysore XIII, Nrs. 41357–59. P. Cordier regarded the *Bheṣajakalpa* as forming part of a *Bhāradvājasaṃhitā*, which was a comprehensive work on medicine, to judge from Veṅkaṭeśa's commentary on the *Bheṣajakalpa* (P. Cordier, 1903b: 323–324).
46 Ed. a has 408 verses.
47 Cat. Madras Nr. 13190.
48 Avadhānasarasvatī wrote an *Auṣadhasaṃgraha* and a *(Vaidya)śataślokī*.
49 Cat. Mysore XIII, Nr. 42172 calls him ātreyaśekhara.
50 NCC I, 414. Check-list Nr. 146. STMI 253. Cat. Madras Nr. 13182. Cat. Mysore XIII, Nrs. 42172–73. P. Cordier (1903b): 323–324. The *Vaidyakalpasamuccaya* (CC: not recorded), a commentary on the *Vaidyakalpa* (?), by Veṅkaṭeśakavi, son of Avadhānasarasvatī, recorded in the Check-list (Nr. 896) and STMI (253), is probably the same work. P.V. Sharma mentions (AVI 423) a *Bheṣajakalpasaṃgrahavyākhyā* by Veṅkaṭeśa (see *Bheṣajakalpasamuccaya* by Veṅkaṭeśa).

51 P. Cordier (1903b): 323–324.
52 NCC I, 414. M. Krishnamachariar (1989): 911 (*Vṛttaratnāvalī*).
53 Maṅgalagiri is also the author of a commentary on the first chapter of a *Rasapradīpikā*, and of a medical treatise called *Sūtrasthāna*. B. Rama Rao supposes that he wrote a commentary on the *Aṣṭāṅgahṛdayasaṃhitā*. See B. Rama Rao (1975) and (1984). Compare: *Rasapradīpikā* (anonymous).
54 Explained by the editors as balā, mahābalā, nāgabalā, atibalā, and rājabalā.
55 The same as ajagandhā according to the editors.
56 The Tamil̲ names are vēḷai and nāy vēḷai. The latter is *Cleome viscosa* Linn. (Tamil lexicon).
57 The same as bhārṅgī according to the editors.
58 The same as udumbara according to the editors.
59 The Tamil̲ name is kuppaimēṇi, i.e., *Acalypha indica* Linn. (Tamil lexicon).
60 The same as kṛṣṇaśālmalī according to the editors.
61 R.S. Singh remarks in his Preface to ed. b that lavaṅgaka does not denote here the clove, as it usually does, but the root bark of a *Cinnamomum* species, called tvac in most āyurvedic texts; this usage points to a South Indian origin of the *Bheṣajakalpa*. See on this subject F. Zimmermann (1989): 91.
62 The same as talapoṭa according to the editors.
63 The same as kārpāsa according to the editors.
64 The editors give ilaikkaḷḷi as the Tamil̲ name of this plant, which is identified as *Euphorbia neriifolia* Linn. and *E. nivulia* Buch.-Ham. (Tamil lexicon).
65 The same as kūṣmāṇḍī according to the editors.
66 The same as bhūtāṅkuśa according to the editors.
67 The same as svarṇapuṣpī according to the editors.
68 Called koyyā in Tamil̲, i.e., *Psidium guajava* Linn. (Tamil lexicon), which is, however, a native of tropical America.
69 Called ceruppaṭi in Tamil̲, i.e., *Glinus lotoides* Linn. (Tamil lexicon).
70 The same as lavaṅga according to the editors.
71 NCC VII, 24. Check-list Nr. 177. STMI 39–40.
72 CC I, 501–502; II, 220. Check-list Nr. 585. STMI 40. MS Cambridge Add 2480. The Kavīndrācāryasūcipatram mentions a medical *Rājamārtaṇḍa* (Nr. 918), without giving the name of the author. Bhoja's commentary on the *Yogasūtras* bears the same title (CC I, 501–502). A jyotiṣa work called *Rājamārtaṇḍa* is also ascribed to Bhoja (CC I, 501–502; CESS A 4, 337–338 and A 5, 267; D. Pingree, 1981: 102).
73 CC I, 418 and 502. Check-list Nr. 587. STMI 40. A jyotiṣa work of the same title is also attributed to Bhoja (CC I, 418 and 502, III, 107; CESS A 4, 337, and A 5, 266; D. Pingree, 1981: 34; edited by D. Pingree, Aligarh 1987).
74 CC I, 52 and 418. NCC II, 153.
75 CC I, 418 and 582.
76 CC: not recorded. AVI 470. P. Rāy (1956): 128. S.K. Śarmā (1992): I, 20.
77 CC: not recorded. AVI 470. Bāpālāl Vaidya (1968): prastāvanā 37. VŚS, Preface 10.
78 See C. Vogel, IL 325: later than A.D.1050, which makes Bhoja's authorship more than dubious. E.D. Kulkarni (1981): 75–81. Compare NCC X, 46: Bhoja's *Nāmamālikā*.
79 See on Bhoja's *Śālihotra* and *Yuktikalpataru*: veterinary texts.
80 NCC: not recorded. S.K. Śarmā (1992): I, 18.

81 CC: not recorded as a work by Bhoja. STMI 40.

82 CC: not recorded as a work by Bhoja. STMI 40: a treatise on the preparation of compound medicines which appears to be a chapter of the *Rājamārtaṇḍa*. The Check-list (Nr. 585) mentions that the *Rājamārtaṇḍa* is also called *Yogasaṃgraha* and records (Nr. 586) a MS of an anonymous *Rājamārtaṇḍayogasāra*.

83 A MS of an unspecified text called *Bhojarājīya* is also recorded (Check-list Nr. 157; not recorded in the CC).

84 Cat. Madras Nrs. 13267–69. Cat. Mysore XIII, Nrs. 41627 and 42194; the introductory verses of 42194 differ from those of ed. d. See on the MSS: ed. d, Preface. Editions:

*a ed. by Veṅkaṭeśa Śāstrulu, Rāmasvāmī Śāstrulu and Sons, Vavillā Press, Madras 1949 (Appana's Telugu rendering of the *Cārucaryā*, accompanied by a short Sanskrit version in 136 verses); see on this edition: ed. d, Introduction, IX.

*b ed. by Veṭurī Veṅkaṭa Śāstrī, Ārṣa Rasāyanaśālā, Muktyāla 1957 (a version in 404 verses, with free Telugu translation); see on this edition: ed. d, Introduction, IX.

*c ed. by Dr.V. Raghavan in a volume of short Sanskrit poems, *Malayamārutaḥ* II, Tirupati 1971, 79–95 (a version in 135 verses).

d Cārucaryā by Bhoja Raja (a medieval work on personal hygiene), ed. by B. Rama Rao, Indian Institute of History of Medicine, CCRIMH-Monograph Publication-6, Hyderabad 1974; this edition is based on editions a and b and three MSS (described in the Introduction, IX–X). See on the *Cārucaryā*: D.V.S. Reddy (1950); D.V.S. Reddy and B. Rama Rao (1964); B. Rama Rao (1971), (1973).

References are to ed. d.

85 The title of the work is mentioned in the first and the last verse. The author is said to be Bhojanṛpa (1) or Bhojabhūbhuj (785). A *Dinacaryālakṣaṇa* by Bhojarāja (NCC IX, 41) may be the same work as the *Cārucaryā* or part of it.

86 See the last verse that indicates that it is written for princes.

87 See the first verse of the treatise.

88 Their number ranges from 136 to 495 (see B. Rama Rao's Intr. to ed. d, XI; see also B. Rājapurohit, 1990: 18 and 120–121). B. Rama Rao collected all the verses from three MSS and two previous editions (a and b), reaching thus a total of 785. The original text may have been rather short, for Appana's Telugu rendering, dating from the thirteenth or fourteenth century (B. Rājapurohit, 1990: 17, places Appana in the thirteenth century; B. Rama Rao assigns him to the thirteenth or fourteenth century in the Intr. to ed. d; P. Hymavathi, 1993: 53 and 55, mentions the first half of the fourteenth century, adding that the earliest Telugu work quoting a verse from Appana's *Cārucaryā*, is the *Sakalanītisammatamu*, which belongs to about A.D. 1400), has only seventy-six verses. This Telugu translation has been edited twice, by *Veṭurī Prabhākara Śāstrī, Muktyāla 1922, *reprinted by the Ārṣa Rasāyanaśālā Muktyāla 1967, and in *ed. a of the *Cārucaryā*. See on Appana: P. Hymavathi (1993): 55.

89 See B. Rājapurohit (1990: 129–130) on the style of the *Cārucaryā*.

90 See B. Rājapurohit (1990): 122–133.

91 Present in only one MS.

92 Present in only one MS.

93 Not yet traced in the *Bhāvaprakāśa*.

94 E.g., *Cārucaryā* 63 = *Bhāvaprakāśa* I.5.73; 92 = 1.5.88. Compare B. Rājapurohit (1990: 124–125) on verses from the *Bhāvaprakāśa*, incorporated in some versions of the *Cārucaryā*.

95 NCC VII, 24. Compare B. Rājapurohit (1990: 122–123): Rāmacandra Budhendra quotes an enlarged version of the *Cārucaryā* in his commentaries on Bhoja's *Campūrāmāyaṇa* and Bhartṛhari's *Śṛṅgāraśataka* (forming part of his *Subhāṣitatriśatī*).

96 See the Introduction to ed. d, XV.

97 NCC VII, 24.

98 Editions:

a Veṅkaṭeśvar Press, Bombay 1896 [IO.18.BB.34].

b śrībhojamahārājaviracito rājamārtaṇḍaḥ, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitaḥ prakāśitaś ca, āyurvedīyagranthamāla caturthaṃ puṣpam, Nirṇaya Sāgar Press, Bombay 1912 [IO.San.C.303; 26.C.31]; 2nd ed. (based on two MSS from private collections), together with Rāvaṇa's *Nāḍīparīkṣā* and Kālidāsa's *Vaidyamanoramā* and *Dhārākalpa*,Bombay 1924.

c Ādi-Sarasvatī-nilaya Press, Madras 1917 (with Telugu notes and translation). [BL. 14044.a.12; IO.San.B.89].

d śrībhojarājaviracito rājamārtaṇḍaḥ, 'vidyotinī'hindīvyākhyopetaḥ; vyākhyākāraḥ śrīpāvanīprasāda śarmā, sampādakaḥ bhiṣagratna śrībrahmaśaṅkaramiśraḥ, Vidyābhavan Āyurveda Granthamālā 49, Vārāṇasī 1966.

References are to ed. d. P.V. Sharma (1986e: 84) remarks that the correct title of the work seems to be *Yogasaṃgraha*, mentioned at the beginning and end of the text, while rājamārtaṇḍa may refer to the king to whom it is ascribed, since more than one king is known with such a title (P.V. Sharma, 1986e: 109). L.V. Guru and L.D. Dwivedi (1982) claim that the *Rājamārtaṇḍa* should be called *Rājamṛgāṅka*, since the former is a title of Bhoja's vṛtti on the *Pātañjalayogasūtra*.

99 The name of the work is mentioned at the beginning (1.2); its author is said to be Bhojanṛpa (34.18).

100 The number of prescriptions is about 450 (prākkathan to ed. d). See on the type of prescriptions: P.V. Sharma (1986e): 84–85.

101 *Yogaratnasamuccaya* 15.248 = *Rājamārtaṇḍa* 15.1.

102 JAI 142; Rāmacandra completed his work in 1663/64.

103 *Yogataraṅgiṇī* 24.8–9; 26.30; 34.5–6; 50.8; 57.19–21; 69.19; 71.26, 32, 42; 75.34; 76.3; 77.8 and 18; 79.8; 80.110.

104 *Bṛhadyogataraṅgiṇī* 73.19–32; 75.37; 131.136; 147.452–454.

105 See *Yogaratnākara* 302, 397, and 555.

106 *Rājamārtaṇḍa* 28.1 = *Rasaratnasamuccaya* 23.33 (compare AVI 288). Enigmatic is Aufrecht's remark that the *Rājamārtaṇḍa* is quoted by Vṛnda (CC I, 501–502).

107 See R.C. Majumdar (1971): 254–255.

108 See on the medicinal plants of the *Rājamārtaṇḍa*: P.V. Sharma (1986e).

109 Not identified by P.V. Sharma (1986e), who suggests that it may be the same as ārāmaśītalā or śṛgālabadarī.

110 The same as asthisaṃhāra (P.V. Sharma, 1997).

111 The same as ārāmavallikā (P.V. Sharma, 1997). See *Rājanighaṇṭu* 23, ekārthāḥ 35.

112 Not identified by P.V. Sharma (1986e), who suggests that it may be a species of *Rhododendron* or the red variety of *Barleria cristata* Linn.

113 The same as guḍūcī (P.V. Sharma, 1986e) or cakramarda (P.V. Sharma, 1997).

114 Not identified by P.V. Sharma (1986e).

115 The same as cāṅgerī (P.V. Sharma, 1997).

116 The same as sārivā (P.V. Sharma, 1997).

117 The same as jiṅgiṇī, i.e., *Lannea coromandelica* (Houtt.) Merrill = *L. grandis* Engl. (P.V. Sharma, 1986e and 1997).

118 The same as hiṃsrā, i.e., *Capparis sepiaria* Linn. (P.V. Sharma, 1986e and 1997).

119 The same as dantī (P.V. Sharma, 1997).

120 Identified as *Pergularia daemia* (Forsk.) Chiov. = *P. extensa* R.Br. (P.V. Sharma, 1986e).

121 *Edited, with Tamil̲ translation, by V.B. Nataraja Sastri, Tanjore Sarasvati Mahal Series Nr. 19, Tanjore 1951. STMI 40: the name of the first recipe is also the title of the work.

122 Cat. Tanjore Nr. 11110: complete, ascribed to Bhojarāja. The work is said to contain 129 compound formulae, eight of which are rasayogas (L.V. Guru and L.D. Dwivedi, 1982). P.V. Sharma (1986e: 84) claims that the *Rājamṛgāṅka* deals with mineral drugs, mercurials, and drugs of animal origin, and that it therefore should be called *Rasarājamṛgāṅka*.

123 Edition: The Rājamṛgāṅka of Bhojarāja, edited by David Pingree, Aligarh Oriental Series, No. 7, Viveka Publications, Aligarh 1987 (also published in Aligarh Journal of Oriental Studies 4, 1, 1987, 1–68). See on the work: K.M.K. Sarma (1940).

124 Cat. Berlin Nr. 974.

125 STMI 40: a work on veterinary surgery.

126 CC I, 582. The name is not mentioned in the *Bhāvaprakāśa* and its glosses; it is also absent from P.V. Sharma's list (1972a: 73–74) of authors and works quoted in the *Bhāvaprakāśa*.

127 Mentioned as a work of Bhoja by P. Rāy (1956: 128) and P.V. Sharma (AVI 470). *Edited by Yādavjī Trikamjī Āchārya, Bombay 1923 (ABI 470; C.G. Kashikar, 1977: 156).

128 S.K. Śarmā (1992: I, 20) regards it as a work on rasaśāstra.

129 See: Bhoja.

130 CC I, 418; II, 95; III, 90. CESS A 4, 336–339; A 5, 266–267. See also: Śālihotra of Bhoja, critically edited by E.D. Kulkarni, Sources of Indro-Aryan lexicography: 11, Poona 1953, Intr. 18–20; B. Rājapurohit, 1990: 311–314. See for his works on dharmaśāstra P.V. Kane I.2, 585–591, and P.V. Kane (1953/54); see for those on astrology and astronomy: CESS A 3, 336–339, and The Vidvajjanavallabha of Bhojarāja, ed. by D. Pingree, the M.S. University Oriental Series, No. 9, Baroda 1970, 1, note 3. The career of king Bhoja has been described by D.C. Ganguly (1933): 82–122. Compare on his reign: G.C. Choudhary (1963): 96; D.C. Ganguly (1989a): 66–67. Tales about Bhoja are told in Merutuṅga's *Prabandhacintāmaṇi* and Ballālasena's *Bhojaprabandha*. B. Rama Rao (1978: 9) has suggested that the *Cārucaryā* may have been composed in Āndhra; his arguments are firstly that the work has been very popular there until recent times, secondly that most of the MSS are found there in Telugu script, and thirdly that it was translated into Telugu by Appana. P. Hymavathi (1993: 51–55) agrees largely with B. Rama Rao.

131 D.Ch. Bhattacharyya (1947b): 145.

132 R.C. Majumdar (1984): 28–32.

133 The materia medica has some points of resemblance with that of the *Haramekhalā*.

134 P. Hymavathi (1993): 51–55.

135 P. Hymavathi refers to the *History of Sanskrit Literature (written in Telugu) of M. Gopala Reddy and M. Sujata Reddy, Hyderabad, 1980.

136 See on this work, popular in Āndhra: CC I, 183; S.N. Dasgupta and S.K. De (1947): 437; Krishnamachariyar 503–504; Winternitz III, 375.

137 See on him: D.C. Ganguly (1989b): 200–202.

138 See on her: D.C. Ganguly (1989b): 202.

139 Ad rasāyanādhikāra 77.

140 *Kāmaratna* 5.26.

141 NCC VII, 20.

142 See: Rasaśāstra texts.

143 See: Rasaśāstra texts.

144 NCC VII, 24 and 378. STMI 44. Cat. BHU Nrs. 60 and 61. Cat. Bikaner Nr. 1404. CBORI XVI, 1, Nrs. 86–89. Additional MS: Bodleian d.742(1) (see D. Wujastyk, 1990: 97). The title is mentioned in one of the introductory verses (1.2). Edition: kāyastha caṇḍakṛto jvaratimirabhāskaraḥ,... śrīnānakacandra vaidya śāstriṇā śabdārtha bodhinī bhāṣā ṭīkayā samalaṅkṛtah, Motīlāl Banārsīdās, Lavapura 1936/37.

145 The printed text contains interpolated verses on the pulse (7–10) and some prose on the subject of auscultation (27–31), both containing views derived from western medicine.

146 Compare on these fevers: *Bhāvaprakāśa*, cikitsā 1.473–491; *Kāśyapasaṃhitā*, viśeṣakalpādhyaya; *Madhukośa* ad *Mādhavanidāna* 2.18–23 (see the long quotation from the *Bhālukitantra*); Nārāyaṇa's *Jvaranirṇaya* 4.58–101; *Parahitasaṃhitā* I.622–636; Vallabhabhaṭṭa's commentary ad Śārṅgadhara's *Triśatī* 69; Vaṅgasena, jvara 353–391; *Yogaratnākara* 612. See also G.J. Meulenbeld (1974): 165–172.

147 Cāmuṇḍa considers the fevers called hataujas and saṃnyāsa to be varieties of abhinyāsa. See on abhinyāsa: G.J. Meulenbeld (1974): 164–165.

148 Compare on this series of fevers: *Bhāvaprakāśa*, cikitsā 1.492–505; Nārāyaṇa's *Jvaranirṇaya* 4.119–138; Śārṅgadhara's *Triśatī* 70–171; *Yogaratnākara* 160–162. See also G.J. Meulenbeld (1974): 166–172.

149 Compare on these fevers: *Bhāvaprakāśa*, cikitsā 1.510–522; Nārāyaṇa's *Jvaranirṇaya* 4.102–115; Śārṅgadhara's *Triśatī* 172–188. The verses of these texts describing this series are almost identical with those of the *Jvaratimirabhāskara*. See also G.J. Meulenbeld (1974): 166–172. No studies trying to identify all the fevers mentioned are known to me; apart from types of malaria, one should take into consideration, for example, kala-azar, dengue, sand-fly fever, relapsing fever, forms of typhus, typhoid, etc. (see J. Megaw, 1946).

150 The larger part of the verses on sughoraka appear to have been added, since their numbering is wrong (a series of numbers occurs twice in this chapter).

151 These two fevers are also mentioned in Soḍhala's *Gadanigraha* and Śrīkaṇṭha's *Hitopadeśa*.

152 These verses are also found in Ḍalhaṇa's comment ad Su.U.39.42.

153 Taken from Su.U.39.43–45ab.

154 Verses 46cd–48ab are taken from A.s.Ni.2.98cd–100ab.

155 Kālajvara arises at the time of death.

156 This kālajvara is different from that mentioned in the preceding chapter. Fevers called after the four varṇas are also described in the *Hārītasaṃhitā*.

157 Thirst (tṛṣā) is said to be its wife, respiratory disorders and cough its sons, etc.

158 The rasayogas from the *Jvaratimirabhāskara* are not found in Cāmuṇḍa's *Rasasaṃketakalikā*, śītabhañjīrasa excepted (5.30–34ab = *Rasasaṃketakalikā* 4.2–7).

159 See, e.g., 3.22–26; 7.306–307 and 341–342; 8.11–12ab and 12cd-15; 9.40–42, 43–48, 49–50, 72–73, 74–78, and 79–83; 10.19–21, 22, 52cd-55ab; 13.71–75 and 76–81ab; 14.90–91 and 97cd-98; 15.26cd-30. Verses 9.79–83 contain a Hanumatstotra against tṛtīyaka fever.

160 1.74 (Garga); 7.290 (Caraka); 7.64 (Suśruta); 9.37 (*Vṛddhasuśruta*). Some more sources are indicated in the headings of groups of verses (taken from the manuscripts or added

by the editor?): Bhāluki (9.14–15), Hārīta (9.57cd-59), *Lakṣmaṇotsava* (11.14–15), *Yogaratnākara* (7.207–208), *granthāntara* (7.317–318ab and 333–347ab). According to the NCC (VII, 378) the *Jvaraparājaya* is quoted; this cannot be correct since this work (by Jayaratna) dates from the beginning of the seventeenth century.

161 E.g., 7.221–222 = *Triśatī* 103–104; 7.227 = 107; 7.232 = 111; 7.238–239 = 123; 7.272–276cd = 167–170; 7.293 = 152; 9.40–48 = 240–248; 9.72–73 = 252–253; 9.79–80 = 259–260.

162 Cat. Bikaner Nr. 1380.

163 More references to the procedure are found elsewhere in the work: e.g., 5.5–6, 37–39ab, 77–79; 6.3–5, 24–26ab, 43–45.

164 Cāmuṇḍa is one of the earliest authors to refer to aṣṭasthānaparīkṣā, a set of eight diagnostic procedures also mentioned in the *Bāhaṭagrantha*.

165 Compare, e.g., 7.193–194 and 195 (antaka); 201–202 and 203 (rugdāha); 216–217ab and 217c-f, 242–243ab and 243c-f (śītāṅga); 247–249ab and 249c-e (tandrika); 253–254 and 255 (pralāpaka); 258–259 and 260 (raktaṣṭhīvin); 264 and 265 (bhugnanetra); 269–270ab and 270c-f (jihvaka).

166 The second, more elaborate, description is said to have been taken from some other treatise and is neither found in the *Triśatī* nor in the *Jvaranirṇaya*.

167 Hāridraka forms an exception in this respect; the other members of the third series of saṃnipāta fevers are regarded as incurable by medical means; verses on the therapy of hāridraka do not occur in the *Triśatī*.

168 The Hindī translator states that Gayadāsa subscribed to this view

169 These verses (90cd excepted, which is almost identical with A.s.Ni.2.95cd) do not occur elsewhere.

170 Some verses added to those on śītalā (14.88–93ab) declare that adoration of Śiva and Gaurī, as well as the recitation of the *Vainateyasaṃhitā* (i.e., the *Garuḍasaṃhitā*), is recommended in vātaroga and other diseases. See on a *Garuḍasaṃhitā* and *Gāruḍasaṃhitā*: Tāntrika Sāhitya 173 and 182.

171 A synonym of elavāluka (Indu ad A.s.Ci.1.71).

172 See on this plant: Śivadāsasena ad *Cakradatta*, strīroga 39.

173 A synonym of kākajaṅghā (*Aṣṭāṅganighaṇṭu* 283; compare M. Abdul Kareem, 1997, Nr. 1006). Dāsī is also identified as *Barleria cristata* Linn., *B. prionitis* Linn., and *B. strigosa* Willd. (see M. Abdul Kareem, 1997, Nrs. 208, 212, 213; Abdul Kareem has *B. strigosa* Wall.; compare WIRM II, rev. ed., 48).

174 CC III, 40 (*Varṇanighaṇṭu*). NCC VII, 20.

175 See P.K. Gode (1940b).

176 Śrīvallabhagaṇi refers to the ending -a instead of the more usual -u.

177 NCC VII, 20: title *Viśrāmaḍambara*.

178 A photocopy and a transcript of a MS of this work were made available to me by Dr. D. Wujastyk, The Wellcome Institute for the History of Medicine, London; the correct title of the work is *Vibhramaḍambara*.

179 *Rasasaṃketakalikā* 1.1 and 5.41; *Varṇanighaṇṭa* 1 (see P.K. Gode, 1940b).

180 *Jvaratimirabhāskara* 1.1 and 16.41; *Varṇanighaṇṭa* 2 (see P.K. Gode, 1940b.). He is also called Śuṇḍa (Cat. BHU Nrs. 60 and 61).

181 *Rasasaṃketakalikā*, colophon of chapters 1 and 5.

182 *Rasasaṃketakalikā* 1.1; *Jvaratimirabhāskara* 16.41; *Varṇanighaṇṭa* 1 (see P.K. Gode, 1940b.). See on the kāyasthas: E. Balfour (1967): II, 527; H.T. Colebrooke (1798); W. Crooke (1914); C. Gupta (1996); A. Mitra (1953): 36, 238–245; H.H. Risley (1981); D.C. Sircar (1949).

183 *Jvaratimirabhāskara* 1.1 and 16.41; *Varṇanighaṇṭa* 1 (see P.K. Gode, 1940b.). P.V. Sharma calls him a son of Kṛṣṇa (AVI 317).

184 *Jvaratimirabhāskara* 1.1.

185 CBORI XVI, 1, Nr. 86. At the end of the *Jvaratimirabhāskara* the author states that he wrote the work in Medapāṭa (CBORI XVI, 1, Nrs. 86 and 88; the printed text has Medapāṇṭha), i.e., Mewāṛ (see N.N. Bhattacharyya, 1991: 220; N. Dey, 1979: 129; P.K. Gode, 1940b).

186 He calls himself a karaṇāgraṇī in the second verse of the *Varṇanighaṇṭa* (P.K. Gode, 1940b; the MS reads karuṇāgraṇī).

187 *Jvaratimirabhāskara* 16.41. P.K. Gode (1940b) refrained from identifying it, but P.V. Sharma (AVI 317) regards it as the present-day Jāwar, near Udaypur; R.P. Bhaṭnāgar (1974a) claims that Yoginīpura was situated at a distance of eighteen kilometers from Udaypur.

188 *Rasaṃketakalikā* 5.41. N.N. Bhattacharyya (1991: 316) identifies Yoginīpura as Delhi.

189 *Rasasaṃketakalikā* 5.41.

190 *Jvaratimirabhāskara* 16.41.

191 An additional verse of one of the BORI MSS (Nr. 218, dating from A.D. 1482/83) indicates A.D. 1474 as the year of completion. Compare P.K. Gode (1940c). The *Rasasaṃketakalikā* was completed in 1531 according to Cat. BHU Nr. 60. D. Jośī (1986: 3) places the work in the fourteenth century.

192 As indicated at the end of the work (see P.K. Gode, 1940b). It was composed in 1538 according to Cat. BHU Nr. 60.

193 See Cat. BHU Nr. 60. Atrideva (1978): 35.

194 P.K. Gode (1931).

195 According to D. Wujastyk (personal communication). S.R. Sharma (1977: 157) places the *Jvaratimirabhāskara* in A.D. 1623, during the reign of Jahāngīr.

196 See the last verse of the *Varṇanighaṇṭa* and *Jvaratimirabhāskara* 15.41; the *Rasasaṃketakalikā* is silent on this point.

197 Kumbha was assassinated, probably in 1469, by his son Udaya, whose younger brother Rājamalla succeeded to the throne (R.C. Majumdar, 1948: 387). Rājamalla reigned from 1474 to 1509 according to P.K. Gode (1931: 296).

198 NCC: not recorded. JAI 107.

199 NCC II, 153 and 165; IX, 16. Check-list Nr. 30. STMI 50. H.D. Velankar (1944): 34. A.C. Burnell (1880): 65–66. Cat. Mysore XIII, Nrs. 41366–69. Cat. Tanjore Nr. 11040. See on this work also: G.J. Meulenbeld (1983). There is only one edition of the text, based on two MSS (Government Oriental Manuscripts Library, Madras, R No.3b, according to Preface 12 to the ed., by T. Chandrasekharan; the other MS is not specified by S. Visvanatha Sarma in his Introduction, 17): Ārogya Cintāmaṇi of Dāmodara Bhaṭṭācārya, edited with introduction by S. Viswanatha Sarma, Madras Government Oriental Series No. LXXV, Madras 1951. The work is called *Ārogyacintāmaṇi* in the first verse and *Ārogyacintāmaṇisaṃhitā* in the colophons.

200 NCC II, 153 and 165; IX, 16. See: Suṣeṇa.

201 The same as Suśruta's yauvanapiḍakāḥ, i.e., acne.

202 Vāluki is identical with the authority usually called Bhāluki.

203 According to S. Viswanatha Sarma (Intr. to the ed., 17), the two MSS on which the edition

has been based are incomplete, as is indicated by the absence of a maṅgala at the end. The Tanjore MS ends with chapter thirty, said to conclude the sixth sthāna, called Uttarasthāna.

204 Kriyākalpa 69 = A.s.Sū.29.10; kriyākalpa 78 = A.s.Sū.29.9.

205 Intr. to the ed., 16.

206 Examples are: kaṣāyapariśiṣṭa 205–206 = A.h.Sū.15.24–25; 243–244 = A.h.Sū.15.43–44; 245 = A.h.Sū.15.21–22.

207 The *Vīrasiṃhāvaloka* (47) quotes *Ārogyacintāmaṇi* 11.16, but a particular formula, the agnimukhacūrṇa (*Vīrasiṃhāvaloka* 47–48), said to agree with Dāmodara's views, cannot be traced (*Ārogyacintāmaṇi* 11.10–11 has a different formula of the agnimukhacūrṇa). The *Ārogycintāmaṇi* quoted by Vīrasiṃha is regarded as different from Dāmodara's work in the NCC (II, 165).

208 *Ārogyacintāmaṇi* 3.28, 19–20, 15, and 36 = Ṭoḍara I: 30.44–48.

209 Dāmodara follows Vāgbhaṭa, who includes these disorders among the śirorogas (A.h.U. 24; A.s.U.28), whereas they are described among the kṣudrarogas by Mādhava.

210 This disorder is also mentioned in the *Hārītasaṃhitā* (III.38) and the *Rājanighaṇṭu* (varga 20). Compare Kālidāsa's *Vaidyamanoramā*.

211 The pariśiṣṭa chapter on kaṣāyas gives formulae to be used in antravṛddhi (249–254).

212 The same chapter has formulae for cases of visarpa (361–363).

213 This disease is also mentioned in Kālidāsa's *Vaidyamanoramā*.

214 Bheṣajakalpa 40; pratyauṣadhapariśiṣṭa 7. See Kālidasa's *Vaidyamanoramā*.

215 Kaṣāyapariśiṣṭa 371.

216 27.11; viṣapratyauṣadha 26. Dhattūra(ka) is already found at A.h.U.24.30 and 38.37; A.s. U.35.38.

217 Pratyauṣadhapariśiṣṭa 9.

218 Kriyākalpa 83. It is also mentioned in the *Śārṅgadharasaṃhitā* (II.9.201); according to Āḍhamalla it is a synonym of sallakī; this agrees with the *Bhāvaprakāśanighaṇṭu* (vaṭādivarga 22) and with the *Ārogyacintāmaṇi* itself, which gives synoyms of sallakī (kriyākalpa 83ab).

219 A.C. Burnell (1880): 65–66 (Nr. 5,436): father's name Bhaṭṭa Viṣṇu; P.P.S. Sastri (1933): Nr. 11040: idem. Compare NCC IX, 16. S. Viswanatha Sarma (Intr. to the ed., 16) argued that the fact that many of the fruits familiar in North India are nowhere mentioned, makes it likely that the author was not a resident of that part of the country. The subject needs further study.

220 A.C. Burnell (1880: 65–66, Nr. 5,436) suggested that Dāmodara was perhaps the father of the author of the *Śārṅgadharasaṃhitā*; see: *Śārṅgadharasaṃhitā*.

221 S. Viswanatha Sarma, Intr. to the ed., 16.

222 One of the MSS (Bodleian d.711) was completed in 1482; see D. Wujastyk (1990): 92.

223 P. Hymavathi (1993: 60–62) regards Dāmodara's father as identical with Sarvajñaviṣṇu, the guru of the Mādhava who wrote the *Sarvadarśanasaṃgraha*.

224 NCC IX, 16.

225 Cat. München Nr. 401. CBORI XVI, 1, Nr. 235.

226 STMI 464.

227 Cat. Madras Nr. 13145.

228 Cat. Madras Nr. 13190.

229 NCC IX, 228–229: *Dhanvantarinighaṇṭu* or *Dravyāvalīnighaṇṭu* or *Dhanvantarīyadravyāvalīnighaṇṭu* or *Nighaṇṭunāmamālā*. Check-list Nrs. 227 and 228 (*Dhanvantarinighaṇṭu*), 276 and 277 (*Dravyāvalīnighaṇṭu*). STMI 128. Cat. IO Nr. 2736. Cat. Madras Nrs. 13283–94. Cat. Mysore XIII, Nrs. 41871–74, 42669. Cat. Tanjore Nrs. 11298–11300. CBORI XVI, 1, Nrs. 104–109 (*Dravyāvalīnighaṇṭu*) and 110–111 (*Dhanvantarinighaṇṭu*). Bāpālāl Vaidya (1982: 612) considers the possibility (he refers to verse 17 of the introduction) that the title of the work should be *Dravyāvalīsamuccaya*.

Editions:

a Dhanvantarinighaṇṭuvu, with Telugu interpretation by Siṅgarāju Kānū Śāstri and Piḍugu Veṅkatappā Rāu, Madras 1892 [BL.14043.c.40]; *with Telugu interpretation by Siṅgarāzu Kāmā Śāstri, publ. by Piḍugu Veṅkatakrishnarow Pantulu, Hindu-ratnākara Press 1920 (compare IO.San.D.849) (this is a second ed.).

b rājanighaṇṭusahito dhanvantarīyanighaṇṭuḥ, etat pustakaṃ... 'puraṃdare'ity upanāmakair... vaidyanārāyaṇaśarmabhiḥ saṃśodhitam, Ānandāśrama Sanskrit Series Nr. 33, 1st ed., Poona 1896, 2nd ed., Poona 1925 (this is the only edition provided with an index).

c Dhanvantarinighaṇṭu, with Hindī translation by G. Sharma, edited by P.V. Sharma, Jaikrishnadas Ayurveda Series No. 40, 1st ed., Varanasi/Delhi 1982; the text of this edition is basically the same as that published in the Ānandāśrama Series, with correction of a number of mistakes (see P.V. Sharma's Intr. to the ed., 23–24); a large number of the plants described have been identified botanically in this edition.

d Dhanvantarinighaṇṭuḥ (Hindī-guṇa-karmātmaka ṭippaṇī sahita), sampādaka evaṃ vyākhyākāra Dr. Jhārakhaṇḍe Ojhā and Dr. Umāpati Miśra, Śrī Ṭhākura Prasāda Smṛti Granthamālā 2, Vārāṇasī 1985.

References are to b.

There appear to exist three recensions of the work, in seven, nine and ten chapters respectively (NCC IX, 228; Cat. IO Nr. 2736 and Cat. Mysore XIII, Nr. 42669: *Vaidyanighaṇṭu* by Dhanvantari, have nine chapters; CBORI XVI, 1, Nr. 108 has ten chapters; editions b and d have seven chapters). The following studies on the *Dhanvantarīyanighaṇṭu* have been published: P.V. Sharma (1970); D.K. Kamat (1972) and (1979) (vol. I deals with the plants of the guḍūcyādivarga, vol. II with those of the śatapuṣpādivarga). Compare on the *Dhanvantarīyanighaṇṭu*: DGV IV, 272–275.

230 It is called thus in one of its last verses.

231 These numbers are slightly different in ed. d.

232 See P.V. Sharma's Intr. to ed. e (15–17) for a summary of the introductory verses.

233 The arrangement of the Gaṇadravyāvali is similar to Su.Sū.38.

234 I.e., śāli- and pṛṣṭiparṇī (Nighaṇṭu 1.87–92); puṇya is not one of their synonyms.

235 I.e., māṣa- and mudgaparṇī (Nighaṇṭu 1.136–139); suparṇī is not listed as one of their synonyms.

236 I.e., snuhī (Nighaṇṭu 1.235–237).

237 It is called garjara in the Nighaṇṭu (4.69–70).

238 An exception is kṛtavedhana of the Gaṇadravyāvali (1.7), described in the Nighaṇṭu as the variety of dhāmārgava called kośātakī (one of its synonyms is kṛtavedhanī).

239 This is the usual procedure.

240 See, for example, kandodbhavā guḍūcī (Nighaṇṭu 1.8) as a variety of guḍūcī, nepāla (Nighaṇṭu 1.35) as a variety of kirātatikta.

241 This line is regarded as spurious by P.V. Sharma (Intr. to ed. d., 7–8). D.K. Kamat (1972: XXIX) also had his doubts on its authenticity.

242 Atrideva (ABI 424) also holds this opinion.

243 The gaṇas of the Dravyāvali are not referred to in the Nighaṇṭu. Ed. b describes a number of additional substances at the end of vargas 1–6 (vargetarāṇi). See on the classifications of the *Dhanvantarīyanighaṇṭu*: V. Dvivedī (1966): 156–180.

244 I.e., *Cannabis sativa* Linn.

245 I.e., the seeds of *Papaver somniferum* Linn.

246 E.g., buka (4.19–20).

247 Omitted in ed. d.

248 Compare on the contents of the *Dhanvantarinighaṇṭu*: Bāpālāl Vaidya (1982), Appendix XV, 612–615.

249 Quotations are introduced by the frequently occurring anyac ca (e.g., 1.103 and 119; 5.2, 30 and 70; 6.119) and by the less frequent granthāntare (e.g., 6.43 and 51) or pāṭhāntare (4.79).

250 See varga 6(rasāḥ).27.

251 E.g., 1.153ab = *Aṣṭāṅganighaṇṭu* 255cd; 1.159ab = 264ab. See on the relationship between the two works: P.V. Sharma's Intr. to his ed. of the *Aṣṭāṅganighaṇṭu*.

252 Two verses (6.1 and 5) are also found in the *Rasaratnasamuccaya*, acc. to P.V. Sharma (AVI 376), but these may as well derive from some other rasaśāstra text on account of the compilatory character of the *Rasaratnasamuccaya*. According to Atrideva (ABI 424), a number of verses on the properties of medicinal substances are taken from the *Caraka*- and *Suśrutasaṃhitā*.

253 It was translated into Tibetan under the title *Sman-miṅ sgra-sbyor ṅes-pa* or *Bheṣajanāmanighaṇṭu* by Ñi-ma rgyal-mćhan in the late thirteenth or early fourteenth century, as recorded in Bu-ston's *Chos-ḥbyuṅ*; it was, however, not included in the Tibetan canon and does not appear to have been transmitted (C. Vogel, IL 374). Umeśacandragupta (VŚS, Preface 8) says that the *Dhanvantarinighaṇṭu* is looked upon as the highest authority by the Benares school.

254 Gaṇadravyāvali, varga 1–5 = *Soḍhalanighaṇṭu*, Nāmasaṃgraha 9–65.

255 The verses common to both works are found in Soḍhala's Nāmasaṃgraha, not in the Guṇasaṃgraha; e.g., *Dhanvantarīyanighaṇṭu*, guḍūcyādi 22 = Nāmasaṃgraha 107; 23 = 112; 25 = 114; 29 = 118; 61 = 137; 80 = 152; 90 = 157; 95 = 159, etc. Generally speaking, the *Soḍhalanighaṇṭu* enumerates a larger number of synonyms, but distinguishes less varieties than the *Dhanvantarīyanighaṇṭu*.

256 Compare the quotations from the *Dravyāvalī*.

257 Ad A.h.Sū.6.97cd-98ab (= guḍūcyādi 274 and 276; quoted as *Nighaṇṭu*); Sū.6.135cd–136ab (= āmrādi 38; quoted as *Nighaṇṭu*); Sū.6.158 (= guḍūcyādi 212; a quotation from Dhanvantari).

258 Ad *Āyurvedābdhisāra* 183.

259 NCC IX, 228–229.

260 Quoted as Dhanvantari in his commentary ad A.h.Sū.6.158cd; quoted as *Nighaṇṭu* ad A.h. Sū.6.97cd–98ab and 136ab.

261 Ad *Abhidhānacintāmaṇi* 638cd-639ab = miśrakādivarga 45 (quoted as Dhanvantari).

262 Ad A.h.Sū.6.129 (= āmrādi 7; the source is not mentioned).

263 See P.V. Sharma (1970): 366. Compare: Indu.

264 *Dhanvantarīyanighaṇṭu* 1.278 is quoted (without naming the source) ad *Śabdabhedaprakāśa* 3.44; 2.1 ad 4.26 (quoted as *Nighaṇṭu*); 2.11 ad 4.39 (quoted as *Nighaṇṭu*), etc. (see: Auguste Kümmel, 1940.) See on Jñānavimalagaṇi: NCC VII, 337.

265 Kṣīrasvāmin quotes profusely from the *Dhanvantarīyanighaṇṭu*, without naming his source, citing it as Dhanvantari or *Nighaṇṭu*: ad vanauṣadhivarga 20 (= introductory verse 8, source: Dhanvantari); 21 (= āmrādi 78, source: Dhanvantari; = śatapuṣpādi 102); 23 (= candanādi 80); 24 (= guḍūcyādi 221; = āmrādi 14); 26 (= guḍūcyādi 29); 27 (= āmrādi 12); 29 (= āmrādi 60); 32 (= guḍūcyādi 106), etc.

266 C. Vogel, IL 342.

267 See A.A. Ramanathan (1971).

268 Mallinātha quotes the *Dhanvantarīyanighaṇṭu* sometimes as Dhanvantari (ad vanauṣadhivarga 129–130ab = candanādi 3.43cd; ad 153cd-155ab = guḍūcyādi 52cd) or *Dravyāvalī* (ad 145 = guḍūcyādi 66 and 72ab), but more often as *Vaidyaka* (e.g., ad 117 = guḍūcyādi 284; ad 118 = karavīrādi 25; ad 140 = āmrādi 5.36). His quotations from *Dravyāvalī* and *Vaidyaka* are sometimes taken from other works.

269 C. Vogel, IL 334; referred to as the dhanvantarinirmita nighaṇṭu.

270 Ad A.h.U.18.21cd-22 (from guḍūcyādi 90); ad 22.71cd-72ab (not found in the *Dhanvantarīyanighaṇṭu*); ad 22.84–86 (from āmrādi 133); ad 22.93–97 (from candanādi 6); quoted as *Dhanvantarinighaṇṭu*.

271 Quoted as *Nighaṇṭu* ad A.h.Sū.6.96 (guḍūcyādi 274 and 276 are quoted).

272 Quoted profusely without naming the source (see the fifth pariśiṣṭa of the ed. of the *Nighaṇṭuśeṣa*).

273 *Gaṇaratnamahodadhi* 3.176 (without naming the source); see P.V. Sharma (1970): 365 and his Intr. to ed. d, 5.

274 C. Vogel, IL 342.

275 C. Vogel, IL 334.

276 Identified as *Jateorrhiza palmata* (Lam.) Miers = *J. columba* Miers = *Menispermum columba* Roxb. by D.K. Kamat.

277 Soḍhala does not describe moraṭa. See P.V. Sharma's Intr. to ed. d, 17.

278 Identified as *Schweinfurthia papilionacea* (Linn.) Boiss. = *S. sphaerocarpa* A.Br. by D.K. Kamat. See on the nomenclature: S.S.R. Bennet (1987). See on this plant WIRM IX, 255–256 and DWH III, 5. Omitted by Soḍhala.

279 Not identified by D.K. Kamat, nor by P.V. Sharma in ed. d. The same as kaivartamusta (*Cyperus platystylis* Br.; absent from WIRM; see Hooker VI, 598) according to P.V. Sharma (1997). Also identified as *Cyperus amabilis* Vahl (absent from WIRM; see Hooker VI, 598) (see M. Abdul Kareem, 1997, Nr. 557).

280 Identified by D.K. Kamat as *Trichosanthes dioica* Roxb. and *T. anguina* Linn. Paṭolī has not been identified by P.V. Sharma in ed. d. This plant is also regarded as *Stereospermum colais* (Dillw.) Mabberley = *S. personatum* (Hassk.) D. Chatterjee = *S.tetragonum* A. DC. (M. Abdul Kareem, 1997, Nr. 1536; Chopra's Glossary; Vanauṣadhicandrodaya VI, 40).

281 Not identified by D.K. Kamat, nor by P.V. Sharma. Gandhapalāśa is mentioned at A.h.Ci. 10.46 and 14.14 (the same as gandhapattra according to Aruṇa), gandhapalāśaka at A.h. Ci.17.24. Gandhapalāśī (= śaṭī) is identified as *Hedychium spicatum* Buch.-Ham. (see M. Abdul Kareem, 1997, Nr. 847).

282 Identified as *Costus speciosus* (Koenig) Sm. (MW); regarded as a synonym of bhārṅgī (see P.V. Sharma, 1997); omitted by Soḍhala.

283 Not identified; different from Soḍhala's kapāṭa (Nāmasaṃgraha 151) according to P.V. Sharma (1997).

284 See D.K. Kamat I, 23.

285 See M. Abdul Kareem (1997), Nr. 1630; Nadkarni I, Nr. 2484: kāsaghnī = vṛścikālī: *Tragia involucrata* Linn. Kāsaghnī is also identified as *Clerodendrum serratum* (Linn.) Moon and *Solanum surattense* Burm.f. (see M. Abdul Kareem, 1997, Nrs. 444 and 1516).
286 See G.J. Meulenbeld (1984c): 50–53.
287 I.e., *Cannabis sativa* Linn.; omitted by Soḍhala.
288 See T.B. Singh and K.C. Chunekar (1972). D.K. Kamat regards *Taverniera cuneifolia* (Roth) Arn. = *T. nummularia* sensu Baker as the sthalaja variety. P.V. Sharma has not identified these plants; they are omitted by Soḍhala.
289 Identified as *Mucuna capitata* Wight et Arn. = *Carpopogon capitatum* Roxb. by D.K. Kamat; see WIRM VI, 443 on this plant. Not identified by P.V. Sharma; omitted by Soḍhala.
290 It may be *Cucumis melo* Linn. var. *momordica* Duthie et Fuller = *C. momordica* Roxb. according to D.K. Kamat; P.V. Sharma has not identified it. Ḍaṅgarī is also identified as *Cucurbita maxima* Duchesne (see M. Abdul Kareem, 1997, Nr. 529). A devaḍaṅgarī is mentioned in Soḍhala's *Gadanigraha* (kāya 30.88) and Śrīkaṇṭha's *Hitopadeśa* (6.64 and 68).
291 See D.K. Kamat, 49–53; P.V. Sharma's Intr. to ed. d, 19.
292 Identified as *Jatropha multifida* Linn. by D.K. Kamat. Other identifications are: *Clerodendrum multiflorum* Baker (absent from Hooker and WIRM), *C. phlomidis* Linn.f., and *Premna serratifolia* Linn. (absent from WIRM; see Hooker IV, 574: a synonym of *P. integrifolia* Linn.; compare the synonymy of S.S.R. Bennet) (see M. Abdul Kareem, 1997, Nrs. 439, 443, 1339). Not identified by P.V. Sharma (whose reading is varaṇī).
293 *Croton tiglium* Linn. according to D.K. Kamat and P.V. Sharma.
294 *Euphorbia thomsoniana* Boiss. according to D.K. Kamat.
295 Identified as *Argemone mexicana* Linn. by D.K. Kamat.
296 Unidentified.
297 Mṛgākṣī has been identified as *Cucumis pubescens* Willd. (Vanauṣadhicandrodaya II, 10).
298 See D.K. Kamat I, 73–76 for their botanical identities. The *Dhanvantarīya*- and *Rājanighaṇṭu* are the only texts distinguishing five types of balā. See on the group of plants called balā: G.J. Meulenbeld (1984c): 56.
299 Added after the guḍūcyādivarga. Identified as *Ipomoea obscura* (Linn.) Ker-Gawl. by D.K. Kamat.
300 A species of *Iris* according to D.K. Kamat. Also identified as *Aconitum heterophyllum* Wall. ex Royle and *Paris polyphylla* Sm. (see M. Abdul Kareem, 1997, Nrs. 37 and 1234). Not identified by P.V. Sharma. See on this plant Bāpālāl Vaidya (1982): 317–320.
301 Identified as *Gardenia gummifera* Linn.f. by D.K. Kamat and many others (see, for example, M. Abdul Kareem, 1997, Nr. 788, DWH II, 207, and WIRM IV, 109); also identified as *G. resinifera* Roth = *G. lucida* Roxb. (see M. Abdul Kareem, 1997, Nr. 791).
302 See D.K. Kamat II, 26–30 on the various types of vaṃśarocanā.
303 Identified as *Trachyspermum ammi* (Linn.) Sprague, *Artemisia maritima* Linn. and *Hyoscyamus niger* Linn. by M. Abdul Kareem (1997), D.K. Kamat, and P.V. Sharma.
304 Identified as *Adenanthera pavonina* Linn., *Caesalpinia sappan* Linn., and *Pterocarpus santalinus* Linn.f. (see M. Abdul Kareem, 1997, Nrs. 41, 285, 1363).
305 Identified as *Coscinium fenestratum* Colebr. and *Crocus sativus* Linn. (see M. Abdul Kareem, 1997, Nrs. 498 and 508). Compare AVI 342 on kalambā.
306 Identifed as *Selinum candollei* DC. = *S. tenuifiolium* Wall. ex DC. by P.V. Sharma.
307 Unidentified by P.V. Sharma.

308 Damana is identified as *Aeschynomene aspera* Linn., non Muehl. ex Willd., nec sensu Wall., *Artemisia nilagirica* (C.B. Clarke) Pamp., *A. sieversiana* Ehrh. ex Willd., and *Jasminum multiflorum* (Burm.f.) Andrews (see M. Abdul Kareem, 1997, Nrs. 50, 168, 171, 956).
309 Uccaṭā is usually distinct from guñjā (see T.B. Singh and K.C. Chunekar, 1972). Uccaṭā is identified as *Blepharis persica* (Burm.f.) Kuntze = *B. edulis* Pers., *B. linariaefolia* Pers. (absent from Hooker and WIRM), *Phyllanthus fraternus* Webster = *Ph. niruri* sensu Hook.f., and *Ph. urinaria* Linn. (see M. Abdul Kareem, 1997, Nrs. 243, 244, 1273, 1276). Compare on uccaṭā: Bāpālāl Vaidya (1982): 169–171; T.B. Singh and K.C. Chunekar (1972).
310 See on cāṇakyamūlaka: G. Pandey (1977): 119; P.V. Sharma (1979a): 152.
311 Unidentified by P.V. Sharma. Identified as *Pogostemon cablin* (Blanco) Benth. = *P. patchouli* Hook.f. by others (*Bhāvaprakāśanighaṇṭu*, karpūrādivarga 127–128, ed. m).
312 Identified as *Soymida febrifuga* A. Juss. by P.V. Sharma and others (see M. Abdul Kareem, 1997, Nr. 1519).
313 Unidentified by P.V. Sharma. Identified as *Lobelia pyramidalis* Wall. by N.P. Manandhar (1980), as *L. nicotianaefolia* Heyne (see WIRM VI, 161) in the *Śāligrāmanighaṇṭu*. The former is a synonym of *L. nicotianaefolia* Roth ex R. et S. according to S.S.R. Bennet (1987).
314 Nīladūrvā is regarded as the same as dūrvā (see M. Abdul Kareem, 1997, Nr. 554).
315 Added to varga 4; omitted in ed. e. Identical with nāgadamanī, *Pupalia lappacea* (Linn.) Juss., according to the *Bhāvaprakāśanighaṇṭu* (guḍūcyādi 299, ed. m.). Balāmoṭā is also identified as *Sesbania sesban* (Linn.) Merrill subsp. *sesban* var. *sesban* and as *S. sesban* (Linn.) Merrill var. picta (Cav.) Santapau (see M. Abdul Kareem, 1997, Nrs. 1473 and 1475); compare S.S.R. Bennet (1987).
316 Identified as *Citrus maxima* (Burm.) Merrill = *C. decumana* Linn. by P.V. Sharma.
317 Identified as *Diploknema butyracea* H.J. Lam. = *Madhuca butyracea* Macbride by P.V. Sharma (1979a: 49). Jalamadhūka is also identified as *Madhuca longifolia* (Koenig) Macbride (see M. Abdul Kareem, 1997, Nr. 1055).
318 Unidentified by P.V. Sharma.; identified as *Caryota urens* Linn. by others (M. Abdul Kareem, 1997, Nr. 338; WIRM II, 90).
319 See T.B. Singh and K.C. Chunekar (1972).
320 Added to varga five; omitted in ed. d. Various species of *Pandanus* are regarded as ketakī (see V.V. Sivarajan and I. Balachandran, 1994: 242–244).
321 Added to varga five; omitted in ed. d.
322 *Sorghum* or great millet; also identified as *Thysanolaena maxima* (Roxb.) Kuntze and *Th. procera* Mez. (absent from Hooker and Wirm) (see M. Abdul Kareem, 1997, Nrs. 1618 and 1619). Unidentified by P.V. Sharma. See P.K. Gode (1944f); U.P. Thapliyal (1979): 94.
323 Identified as *Trigonella foenum-graecum* Linn. by P.V. Sharma.
324 Unidentified by P.V. Sharma; identified by others (M. Abdul Kareem, 1997, Nr. 1084; Chopra's Glossary; Nadkarni I, Nrs. 1577 and 2514) as *Melilotus indica* All. = *M. parviflora* Desf.
325 I.e., the seeds of *Papaver somniferum* Linn.
326 Compare on yakṣakardama: *Amarakośa* 2.6.133; P.V. Kane V.1, 38; U.P. Thapliyal (1979): 77.

327 Compare the list of special features in P.V. Sharma's Intr. to ed. d, 17–23.

328 The description of rasaka (rasāḥ 25–27) is identical with *Rasendracūḍāmaṇi* 10.110cd–113ab.

329 The lists of varga seven indicate that it is a later addition, compiled from a number of conflicting sources. Compare the list of sādhāraṇarasas with *Rasendracūḍāmaṇi* 11.90–91.

330 Modern Thaneswar in Haryana (N.N. Bhattacharyya, 1991: 280). Compare N. Dey (1979): 194; B.C. Law (1984): 129.

331 CBORI XVI, 1, Nr. 105; the author is called Mahendra, son of Vaidya Kṛṣṇa, in MS Nr. 107; the name of the Gaṇadravyāvali is *Dravyaguṇaratnamālikā* in MS Nr. 106. A Jodhpur MS (Cat. Rajasthan Oriental Research Institute, Jodhpur Collection, Nr. 4775 E = 9510; see P.M. Jinavijaya, 1965: II B, 224–225), completed in A.D. 1652/53, contains a *Dravyāvalīsamuccaya* by Mahendra Jaina, son of Kṛṣṇa Vaidya (JAI 89). A *Dravyāvalīnighaṇṭu* in 900 verses by Munimahendra is also recorded (V.P.P. Śāstrī, 1984: 289).

332 Compare NCC IX, 184: anonymous *Dravyāvalī(nighaṇṭu)*; Check-list Nrs. 274–278; STMI 666; Cat. BHU Nr. 75. The author refers to his work as *Dravyāvali* several times in the introductory verses. P.V. Sharma (Intr. to ed. d, 7) claims that the *Dravyāvali* continued to exist in its original form. He located two MSS of this version; K. Raghunathan and S.D. Dube (1992: 395 and 397) mention even three MSS. The Chandra Shum Shere collection of the Bodleian library at Oxford contains a MS, shelved at d.713(3), of a *Dravyāvalī* that describes 373 drugs (see D. Wujastyk 1990: 95).

333 The chief exponent of this view is P.V. Sharma (see P.V. Sharma, 1970; AVI 375–378; P.V. Sharma, 1976a: 101–107; P.V. Sharma's Intr. to D.K. Kamat, 1979; P.V. Sharma's Intr. to ed. d). Bāpālāl Vaidya (1982: 614–615) regarded the *Dhanvantarīyanighaṇṭu* as a mixture of a *Dravyāvalī* and some other work that may have been the original *Dhanvantarinighaṇṭu*.

334 See P.V. Sharma's Intr. to ed. d, 8–9.

335 This is especially striking when the *Soḍhalanighaṇṭu* is compared with the *Dhanvantarīyanighaṇṭu*.

336 These quotations are not from the *Dhanvantarīyanighaṇṭu* or a text resembling it, but from a therapeutic treatise.

337 Ad vanauṣadhivarga 127cd–128: not from the *Dhanvantarīyanighaṇṭu*; ad 135: = *Dhanvantarīyanighaṇṭu* 3.94; ad 145: = 1.66 and 72ab; ad 151: not from the *Dhanvantarīyanighaṇṭu*.

338 Ad *Cakradatta*, grahaṇī 47–49 (= *Dhanvantarīyanighaṇṭu* 2.78); rājayakṣman 87–90 (a formula of candanādyamahāsugandhitaila; not from the *Dhanvantarīyanighaṇṭu*); chardi 21 (= 1.215); vātavyādhi 185–188 (= 2.30) and 227–271 (= 3.69); pariṇāmaśūla 57–62 (= 1.215cd); śotha 8 (= 2.78); kuṣṭha 159 (= 1.219cd); kṣudraroga 92 (= 6.161); mukharoga 77 (= 1.266), 99–103 (= 3.33), 113–117 (= 2.52, 3.67 and 3.82).

339 Ad kuṣṭhacikitsā 160 (= *Dhanvantarīyanighaṇṭu* 1.219cd).

340 Ad 4.27cd–29: a reference to *Dhanvantarīyanighaṇṭu* 2.78; ad 15.17; ad 21.10–14: not from the *Dhanvantarīyanighaṇṭu*.

341 C. Vogel, IL 314. P.V. Sharma assigns it to the eleventh century (Intr. to ed. d, 8).

342 P.V. Sharma, Intr. to ed. d, 8–9.

343 The seventh varga, however, contains later material. Vargas 1–6 are followed by a kind of supplement (vargetarāṇi).

344 P.V. Sharma dates the *Dravyāvali* to the tenth, and the *Dhanvantarīyanighaṇṭu* to the thirteenth century. The *Dhanvantarīyanighaṇṭu* is assigned to the fourth or fifth century by G. Hāldār (Vṛddhatrayī 453), the twelfth century by Atrideva (ABI 424), the twelfth-thirteenth century by V. Śukla (I, 217), and the thirteenth century at the earliest by Bāpālāl Vaidya (1982: 615).

345 C. Vogel, IL 334.

346 NCC V, 257.

347 Ad *Amarakoṣa*, vanauṣadhivarga 50 and 146.

348 See P.V. Sharma's Intr. to ed. d, 8–14.

349 The NCC distinguishes three jyotiṣa authors of this name: (a) author of the *Arghakāṇḍa* and the *Saṃvatsaraphala* (NCC I, 377–378; IX, 75); (b) author of the *Riṣṭasamuccaya* (NCC IX, 75; (c) author of the *Kālajñāna* (NCC IV, 19; IX, 75). The Durgadeva who wrote the *Kālajñāna* may be identical with the author of the *Riṣṭasamuccaya*, because some MSS of the latter work are recorded under the title of *Kālajñāna* (see Gopani's Introduction to the ed. of the *Riṣṭasamuccaya*, 1). According to D. Pingree (CESS A 3, 113–114) the author of the *Saṃvatsaraphala* is different from the Durgadeva who wrote the *Riṣṭasamuccaya* and *Arghakāṇḍa*.

350 H.V. Velankar (1944): 332. The *Riṣṭasamuccaya* was critically edited, with an exhaustive introduction, English translation, Sanskrit chāyā, notes, appendix, indices, etc., by A.S. Gopani, Singhi Jain Series 21, Bombay 1945; reviewed in ABORI 27, 1946 and PO 11, 1946, 72.

351 See A.S. Gopani's Introduction to the edition on relevant material on prognostication by means of (a)riṣṭas as found in the *Bṛhatsaṃhitā*, *Carakasaṃhitā*, Śambhunātha's *Kālajñāna*, *Kāśyapasaṃhitā*, *Mahābhārata*, *Matsyapurāṇa*, *Suśrutasaṃhitā*, *Vāyupurāṇa*, *Yogaratnākara*, Hemacandra's *Yogaśāstra*, and some other works. Compare on ariṣṭas: Indriyasthāna of the *Carakasaṃhitā* (with references). See also: L. Gopal (1989a).

352 CC: not recorded. The *Maraṇakaṇḍiyā* is referred to at *Riṣṭasamuccaya* 16 and 139. See on the relationship between the two works: A.S. Gopani's Intr. to the edition, 12–14.

353 The author mentions his name as Duggaeva at 255.

354 *Riṣṭasamuccaya* 254.

355 Mentioned at 261. Identified as Kumbher near Bharatpur; see D. Pingree, CESS A 3, 113–114; Intr. to the edition, 5–8 and 12–14.

356 NCC II, 154; III, 71. Check-list Nr. 116: reference to Cat. Mysore, but the MSS recorded there (Nrs. 41357–59) contain the *Bheṣajakalpa* of Bharadvāja.

357 NCC II, 154. P. Hymavathi (1993): 59. Rao Bahadur R. Narasimhachar (1916): 22.

358 NCC I, 414.

359 Narasimhachar (1916): 22. See on this work: NCC I, 406.
The sixteenth-century medical author Śrīśailanātha mentions in his *Praśnottaramālā* that an ancestor of his, called Ekāmranātha, wrote a compendium of the *Āyurvedasudhānidhi* at the request of Sāyaṇa (Narasimhachar, 1916: 22.).

360 NCC III, 71; XIII, 114. Elsewhere (NCC II, 154), Śrīśailanātha is said to be the son of Ekāmranātha.

361 NCC V, 200 and 309. Edition: Gaṅgādhara's Gandhasāra and an unknown author's Gandhavāda (with Marathi commentary), edited by Ramkrishna Tuljaram Vyas, Gaekwad's Oriental Series No. 173, Oriental Institute, Vadodara 1989. This edition is based on the unique BORI MS of the Raḍḍi collection; it is accompanied by a long Introduction (74 pages) on Indian cosmetics and perfumery, written by the editor, and twelve Appendices, containing extracts from other texts on the subject of gandhayukti: *Suśrutasaṃhitā*, *Nāvanītaka*, *Bṛhatsaṃhitā*, *Viṣṇudharmottarapurāṇa* (see also P.K. Gode, 1946k), *Agnipurāṇa*

(see also P.K. Gode, 1945d), *Kālikāpurāṇa*, Someśvara's *Mānasollāsa*, Govindadāsa's *Bhaiṣajyaratnāvalī*, *Nāgarasarvasva*, Mādhava's *Āyurvedaprakāśa*, *Amarakoṣa*, and Nityanātha's *Rasaratnākara*. See also Vyas's Introduction, 32–35, on perfumery in the *Śārṅgadharapaddhati*; A.M. Shastri (1969): 237–244; Satyaprakāś (1960): 802–822. Gandhayukti is moreover a subject dealt with in the *Haramekhalā* and in the chapters on vātavyādhi of a number of texts, for example Ṭoḍara's *Āyurvedasaukhya*.

The *Gandhasāra* was studied by P.K. Gode, who published a number of articles on this text and on the history of Indian cosmetics and perfumery in general: P.K. Gode (1943f); (1945a); (1945b); (1945c); (1945d); (1946h); (1946k); (1947d); (1949b); (1950c); (1951c); (1952b).

The title of the treatise is mentioned at 1.3 and 51.120.

References are to page numbers, followed by the number of the verse.

362 As mentioned by the author himself (51.119), who refers to earlier works (granthāntara; 7.77 and 9.12) and authorities on the subject (1.3; 8.87; 41.4).

363 See the Intr. to the edition, 27–28.

364 See the Intr., 31–32, 33–38, 54–58, 61–63, 66–67.

365 See on this Gandhayakṣa R.T. Vyas's Intr., 8–9.

366 Compare the contents of chapter five of the *Haramekhalā*.

367 See, e.g., 51.119.

368 See on udvartana: H. Johari (1984); A.D. Satpute (1989); F. Zimmermann (1989: 214).

369 A much more concise *Gandhadravyanighaṇṭu* is found in Bhaṭṭotpala's commentary on chapter 76 of the *Bṛhatsaṃhitā*. Compare the nighaṇṭu of the *Haramekhalā*.

370 CC: not recorded.

371 This discovery is due to P.K. Gode (1945c).

372 See R.T. Vyas's Intr., 10–11.

373 See R.T. Vyas's Intr., 11–12. Compare P.K. Gode (1945d) and (1946k).

374 See on bodha and vedha: A.M. Shastri (1991): 213–215. The *Agnipurāṇa* enumerates eight basic processes: śauca, ācamana, virecana, bhāvana, pāka, bodhana, dhūpana, and vāsana (P.K. Gode, 1945d: 69). The *Viṣṇudharmottarapurāṇa* (2.64) also has a number of eight: śodhana, vāsana, virecana, bhāvanā, pāka, bodhana, dhūpana, and vāsana again according to P.K. Gode (1946k: 74–75), while J.J. Meyer (1937: I, 24–25) enumerates them as follows: śodhana, vamana, virecana, bhāvanā, pāka, bodhana, vāsana, and vāsanā. Compare the gandhayukti of the *Śivatattvaratnākara*.

375 See on these techniques R.T. Vyas's Intr., 68–69.

376 Some of the names employed in the *Gandhasāra* are also found in the corresponding parts of the *Haramekhalā*, a text that escaped the attention of the editor of the *Gandhasāra*.

377 The botanical equivalents and interpretations given by the editor should be used with much caution. The interpretation of indumadārka (3.23) as meaning the essence (arka) of camphor is very doubtful; the meaning may as well be: indu, mada, and arka.

378 Identified as *Ocimum americanum* Linn. Compare Ḍalhaṇa ad Su.Ci.17.14: ajā = ajagandhā.

379 Identified by the editor as *Eulophia campestris* Wall. Compare MW; PW.

380 Identified as *Phyllanthus rhamnoides*, which is absent from WIRM. See Hooker V, 330: *Breynia rhamnoides* Muell.-Arg. = *Phyllanthus rhamnoides* Willd.; V, 335: *Sauropus quadrangularis* Muell.-Arg. = *Phyllanthus rhamnoides* Roxb. Compare M. Abdul Kareem (1997), Nr. 270 (and Nr. 1450): āruṇī is identified as *Breynia vitis-idaea* (Burm.f.) Fischer, which is now the valid name of the plant formerly called *B. rhamnoides* (Willd.) Muell.-Arg. (see S.S.R. Bennet, 1987).

381 Not identified by the editor.

382 Identified as *Pentapetes phoenicea* Linn.

383 Identified as myrrh, a substance derived from *Commiphora myrrha* (Nees) Engl. var. *mollis* Engl. (see D. Martinetz, K. Lohs and J. Janzen, 1989; WIRM II, 313). Barbara is found at A.h.U.3.59. Compare DWH III, 85–86; WIRM VII, 81.

384 Identified as *Santalum album* Linn.

385 Identified as *Eclipta prostrata*, which is absent from WIRM, but identical with *E. alba* (Linn.) Hassk. (see S.S.R. Bennet, 1987; Chopra's Glossary).

386 Identified as *Glycine max* Merrill = *Dolichos soja* Linn.

387 Identified as *Michelia champaca* Linn. Cala is also identified as *Altingia excelsa* Noronha (see M. Abdul Kareem, 1997, Nr. 102).

388 Identified as *Angelica glauca* Edgew.

389 Identified as *Gaultheria fragrantissima* Wall. Compare M. Abdul Kareem (1997), Nr. 795 (carmapattra).

390 Unidentified.

391 Identified as *Vateria indica* Linn.

392 Unidentified. The same as murā (commentary ad *Haramekhalā* 5.80).

393 Probably the same as dānava. Unidentified.

394 Unidentified.

395 Unidentified. Compare Śivadāsasena ad *Cakradatta*, kṣudraroga 4: dhūnaka = sarja.

396 Unidentified.

397 Unidentified.

398 Identified as *Borassus flabellifer* Linn. Also identified as *Murraya paniculata* (Linn.) Jack (see M. Abdul Kareem, 1997, Nr. 1141).

399 Unidentified.

400 Unidentified.

401 The name guru is applied to *Ficus religiosa* Linn. and *Mucuna prurita* Hook. (see M. Abdul Kareem, 1997, Nrs. 753 and 1138).

402 Identified as *Clerodendrum infortunatum* Linn. (see M. Abdul Kareem, 1997, Nr. 442) and regarded as a synonym of haridrā and dūrvā (see M. Abdul Kareem, 1997, Nrs. 536 and 554).

403 Unidentified.

404 Identified as *Rubia cordifolia* Linn.

405 Identified as *Jasminum auriculatum* Vahl (compare M. Abdul Kareem, 1997, Nr. 941).

406 Identified as *Pentatropis capensis* (Linn.f.) Bullock (compare M. Abdul Kareem, 1997, Nr. 1249) and *P. spiralis* Decne. = *P. cynanchoides* R.Br. (see M. Abdul Kareem, 1997, Nr. 1250; compare S.S.R. Bennet, 1987 and WIRM VII, 308 on the nomenclature).

407 Identified as *Meconopsis aculeata* Royle, but variously identified by others.

408 Identified as *Agave americana* Linn.

409 Identified as *Colocasia esculenta* (Linn.) Schott.

410 Identified as *Momordica cochinchinensis* (Spreng.) = *Muricia cochinchinensis* (Spreng.) Lour.

411 Unidentified.

412 Identified as *Piper wallichii* Hand.-Mazz. = *P. aurantiacum* Wall. ex DC. Kauntī is also

identified as *Corchorus trilocularis* Linn. and *Vitex agnus-castus* Linn. (see M. Abdul Kareem, 1997, Nrs. 490 and 1710).
413 Unidentified.
414 A substitute for kastūrī. Unidentified.
415 Identified as *Punica granatum* Linn.
416 Identified as *Kydia calycina* Roxb.
417 Possibly the same as kola, identified as *Solanum surattense* Burm.f. = *S. xanthocarpum* Schrad. et Wendl.
418 Identified as *Elettaria cardamomum* Maton.
419 Identified as *Commelina benghalensis* Linn.
420 Identified as *Taxus baccata* Linn.
421 Unidentified. It may be *Pavonia odorata* Willd. (see M. Abdul Kareem, 1997, Nr. 1243).
422 The same as kauntī.
423 Unidentified. A synonym of vṛddhi (Indu ad A.s.Ci.19.10).
424 Unidentified.
425 Identified as *Syzygium aromaticum* (Linn.) Merrill et Perry; the same as lavaṅga.
426 The same as lava.
427 Identified as *Cicca acida* (Linn.) Merrill.
428 Identified as *Vigna mungo* (Linn.) Hepper = *Phaseolus mungo* Linn. Mada may also be an abbreviation of mṛgamada.
429 I.e., musk.
430 The same as mṛgamada.
431 Probably an abbreviation of mṛganābhi.
432 Identified as *Medicago sativa* Linn.
433 Unidentified by the editor. Identified by others as *Lobelia nicotianaefolia* Roth ex Schult. and *Onosma hispidum* Wall. ex D. Don (see M. Abdul Kareem, 1997, Nrs. 1033 and 1197; see WIRM VII, 95–96 on the nomenclature of *Onosma*).
434 Unidentified.
435 Unidentified.
436 Unidentified. Also mentioned in the *Haramekhalā* (1.5; 5.271).
437 Unidentified.
438 Unidentified by the editor. Identified by others as *Anisomeles malabarica* R.Br. ex Sims (see M. Abdul Kareem, 1997, Nr. 137).
439 Unidentified.
440 Identified as *Jasminum sambac* (Linn.) Ait. Also identified as *J. angustifolium* (Linn.) Willd. (see M. Abdul Kareem, 1997, Nr. 939; compare on the nomenclature: WIRM V, 280).
441 Unidentified. Rāma is one of the names of aśoka and kuṣṭha (see M. Abdul Kareem, 1997, Nrs. 1445 and 1453). Rāma is also found in the *Āyurvedasaukhya* (Ṭoḍara V: 11.906).
442 Unidentified. The same as uśīra according to the commentary on the *Haramekhalā* (2.101).
443 Identified as *Polianthes tuberosa* Linn.
444 Identified as *Ficus religiosa* Linn. Ravi is also one of the synonyms of arka.
445 Unidentified.
446 Identified as *Prosopis cineraria* Druce.
447 Identified as *Oryza sativa* Linn., but it also one of the names of civet.
448 Unidentified.

449 Unidentified.
450 Unidentified by the editor. Regarded as *Echinops echinatus* Roxb. by others (see M. Abdul Kareem, 1997, Nr. 652).
451 Unidentified.
452 Possibly the same as barbaraka.
453 Identified as *Taxus baccata* Linn.
454 Unidentified.
455 Unidentified.
456 Identified as *Helianthus annuus* Linn.
457 Identified as *Cassia fistula* Linn.
458 The same as suvarṇatālī.
459 Unidentified.
460 Identified as *Pyrus communis* Linn.
461 Unidentified.
462 Unidentified.
463 Identified as the olibanum tree.
464 Identified as *Salix tetrasperma* Roxb.
465 Identified as *Meconopsis aculeata* Royle by the editor. Also identified as *Aglaia elaeagnoidea* (A. Juss.) Benth. and *Callicarpa macrophylla* Vahl (see M. Abdul Kareem, 1997, Nrs. 60 and 296).
466 Identified as *Ficus tinctoria* Forst.f. subsp. *gibbosa* (Blume) Corner = *F. gibbosa* Blume (see S.S.R. Bennet on the nomenclature).
467 Unidentified.
468 Unidentified.
469 Unidentified.
470 Identified as *Ocimum sanctum* Linn.
471 Unidentified by the editor. A synonym of haridrā (see M. Abdul Kareem, 1997, Nr. 536).
472 Unidentified.
473 Unidentified.
474 Identified as *Rosa centifolia* Linn.
475 P.K. Gode (1946k): 74.
476 See the description of this treatise.
477 NCC VI, 142: the same author wrote the *Karaṭikautuka*, a work on elephants and their diseases, and a commentary, called *Śabdāmṛta*, on Kālidāsa's *Kumārasaṃbhava*. The latter work is referred to in Rāmacandra's *Prakriyākaumudī* (CC I, 847 and 512; II, 77 and 210; III, 74), a grammatical work dating from the fourteenth or fifteenth century (H. Scharfe, 1977: 174), which establishes Gopāladāsa Kāyastha's terminus ad quem.
478 NCC VI, 141. See on this work D.Ch. Bhattacharyya (1948).
479 *MS collection of the Vaṅgīya Sāhitya Pariṣad, Calcutta; MS Nr. 2000, 293 folios (see D.Ch. Bhattacharyya, 1948: 318).
480 No MS of this work is known. Gopāladāsa's son, Gaṅgādāsa, quotes a verse from a drama, called *Pārijātaharaṇa*, by his father. See on the *Pārijātaharaṇa*: CC I, 162 and 335; Krishnamachariar (1989): 909.
481 Quoted by Niścala.
482 Niścala quotes from an *Amṛtavallī*.
483 Quoted by Anantakumāra and Niścala.

484 Quoted by Niścala.
485 Quoted by Niścala.
486 Bhavyadatta's *Vaidyapradīpa* is quoted by Niścala.
487 CC: not recorded.
488 Caṅgadeva or Cāṅgadeva was the worldly name of Hemacandra (C. Vogel, IL 335). See on authors called Caṅgadeva and Cāṅgadeva: CESS A 3, 39–40 and 46. Compare NCC VI, 292: Caṅka: med., with commentary.
489 Though reported as no longer available in the introductory verses.
490 Reported as not available in the introductory verses.
491 This may be the lexicon of that name by *Puruṣottamadeva*, who lived in the first half of the twelfth century (C. Vogel, IL 331).
492 NCC: not recorded.
493 Reported to be unavailable in the introductory verses.
494 Vācaspati's old lexicon of this name may be meant.
495 Reported to be unavailable in the introductory verses.
496 Identified by D.Ch. Bhattacharyya as the Kṛṣṇadāsa who is extensively quoted in Vidyāvinoda's commentary on the *Amarakoṣa*. See T.R. Chintamani (1938): 13.
497 Compare on Gaṅgādāsa: NCC V, 194–195; Krishnamachariar (1989): 300, 909.
498 P.K. Gode (1939c). Krishnamachariar (1989: 909) assigns him to the fifteenth or sixteenth century.
499 NCC IX, 303: written in A.D. 1324. Compare Krishnamachariar (1989): 650–651.
500 CC I, 84, 339, 395.
501 CC II, 165. STMI 77.
502 AVI 311.
503 STMI 77. Compare CC I, 754.
504 CC: not recorded. See JAI 103.
505 See C. Vogel (IL 335–345) on Hemacandra's lexica (345: *Nighaṇṭuśeṣa*).
506 NCC X, 116. H.D. Velankar (1944): 212. Check-list Nr. 517. STMI 646–647. CBORI Nr. 117. Editions:
   a in: The Abhidhāna-sangraha or A Collection of Sanskrit ancient lexicons, edited by Paṇḍit Durgaprasād, Kāśīnāth Pāndurang Parab and Paṇḍit Śivadatta, Nirṇaya Sāgar Press, Bombay 1896 (with a big gap at the beginning of the first kāṇḍa and a few smaller gaps in the other kāṇḍas) [IO.1102].
   b ed. by Sāgarānanda Sūri, Śreṣṭhi-Devacandra-Lālbhāī-Jaina-Pustakoddhāra 92, Surat 1946 (together with other works).
   c Ācārya Hemacandrasūri's Nighaṇṭuśeṣa with Vācanācārya Śrī Śrīvallabhagaṇi's commentary, edited by Munirāja Śrī Puṇyavijayaji, Lalbhai Dalpatbhai Series No. 18, Ahmedabad 1968. This edition, based on five MSS (from the personal collection of Muni Puṇyavijaya), two of which contain the commentary also, has an Introduction by Bapalal Vaidya and an important series of eight appendices.

   References are to c.

   An old palm leaf MS of the *Nighaṇṭuśeṣa*, completed fifteen years after Hemacandra's death according to C.G. Kashikar (1977: 165), but actually in A.D. 1224, is recorded by P. Peterson (1896: 23, Nr. 9).

   A medical work, attributed to Hemacandra, has been edited: Vaidyatattvaratnākara, a medical treatise said to be an abbreviated version of the Gudanigraha-grantha attributed to Hemacandra; edited with Gujarātī paraphrase and notes by Maganlāl Viśvanātha, Ahmedabad 1898 [BL.14053.d.56] (Gudanigraha is probably an error for Gadanigraha; the *Gadanigraha* is a work of Soḍhala).

507 Hemacandra left this part of his *Abhidhānacintāmaṇi* undealt with in his *Śeṣasaṃgraha* (see C. Vogel, IL 337–338 and 345).
508 Compare on the contents of the *Nighaṇṭuśeṣa*: Bāpālāl Vaidya (1982), Appendix XV, 622–623.
509 *Achyranthes aspera* Linn.
510 *Celastrus paniculatus* Willd. or *Cardiospermum halicacabum* Linn.
511 Rāsnā is often identified as *Vanda roxburghii* R.Br. or *Acampe papillosa* Lindl. = *Saccolabium papillosum* Lindl., both orchids, but also as *Pluchea lanceolata* Oliver et Hiern, a shrub.
512 *Picrorrhiza kurroa* Royle ex Benth.
513 Compare Bāpālāl Vaidya's Intr. to ed. c, 15.
514 See the examples given by Bāpālāl Vaidya in his Intr. to ed. c, 12–14.
515 The fruit of kuṭaja is called indrayava and its seed bhadrayava (17ab); the leaves of the tamāla are called vasvākhya, romasa, tāmasa, and dala (31ab).
516 See Bāpālāl Vaidya's Intr. to ed. c, 12–14: parpaṭa as the name of the fruit of the bakula tree (6b); indrayava as the term for the fruit of kuṭaja and not its seed (17ab); vyāghranakhī and gṛdhranakhī as synonyms of badarī (70cd-71).
517 See P.V. Sharma's Intr. to his ed. of this text, 13–14. Cf. *Nighaṇṭuśeṣa* 117cd and *Aṣṭāṅganighaṇṭu* 82ab on bhūrja; *Nighaṇṭuśeṣa* 165ab and *Aṣṭāṅganighaṇṭu* 215cd on vaṃśa; golhā is mentioned as a synonym of bimbī in both works (*Nighaṇṭuśeṣa* 368 and *Aṣṭāṅganighaṇṭu* 256). See on the sources utilized by Hemacandra for the composition of his *Abhidhānacintāmaṇi*: C. Vogel, IL 337, and for the sources of the *Deśīnāmamālā* and its auto-commentary: the same, 344.
518 See, for example, pages 174–175, 176b, 177b, 179b in H. Śāstrī's edition.
519 Amlāta is identified as *Barleria acanthoides* Vahl (see M. Abdul Kareem, 1997, Nr. 205). Several species of *Barleria* are regarded as saireyaka.
520 Identified as *Panicum miliaceum* Linn. (see M. Abdul Kareem, 1997, Nr. 1228).
521 Also mentioned in the *Bhāvaprakāśanighaṇṭu*, śākavarga 19; identified as *Ipomoea aquatica* Forsk.
522 P.V. Sharma (1997) identifies kāṇḍīra as *Ranunculus sceleratus* Linn.
523 Described in the *Mādhavadravyaguṇa*, phalavarga (21) 37. Regarded as a synonym of mātuluṅga (see M. Abdul Kareem, 1997, Nr. 426).
524 A synonym of kāraskara in the *Rājanighaṇṭu* (9.35).
525 Unidentified.
526 Nalī is mentioned in the *Dhanvantarīyanighaṇṭu*, where nalikā is one of its synonyms.
527 P.V. Sharma (1997) regards it as a synonym of tālīśapattra, identified as *Abies spectabilis* (D. Don) Spach = *A. webbiana* Lindl.
528 See on the stones in the drupes of rudrākṣa (*Elaeocarpus ganitrus* Roxb.), commonly employed as rosary beads, and their uses: L.R. Chawdhri (1985): 235–250; S. Rai (1993); G. Watt III, 205; WIRM I, 431, III, 140.
529 Mentioned in the *Aṣṭāṅganighaṇṭu* (111), where it is a synonym of śitivāraka, identified as *Celosia argentea* Linn. (P.V. Sharma, 1997). Śrīhastinī is also identified as *Heliotropium indicum* Linn. (see M. Abdul Kareem, 1997, Nr. 859). Ḍalhaṇa (ad Su.Sū.46.221) remarks that some regard tilaparṇikā as the same as śrīhastinī.

530 See Ḍalhaṇa ad Su.Sū.46.221.
531 Tālī is mentioned as a climbing plant in the *Rājanighaṇṭu* (3.37). It is identified as *Corypha umbraculifera* Linn. (see M. Abdul Kareem, 1997, Nr. 497).
532 A synonym of jalakumbhī in the *Kaiyadevanighaṇṭu* (1.1467cd–1468).
533 Compare on special features of the *Nighaṇṭuśeṣa*: Bāpālāl Vaidya's Intr. to ed. c.
534 See H. von Glasenapp (1964): 49–50.
535 See H. von Glasenapp (1964): 50–51.
536 See on Hemacandra: G. Bühler (1889); P.K. Gode (1939d); H. von Glasenapp (1964; see index); STMI 642; S.Ch. Vidyabhusana (1971): 205–206; C. Vogel, IL 335–336; R. Williams (1963): 11–12. Hemacandra is often mentioned in Jain works; see, for example, the *Kumārapālacaritrasaṃgraha* and *Prabandhacintāmaṇi*.
537 As stated by himself in the first verse of the *Nighaṇṭuśeṣa*. See about the views of G. Bühler (1889) on the chronology of Hemacandra's lexicographical works C. Vogel (IL 345, note 170).
538 NCC X, 116. See for a list of Śrīvallabha's works Muni Puṇyavijayaji's Editor's Note to ed. c, 6.
539 See the third introductory verse of the commentary and also its colophons.
540 C. Vogel, IL 330–331 and 337–338.
541 C. Vogel states that he wrote his commentaries on Hemacandra's *Śeṣasaṃgraha* and Jinadeva's *Śiloñchanāmamālā* in 1597/98 (IL 338), and the *(Nāma)sāroddhāra*, a commentary on Hemacandra's *Abhidhānacintāmaṇi*, in 1610/11 (IL 338.). The date of composition of the commentary on the *Nighaṇṭuśeṣa* seems to be unknown; it is earlier than the commentary on the *Abhidhānacintāmaṇi*, which refers to it (NCC X, 116). See on Śrīvallabhagaṇi also Th. Zachariae (1977), II: 477–489.
542 See Muni Puṇyavijayaji's Editor's Note and Bāpālāl Vaidya's Intr. to ed. c.
543 Śrīvallabha lived in Rājasthān in the late sixteenth and early seventeenth centuries, for he wrote the *Śeṣasaṃgrahaṭīkā* at Bīkāner, the *Śiloñchanāmamālā* at Nagor, and the *Abhidhānacintāmaṇiṭīkā* at Jodhpur (C. Vogel, IL 345, note 172).
544 See Pariśiṣṭa 6 in ed. c.
545 CC I, 404: a grammarian and lexicographer.
546 This is probably Candranandana.
547 Those adhering to the Cāndra system of grammar may be meant.
548 Hemacandra's preceptor (NCC IX, 103).
549 The *Dhanvantarinighaṇṭu* is profusely quoted. These quotations, together with the parallel readings of the printed text of the *Dhanvantarinighaṇṭu*, are listed in Appendix 8 of ed. c.
550 This may be Śrīdhara, the author of the *Nyāyakandalī*.
551 This name may refer to Devacandra(sūri), the preceptor of Hemacandra, who was a disciple of Yaśobhadrasūri of the Pūrṇatallīyagaccha (NCC IX, 103). Devacandrasūri is quoted by Śrīvallabha.
552 See Pariśiṣṭa 7 in ed. c.
553 See NCC I, 292.
554 See NCC I, 335.
555 Probably Hemacandra's work of this title.
556 A work by Hemacandra.
557 Maṅkha's *Anekārthakoṣa* (see C. Vogel, IL 334–335).
558 Various works of this title are known, one of which by Hemacandra (CC I, 634–635).

559 Śāśvata's *Anekārthasamuccaya* (see C. Vogel, IL 318–319).
560 Yādavaprakāśa's *Vaijayantī* (see C. Vogel, IL 323–324).
561 CC II, 224; III, 117; NCC VII, 20: *Varṇanighaṇṭu*, by Cāmuṇḍa. Compare C. Vogel, IL 372 (on *Varṇakoṣas*).
562 CC I, 586: a lexicon, perhaps the *Viśvaprakāśa*. Compare C. Vogel (IL 348–350) on Śrīdharasena's *Viśvalocana* or *Muktāvalī*.
563 See CC I, 616 on this work of Vopadeva.
564 Variants of this name are Keyadeva (CC I, 125 and 319, II, 24; NCC V, 43; Cat. Berlin Nr. 1748; Cat. BHU Nrs. 87 and 88; Cat. IO Nr. 2748; Cat. Tanjore Nr. 11074; CBORI XVI, 1, Nr. 126; Śivadatta Miśra's auto-commentary on the *Śivakoṣa*; STMI 526 and 656), Kayadeva (CBORI XVI, 1, Nrs. 126–127), Kayyadeva (Check-list Nrs. 512 and 558), Kaiyyadeva (C.G. Kashikar, 1977: 165), Kaiideva (Cat. IO Nr. 2748), and Kaideva (Bodleian d.713(2); see D. Wujastyk, 1990: 103).
565 NCC V, 42–43; X, 47. The *Nāmaratnākara*, which has not been preserved, was probably a synonymic lexicon. It was written before the *Pathyāpathyavibodhaka*, which appears to be an expanded version of it, adding the qualities and actions to the names of the medicinal substances. See the introductory verses of the *Kaiyadevanighaṇṭu*. Bāpālāl Vaidya (1982: 620–621) claimed, erroneously, that *Nāmaratnākara* was another name of Kaiyadeva, and *Nāmasāgara* the name of his earlier lexicon.
566 The title of the work is *Pathyāpathyavibodhaka* (see the introductory verses). A *Nāmasāgara* by Keyadeva (NCC X, 49), as well as a *Pathyāpathyanighaṇṭu* by Devapaṇḍita (NCC IX, 112; XI, 95), may be identical with the *Kaiyadevanighaṇṭu*. The MS of a *Saṃnipātakalikā* by Kaideva (NCC: not recorded), forming part of the Chandra Shum Shere collection of the Bodleian library at Oxford, begins in exactly the same way as the *Kaiyadevanighaṇṭu*; this MS is shelved at d.713(2): see D. Wujastyk (1990): 103.
567 NCC V, 43; XIII, 76. Biswanarayan Sastri (1960): 98.
568 NCC V, 42–43; XI, 95–96. Editions:
*a Navalkiśor Press, Lucknow 1917.
*b edited by Surendra Mohan, publ. by the Dayananda Ayurvedic College, Meharcand Lakṣmaṇdās, Lahore 1928 (one volume only, comprising the oṣadhivarga).
*c edited by Nandakiśor Śāstrī, 1933/34.
d Kaiyadevanighaṇṭuḥ (Pathyāpathyavibodhakaḥ), edited and translated (into Hindī) by Priyavrata Sharma and Guru Prasada Sharma, Jaikrishnadas Ayurveda Series No. 30, Varanasi/Delhi 1979 (with a saṃskṛta-hindī-śabdānukramaṇī and an index of botanical and English names); this ed. is based on five MSS (Cat. BHU Nrs. 87–88, CBORI XVI, 1, Nr. 126, *MS Nr. 1/157/87063 of Sarasvatī Bhavan, Vārāṇasī, and *MS Nr. 931 of 1891–95 of the Adyar Library, Madras) and ed. b; reviewed by K.S. Varier in Ancient Science of Life 1, 2, 1981, 123.
References are to d.
See on the work: DGV IV, 289–291.
569 See on the classifications of Kaiyadeva: V. Dvivedī (1966): 243–247.
570 At the end of the vihāravarga (292), Suśruta is quoted in an abridged form: amlena kecid vihatāḥ...tat tasmai hitam ucyate, ityantaḥ (suśrutāt) = Su.Sū.46.419–434; miśrakavarga 289 = Su.Śā.4.55; 290–292 = Su.Śā.4.50–51.
571 The *Parāśarasmṛti* is probably quoted ad vihāravarga 212.
572 P.K. Gode (1938a): 189. Rāghavabhaṭṭa quotes oṣadhivarga 1596ab and 1083cd (both with variants). See on Rāgbhabhaṭṭa: P.K. Gode (1936a), on Lakṣmaṇadeśika and his *Śāradā-*

tilaka: CC I, 536 and 642; II, 152 and 229; III, 133, on Rāghavabhaṭṭa's *Padārthādarśa*: CC I, 321, 499, 642; II, 152 and 220; III, 133; NCC XI, 114–115.

573 See: Kāśīrāma.

574 CC I, 128 (Kaideva on botany). Kamalākarabhaṭṭa's *Nirṇayasindhu* was composed in 1612 (Kane I.2, 932; NCC III, 161) or 1616 (CC I, 80).

575 According to Aufrecht (CC I, 319; see also NCC XI, 95, and C. Vogel, IL 331), a *Pathyāpathyanighaṇṭu* by Devapaṇḍita (probably Keyadeva Paṇḍita) is quoted by Jñānavimalagaṇi, pupil of Bhānumeru, who wrote the *Śabdabhedaprakāśaṭīkā*, a commentary on Maheśvara's *Śabdabhedaprakāśa*, in 1598 (NCC VII, 337; C. Vogel, IL 331). Jñānavimalagaṇi refers to an unidentified *Pathyāpathyābhidhasannighaṇṭu* as one of his chief authorities in one of the introductory verses, but does not quote the work (see Maheśvara's Śabdabhedaprakāśa with the commentary of Jñānavimalagaṇi, ed. by Auguste Kümmel, Leipzig 1940).

576 See K. Raghunathan and P.V. Sharma (1967): 123–124: the *Ma'din al-Shifā'* by Miyān Bhūwah is a Persian medical treatise composed in 1512 during the reign of Sikandar Shāh Lodī (1489–1517); its author mentions that he consulted the work of Kayedutt, who may be Kaiyadeva. See on this work and its author: M.Z. Siddíqí (1959): 96–108 (Siddíqí writes Gaya Dutta instead of Kayedutt and tentatively identifies him with Gayadāsa). See for more references: *Rasaratnākara*.

577 The identifications of ed. d are referred to as: P.V. Sharma.

578 Probably an *Acacia* species (P.V. Sharma, 1985a: 348; 1997). Compare P.V. Sharma (1997). Ābhā is identified as *Acacia nilotica* Delile subsp. *indica* (Benth.) Brenan (see M. Abdul Kareem, 199, Nr. 20).

579 Identified as *Acacia pennata* Willd. by P.V. Sharma (1985a: 350; 1997). Mentioned at Su.Ci.38.85; regarded as a synonym of nāgabalā by Ḍalhaṇa.

580 Identified as *Biophytum sensitivum* DC. by P.V. Sharma (compare M. Abdul Kareem, 1997, Nr. 241; T.B. Singh and K.C. Chunekar, 1972). Also identified as *Mimosa pudica* Linn., *Neptunia oleracea* Lour., and *Sphaeranthus indicus* Linn. (see M. Abdul Kareem, 1997, Nrs. 1107, 1163, 1523). Alambuṣā ia already found in the *Carakasaṃhitā*.

581 Probably an *Amaranthus* species.

582 Of uncertain identity. Probably the same as amlāna.

583 *Curcuma amada* Roxb. (P.V. Sharma).

584 Identified as *Acacia pennata* Willd. by P.V. Sharma (1997).

585 Unidentified. It may be the same as vāluka, which is an abbreviation of elavāluka; vāluka is also one of the names of a variety of trapusa (see *Dhanvantarīyanighaṇṭu* 1.178).

586 *Crotalaria verrucosa* Linn. (P.V. Sharma).

587 *Cannabis sativa* Linn. (P.V. Sharma).

588 Unidentified.

589 Unidentified.

590 *Clerodendrum serratum* (Linn.) Moon (compare M. Abdul Kareem, 1997, Nr. 444); P.V. Sharma calls this plant *C. serratum* Spreng. Also identified as *C. indicum* (Linn.) Kuntze (see M. Abdul Kareem, 1997, Nr. 440).

591 *Ammannia baccifera* Linn. (DGV V, 341). Mentioned at A.h.U.1.44.

592 Unidentified.

593 Unidentified.

594 Of uncertain identity; an orange according to MW. Mentioned in the *Madanapālanighaṇṭu* (6.65).

595 *Leea macrophylla* Roxb.; P.V. Sharma calls it *L. macrophylla* Horn. Also identified as *Alocasia macrorrhiza* (Linn.) G. Don (see M. Abdul Kareem, 1997, Nr. 85).

596 *Prunus mahaleb* Linn. (AVI 349); compare Bāpālāl Vaidya (1982): 112. Mentioned at Ca.Sū.25.40; T.B. Singh and K.C. Chunekar (1972) regard it as identical with priyaṅgu, in agreement with Cakra's comment.

597 See *B.N. Singh (1985); L.B. Singh, B.N. Singh, B.K. Mishra (1991).

598 Identified as *Dioscorea hispida* Dennst. (see M. Abdul Kareem, 1997, Nr. 616). Mentioned at Su.Sū.46.298; a large type of kāṣṭhāluka (see Ḍalhaṇa).

599 Identified as *Aristolochia indica* Linn. (P.V. Sharma; compare M. Abdul Kareem 1997, Nr. 161; see also V.V. Sivarajan and I. Balachandran, 1994: 185–187) and *Diplocyclos palmatus* (Linn.) Jaffrey (absent from WIRM) (see M. Abdul Kareem, 1997, Nr. 629).

600 A species of *Amaranthus* (P.V. Sharma).

601 Identified as *Desmotrichum fimbriatum* Blume (see WIRM III, 43–44) by P.C. Pant et al. (1990). The valid name of this plant is probably *Flickingeria fimbriata* (Blume) Hawkes (see S.S.R. Bennet, 1987) or *F. nodosa* (Dalz.) Seiden f. (see V.V. Sivarajan and I. Balachandran, 1994: 196).

602 Unidentified.

603 *Canavalia gladiata* (Jacq.) DC. (P.V. Sharma). Compare T.B. Singh and K.C. Chunekar (1972). Kākāṇḍolā is already found in the *Carakasaṃhitā*.

604 *Caesalpinia crista* Linn. (P.V. Sharma). Also identified as *C. bonduc* (Linn.) Roxb. (see M. Abdul Kareem, 1997, Nr. 281).

605 *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. (P.V. Sharma, 1997).

606 *Pergularia daemia* (Forsk.) Chiov. = *P. extensa* N.E.Br. (P.V. Sharma).

607 *Ocimum kilimandscharicum* Guerke (C.R. Karnick, 1977).

608 A species of *Dioscorea* (P.V. Sharma). Identified as *Dioscorea alata* Linn. (see M. Abdul Kareem, 1997, Nr. 611).

609 Probably a species of *Randia*; *Tamilnadia uliginosa* (Retz.) Tirvengandum ex Sastre = *Randia uliginosa* DC. is one of the plants regarded as piṇḍīta (see M. Abdul Kareem, 1997, Nrs. 1378 and p.244). Mentioned at Ca.Ci.26.272.

610 Different from pāṭhā according to Kaiyadeva; kucelā is a variety of pāṭhā in the *Carakasaṃhitā* (Sū.27.95).

611 *Cassia absus* Linn. (P.V. Sharma; compare M. Abdul Kareem, 1997, Nr. 343). Mentioned at Su.Ci.16.26, where Ḍalhaṇa regards it as a synonym of cakṣuṣyā (= *Cassia absus* Linn.).

612 A *Corchorus* species (P.V. Sharma). Mentioned in the *Aṣṭāṅgahṛdayasaṃhitā*.

613 Identified as *Dalbergia sissoides* Grah. (see M. Abdul Kareem, 1997, Nr. 571).

614 Sometimes identified as *Digera muricata* (Linn.) Mart. (see M. Abdul Kareem, 1997, Nr. 605; P.V. Sharma, 1979a: 107; T.B. Singh and K.C. Chunekar, 1972, s.v. kaṭhiñjara). Mentioned at Su.Sū.46.274 (see Ḍalhaṇa's remarks) and A.h.Sū.6.93 (the same as tāmramūlaka according to Aruṇa).

615 *Carthamus tinctorius* Linn. (P.V. Sharma). Mentioned at A.h.Sū.6.93, where Aruṇa and Hemādri regard it as identical with gugguluśāka.

616 Identified as *Luvunga scandens* (Roxb.) Buch.-Ham. ex Wight, *Cicca acida* (Linn.) Merrill, *Annona reticulata* Linn. (see M. Abdul Kareem, 1997, Nrs. 138, 396, 1049; AVI 362; Chopra's Glossary; U.Ch. Dutt, 1922; P.V. Sharma, 1979a: 42–48; WIRM II, 153).

617 *Citrus maxima* (Burm.) Merrill = *C. decumana* Linn. (P.V. Sharma).

618 *Amaranthus caudatus* Linn. (P.V. Sharma, 1997).
619 Unidentified. Mahāpiṇḍī is identified as *Gardenia turgida* Roxb. (see M. Abdul Kareem, 1997, Nr. 792).
620 Unidentified.
621 A *Luffa* species (P.V. Sharma) or *Cassia alata* Linn. (P.V. Sharma, 1997). Also identified as *Cassia senna* Linn. (see M. Abdul Kareem, 1997, Nr. 351).
622 *Pterospermum acerifolium* Willd. (P.V. Sharma). Mentioned in the *Suśrutasaṃhitā*.
623 *Eleusine coracana* Gaertn. (P.V. Sharma; compare M. Abdul Kareem, 1997, Nr. 667).
624 Identified as *Morus australis* Poir. (see M. Abdul Kareem, 1997, Nr. 1136). The same as vidārī (*Aṣṭāṅganighaṇṭu* 4). Suṣavī is mentioned, for example, at Su.Sū.38.6 (see Ḍalhaṇa's remarks); it is identified as *Carum carvi* Linn., *Momordica charantia* Linn., and *Nigella sativa* Linn. (see M. Abdul Kareem, 1997, Nrs. 336, 1119, 1168).
625 Unidentified.
626 Unidentified.
627 Identified as *Fumaria indica* Pugsley (see M. Abdul Kareem, 1997, Nr. 776; compare S.S.R. Bennet, 1987 and WIRM IV, 68) and *Ixora paniculata* (Vanauṣadhicandrodaya VI, 44; see on this name Hooker III, 149). Compare V.V. Sivarajan and I. Balachandran (1994: 354–357: parpaṭaka).
628 *Adina cordifolia* (Roxb.) Hook.f. ex Brandis (P.V. Sharma). Also identified as *Berberis asiatica* Roxb. ex DC., non Griff., *Cedrus deodara* (Roxb. ex Lamb.) G. Don, *Coscinium fenestratum* Colebr., and *Pinus roxburghii* Sarg. (see M. Abdul Kareem, 1997, Nrs. 230, 362, 498, 1287; compare WIRM II, rev. ed., 117, III, 400).
629 *Cascabela thevetia* (Linn.) Lippold = *Thevetia peruviana* (Pers.) Merrill = *Th. neriifolia* Juss. ex Steud. (P.V. Sharma). See on the nomenclature: S.S.R. Bennet (1987); compare M. Abdul Kareem (1997), Nr. 339.
630 Unidentified.
631 *Dolichos lablab* Linn. (P.V. Sharma).
632 *Lagenaria siceraria* (Mol.) Standl. = *L. vulgaris* Ser. (P.V. Sharma).
633 Unidentified.
634 A species of *Dioscorea* (P.V. Sharma). Identified as *Dioscorea alata* Linn. (see M. Abdul Kareem, 1997, Nr. 611).
635 Identified as *Alangium salviifolium* (Linn.f.) Wang. and several species of *Ferula* (see M. Abdul Kareem, 1997, Nrs. 65, 726–729, 732).
636 A *Dioscorea* species (P.V. Sharma). Identified as *Dioscorea belophylla* Voigt ex Haines (see M. Abdul Kareem, Nr. 612; compare S.S.R. Bennet, 1987) and *Pachyrrhizus erosus* (Linn.) Urban = *P. angulatus* Rich. ex DC. (see M. Abdul Kareem, 1997, Nr. 1219; compare WIRM VII, 208). Mentioned at Su.Sū.46.298.
637 Unidentified.
638 Often identified as *Ophiorrhiza mungos* Linn. (Chopra's Glossary; Nadkarni I, Nr. 1760; P.V. Sharma, 1997). Mentioned at Su.Ka.6.22 (see Ḍalhaṇa's remark).
639 Identified as *Bixa orellana* Linn. (M. Abdul Kareem, 1997, Nr. 242; P.V. Sharma) and *Euonymus tingens* Wall. (see M. Abdul Kareem, 1997, Nr. 697).
640 Identified as *Dalbergia volubilis* Roxb. and *Trichodesma zeylanicum* R.Br. (see M. Abdul Kareem, 1997, Nrs. 573 and 1638).
641 Unidentified.
642 A *Dioscorea* species (P.V. Sharma).

643 Unidentified.
644 Ṭaṅka, mentioned in *Caraka-* and *Suśrutasaṃhitā*, is often identified as *Pyrus communis* Linn. (AVI 360; P.V. Sharma, 1979a: 70).
645 *Hydnocarpus laurifolia* (Dennst.) Sleumer = *H. wightiana* Blume (P.V. Sharma). Mentioned at Su.Sū.45.122.
646 Identified as *Prunus armeniaca* Linn., the apricot (M. Abdul Kareem, 1997, Nr. 1345; P.V. Sharma, 1979a: 76–77).
647 Variously identified: *Amorphophallus paeoniifolius* (Dennst.) Nicolson = *A. campanulatus* Blume ex Decne. (see M. Abdul Kareem, 1997, Nr. 119; compare S.S.R. Bennet, 1987), *A. sylvaticus* (Roxb.) Kunth = *Synantherias sylvatica* Schott (M. Abdul Kareem, 1997, Nr. 120a; Chopra's Glossary; DWH III, 547; Nadkarni I, Nr. 2421), *Crinum defixum* Ker-Gawl. (L.S. Bhatnagar et al., 1973: 80), *Sauromatum venosum* (Ait.) Kunth (G. Pandey, 1994: 81–84), *Urginea indica* Kunth (M. Abdul Kareem, 1997, Nr. 642 and p.244; P.V. Sharma, 1979a: 134–135).
648 Unidentified.
649 Unidentified.
650 *Pistia stratiotes* Linn. (M. Abdul Kareem, 1997, Nr. 1306; P.V. Sharma).
651 Unidentified. Compare on special features: AVI 391–392.
652 Undoubtedly the same as yauvanapiḍakā, i.e., acne vulgaris.
653 A variant of this name is Śārṅga (AVI 390; bhūmikā to ed. d, 6). P.V. Sharma is of the opinion that this Śāraṅga is identical with the person of the same name who wrote the *Vīrasiṃhāvaloka* for king Vīrasiṃha (bhūmikā to ed. d, 6).
654 The Bhāradvājagotra had a relatively low status according to R. Thapar (1984: 85, n.78).
655 AVI 391 and DGV IV, 290: P.V. Sharma bases his statement that Kaiyadeva was a resident of Gujarāt on the use of the term andolikā (vihāravarga 344), i.e., a swing, especially popular in that region, and the mention of medicinal plants like tilaparṇī (1.653–655), vellantara (1.851cd-853ab), etc. According to Surendra Mohan (the editor of *ed. b), some of the local names of plants given by Kaiyadeva come very near to their Gujarātī names (see Bāpālāl Vaidya, 1982: 621).
656 Compare DGV IV, 289–290.
657 *Sarasvatībhavan, Vārāṇasī, Nr. 1/157/87063 (bhūmikā to ed. d, 8).
658 BHU Nr. B 2092 = Cat. BHU Nr. 87 (AVI 392, n. 1; bhūmikā to ed. d, 5).
659 Usually identified as *Thevetia peruviana* (Pers.) Schum. = *Th. neriifolia* Juss. (Chopra's Glossary); *Thevetia peruviana* (Pers.) Merrill = *Th. neriifolia* Juss. ex. Steud. (WIRM X, 225). The plant is a native of America and the West Indies (Watt VI, 47), but is widely cultivated in India for ornament. Its provenance indicates that *Thevetia peruviana* cannot be the pītakaravīra of the *Kaiyadeva-* and *Rājanighaṇṭu*.
660 *Madanapālanighaṇṭu* 1.324–325. *Dhanvantarinighaṇṭu* 4.1–2.
661 *Rājanighaṇṭu* 10.7. It is absent again from the *Bhāvaprakāśanighaṇṭu* (guḍūcyādivarga 82–84).
662 NCC IV, 70.
663 Editions:
   a Vaidyamanoramā and Dhārākalpa, ed. by Brahmashri T. Nilkanth Sharma and Vaidya Jadavji Tricumji Acharya, Āyurvedic Granthamālā Nrs. 8, 9, Nirṇaya Sāgar Press, Bombay 1913 [BL.14044.bb.6; IO.San.C.303 and 11.E.23]; 2nd ed., 1924; *ed. 1933.
   b Vaidyamanoramā and Dhārākalpa; Hindī ṭīkā by Sukhadeva Vaidya, Gaṅgāviṣṇu Śrīkṛṣṇadās, Lakṣmīveṅkaṭeśvar Chāpākhānā, Bombay 1916/17. [BL.14044.a.11].

References are to ed. b.
The title of the work is mentioned in the second verse, the name of the author only in the colophons.

664 Prose is found, e.g., at 6.9, 12, 17, 19–21, 19–21, 31, 33; 9.1; 16.26, 29, 36–38, 62, 125.

665 See 1.13; 2.6; 3.19; 6.9; 7.13 and 20; 8.7; 10.1 and 7; 11.12, 40, 42, 51–52, 60; 12.4; 13.8 and 10; 14.2, 5, 22; 16.54 and 116; 17.9; 19.43.

666 A few nidāna verses in chapters two and three were probably added to the text (these verses are not numbered) by Sukhadeva, who wrote the Hindī translation and commentary of ed. b, namely three verses at the beginning of chapter two (= Ca.Ci.4.6, 7, 9) and three at the beginning of chapter three (= *Mādhavanidāna* 11.1 and 12.1–2).

667 Two long formulae occur: yogarājaguggulu (16.129–135), identical with *Gadanigraha*, prayogakhaṇḍa, guṭikādhikāra 326–333 (and also quoted from a tantrāntara in Niścala's commentary ad *Cakradatta*, āmavāta 27–32), and a recipe, ascribed to the Aśvins, used to turn grey hair black again (16.92–96).

668 See, e.g., 1.21; 6.17; 10.6; 11.36, 48, 49, 59, 61; 12.11 and 20–21; 13.4, 10, 13, 15, 49–51; 14.2, 6, 11, 12, 14–18, 24, 27; 16.45 and 89; 17.8; 19.29–31.

669 See 7.10 and 12; 11.19; 16.57.

670 The *Cakradatta* (jvaracikitsā 6) is quoted in a verse of chapter one, but this is probably an addition by Sukhadeva; the therapy of raktapitta (chapter two) is said to agree with Caraka (according to Sukhadeva), but the verses on this subject are not from Ca.Ci.5; one formula is ascribed to Nimi (16.57) and another one to the Aśvins (16.92–96); two definitions of rasāyana found at the beginning of chapter twenty and probably added by Sukhadeva were taken from Śārṅgadhara (I.4.13ab) and Caraka (Ci.1^{1}.5cd); five more verses at the beginning of the same chapter, amongst which a definition of vājīkaraṇa by Suśruta (Ci. 26.6) and two more from the *Suśrutasaṃhitā* (Ci.26.4–5), were probably also added by Sukhadeva.

671 A *Vaidyamanoramā* that may be identical with Kālidāsa's work is quoted in Nayanasukha's *Vaidyamanotsava* (CC I, 612); a *Manoramā* is quoted in Meghamuni's *Meghavinoda* (JAI 157).

672 This disease is also mentioned in Dāmodara's *Ārogyacintāmaṇi*.

673 Not found in other texts.

674 Absent from other texts; pravāhaṇa is the same as pravāhikā.

675 Bimbisī or bimbiśi is a synonym of pravāhikā. Cf. A.h.Ci.9.28; A.s.Ci.11.7–8; *Candrakalā* ad Vopadeva's *Śataślokī* 1.17.

676 It may be prickly heat, also called climatic hyperhidrosis or lichen tropicus.

677 These are distinguished from the parasites called kṛmi, and said to occur in hairy men who do not regularly shave.

678 Ulcers of the oral cavity. See on the term lūtā: Dāmodara's *Ārogyacintāmaṇi*.

679 An unidentified disease, not occurring elsewhere.

680 An ulcerous lesion of the penis.

681 Unidentified.

682 Sukhadeva remarks that it is called āvīram in Malayāḷam (M. Gundert, 1970: I, 93: *Cassia auriculata* Linn. and *Cassia occidentalis* Linn.; Saranad Kunjan Pillai, 1970: II, 207: *Cassia auriculata* Linn.). P.V. Sharma (1997) regards ākulī as a synonym of āvartakī, identified as *Cassia auriculata* Linn.

683 Unidentified.

684 Identified as *Ocimum americanum* Linn. (see M. Abdul Kareem, 1997, Nr. 1184). MW: *Ocimum adscendens*; see Hooker IV, 609 and 614 on *O. adscendens* Willd. and *O. adscendens* Wight.

685 Unidentified.

686 Variously identified. See: M. Abdul Kareem (1997); Bāpālāl (1982): 226 and 311–315; Chopra's Glossary; DWH II, 244 and 308; R.K. Issar (1974); G. Pandey (1994): 90–98; P.V. Sharma (1985a): 352, (1997).

687 Unidentified.

688 Usually identified as *Acalypha indica* Linn. (DWH III, 291; G. Pandey, 1994: 115–132; P.V. Sharma, 1997; WIRM I, 20).

689 Identified as *Hesperethusa crenulata* (Roxb.) M.Roem. = *Limonia crenulata* Roxb. by P.V. Sharma (1979a: 95 and 101), (1997). It is also mentioned in the *Kalyāṇakāraka* (4.32).

690 The same as Suśruta's karavī (Su.Sū.46.230) according to P.V. Sharma (1979a: 157) or identical with hiṅgupattrī (P.V. Sharma, 1997). Also identified as *Gynandropsis gynandra* (Linn.) Briq. (see M. Abdul Kareem, 1997, Nr. 835).

691 Identified as *Strychnos nux-vomica* Linn. by P.V. Sharma (DGV V, 319–320), (1997).

692 *Coleus amboinicus* Lour. = *C. aromaticus* Benth. (V.V. Sivarajan and Indu Balachandran, 1986: 250). The same as sārivā (P.V. Sharma, 1997).

693 Unidentified.

694 Unidentified.

695 According to Sukhadeva it is called pāvuṭṭa in Malayāḷam; see M. Gundert, 1970: II, 653: pāvaṭṭa, *Pavetta indica* Linn. See S.S.R. Bennet (1987) and WIRM VII, 282 on the nomenclature of this plant.

696 Unidentified.

697 Unidentified.

698 Identified as *Morinda pubescens* Sm. = *M. coreia* Buch.-Ham. = *M. tinctoria* Roxb. (M. Abdul Kareem, 1997, Nr. 1131; P.V. Sharma, 1997; see on the nomenclature: S.S.R. Bennet, 1987), as several species of *Pavetta*, and as *Tarenna alpestris* (Wight) Balakr. = *Stylocoryne lucens* (Hook.f.) Gamble (see M. Abdul Kareem, 1997, Nrs. 1240–1242 and 1589a).

699 Unidentified.

700 *Rhododendron arboreum* Sm. (P.V. Sharma, 1997).

701 *Allium ascalonicum* Linn. (MW) or *A. sativum* Linn. (see M. Abdul Kareem, 1997, Nr. 82).

702 A variety of garlic.

703 Unidentified.

704 It is called samudrapaccā in Malayāḷam acc. to Sukhadeva (of uncertain identity acc. to M. Gundert, 1970: II, 1039).

705 Sukhadeva says that it is called cīra in Malayāḷam; this is the name of a series of different plants (M. Gundert, 1970: I, 369).

706 The same as pippalī according to P.V. Sharma (1997).

707 *Tribulus terrestris* Linn. = *T. lanuginosus* Linn. or a similar plant (M. Abdul Kareem, 1997, Nr. 1636; MW; P.V. Sharma, 1997).

708 A kind of white basil, a species of *Ocimum*, according to MW.

709 Unidentified.

710 *Cassia sophera* Linn. (see M. Abdul Kareem, 1997, Nr. 352).

711 Unidentified.

712 Called ekanāyaka in Malayāḷam acc. to Sukhadeva (see M. Abdul Kareem, 1997, Nr. 1425; Suranad Kunjan Pillai, 1970: II, 1132: *Salacia reticulata* Wight). WIRM IX, 169: the Sanskrit name of *S. reticulata* is also ekanāyaka. Vairī is the same as mehāri according to P.V. Sharma (1997).

713 Called vātaṅkollī in Malayāḷam acc. to Sukhadeva (see M. Gundert, 1970: II, 931: *Justicia gendarussa* Burm.f. = *Gendarussa vulgaris* Nees).

714 The names yakṣadṛś, yakṣākṣī, yakṣalocana, and yakṣanetra may be synonyms of kuberākṣī (Kubera is the lord of the yakṣas), identified as *Caesalpinia bonduc* (Linn.) Roxb. and *Stereospermum chelonoides* (Linn.f.) DC. = *S. suaveolens* (Roxb.) DC. (see on the nomenclature: S.S.R. Bennet, 1987) (see M. Abdul Kareem, 1997, Nrs. 281 and 1535).

715 See also AVI 301 on some special features of Kālidāsa's therapy.

716 NCC IV, 70; IX, 298. The title of this work is found in the colophon, but the name of the author is nowhere mentioned. See for the editions those of the *Vaidyamanoramā*. A *Dhārākalpa* by an anonymous author has been *edited, with a Hindī translation, by Paṇḍit Jagannātha Prasāda Śukla, Sudhānidhi Granthāvali 1, Prayāg 1924/25.

717 See on dhārākalpa: H.Ś. Kasture (1970): 648–653; N.S. Mooss (1983): 106–114; R.H. Singh (1992): 137–144.

718 Its identity is unknown. Ḍolāphala is a synonym of madhūka, identified as *Madhuca indica* J.F. Gmel. and *M. longifolia* (Koenig) Mach. (see WIRM VI, 207 on the nomenclature) (*Aṣṭāṅganighaṇṭu* 26; *Ṣaḍrasanighaṇṭu* 1.23).

719 Some are of the opinion that the medical author Kālidāsa is the same as the famous poet of the same name (see, e.g., J. Indu, 1981). See about apocryphal works attributed to the poet Kālidāsa: S.C. Banerji (1975).

720 P.V. Sharma (AVI 301) assigns him to the thirteenth century or somewhat later on account of the presence of diseases like somaroga and śayyāmūtra, drugs like opium and kāraskara, and the Tantric elements in the therapy.

721 NCC: an author called Kalyāṇadāsa is not recorded; the NCC ascribes the *Śabdaratnadīpa* (III, 256), as well as a *Bālacikitsā* (III, 256), to Kalyāṇamalla; compare Kalyāṇa's *Bālatantra*. CC I, 106 and 491: *Ratnapradīpanighaṇṭu* by Kāśīrāma, son of Mathurādāsa; II, 194 and 228: *Śabdaratnapradīpa* by Kāśīrāma, son of Mathurādāsa. C. Vogel, IL 375–376: the work is often, but wrongly, claimed as written by Kāśīrāma at the instance of Kalyāṇadāsa. Compare Kāśīrāma, the author of a commentary on the *Śārṅgadharasaṃhitā*.

722 NCC III, 342; IX, 76.

723 NCC: not recorded. ABI 317: *published by the Veṅkaṭeśvar Press. Vṛddhatrayī 466: Kedārabhaṭṭa also wrote the *Vṛttaratnākara* and lived in the twelfth or thirteenth century. Compare Krishnamachariar (1989): 908: Kedārabhaṭṭa, author of the *Vṛttaratnākara*, is earlier than the fifteenth century.

724 CC I, 717; II, 171 and 234; III, 148. NCC V, 67–68. Check-list Nr. 804. STMI 98. Cat. BHU Nr. 250. Cat. Madras Nr. 13379. Cat. Mysore XIII, Nr. 42910. CBORI XVI, 1, Nrs. 310–312. Kavīndrācāryasūcipatram, Nr. 1029 (*Siddhamantranighaṇṭa*, without author's name). Editions:

a ed., together with another work called *Yogeśvara*, under the common title of *Āyurvedasaṃgraha*, by Vaidya Śaṃkara Dājī Śāstrī Pade, with the assistance of Śrī Bhālacandra, Jñānasāgara Press, Bombay 1898 [IO.San.D.603(c)]; the title of this publication is *Siddhamantra Prakāśa*, though the commentary is absent (P.V. Sharma's Intr. to the Siddhamantra, 3); see on the editor, Pade: DGV IV, 304–305.

*b ed. by Morarji Vaidya of Bombay, 1908/09 (BIIHM 5, 2, 1975, 106).

*c ed. by Vaidya Yadavji Trikamji Acharya (together with the *Vātaghnatvādinirṇaya* of Nārāyaṇa Bhiṣaj, acc. to V. Śukla I, 239–240) (BIIHM 5, 2, 1975, 106).

d Vopadeva's Hṛdayadīpaka Nighaṇṭu and Siddhamantra of Vaidyācārya Keśava with the Prakāśa Commentary of Vopadeva, ed. by Priyavrat Sharma, Chaukhamba Ayurveda Granthamala 1, Chaukhamba Amarabharati Prakashan, Varanasi 1977. P.V. Sharma used three MSS and the quotations from the *Hṛdayadīpaka* in the *Śivakoṣa* (see Intr. to the *Hṛdayadīpaka*, 13–14) in establishing his text of the *Hṛdayadīpaka*, and four MSS (CBORI XVI, 1, Nr 312, Cat. Madras Nr. 13379, Cat. BHU Nr. 250, *MS Nr. 44941 of Sarasvatī Bhavan, Vārāṇasī), as well as ed. a, in constituting his text of the *Siddhamantra* together with its commentary (see Intr. to his ed. of the *Siddhamantra*, 5). This ed. is accompanied by valuable introductions and has moreover an Index of the drugs of the *Hṛdayadīpaka*, an Index of synonyms in the *Hṛdayadīpaka*, an Index of drugs in the *Siddhamantra*, and three Appendices: I, A classified index of vegetable drugs according to their effect on doṣas; II, Vegetable drugs described in the commentary; III, Food and drinks mentioned in the text and described in the commentary.

References are to d.

725 Verse two.

726 CC I, 127: ascribed to Keśava himself; compare CC I, 717, where Vopadeva is mentioned as its author.

727 Compare on the contents: DGV IV, 283–284.

728 Verse three, with commentary.

729 The importance of Khāraṇādi as a medical authority in the *Siddhamantra* has been discussed by P.K. Gode (1939a). See: Kharanāda.

730 See especially the commentary on these verses.

731 See the table (tālikā) in P.V. Sharma's ed., 12–13.

732 See verses 5–8, with commentary. Vopadeva explains in his commentary that the term udāsīna was coined in order to solve the contradictory statements of Caraka, Suśruta and Khāraṇāda concerning the qualities and actions of medicinal substances. Compare on udāsīna(tva): Cakrapāṇi ad Ca.Ni.4.4; Hemādri ad A.h.Sū.6.117cd–118. See on the use of udāsīna in non-medical contexts: M.B. Emeneau (1968): 276–277.

733 Compare P.V. Sharma's expositions on the contents and special features of the *Siddhamantra*: AVI 386; (1976a): 117–118; Intr. to his ed. of the text, 6–7.

734 See Harshe's ed. of the *Śivakoṣa*, Appendix I, 166 and 168.

735 See: Hemādri.

736 P.V. Sharma's text reads vedapurāraṇya-; MS Nr. 312 of BORI has vedapurākhya-. P.V. Sharma proposes to read, with one of his MSS, Devapura for Vedapura, which seems to him more correct if this city is identical with Devagiri, the capital of the Yādava kings (Intr. to his ed. of the *Siddhamantra*, 4, note 2; see on Devapura: N.N. Bhattacharyya, 1991: 118, N. Dey, 1979: 55), but it is preferable to keep the reading Vedapura since it is probably identical with Vedapada where Vopadeva, Keśava's son, resided (see: Vopadeva).

737 See on Daṇḍaka: N.N. Bhattacharyya (1991): 114; N. Dey (1979): 52.

738 Devagiri is the modern Daulatābād (V. Śukla I, 239; P.V. Sharma, Intr. to his ed. of the *Siddhamantra*, 4).

739 NCC V, 67–68. AVI (385) and DGV (IV, 283) have, erroneously, 1200–1247, but compare P.V. Sharma's Intr. to the *Siddhamantra*, 4: 1210–1247.

740 Bāpālāl Vaidya (1982: 582) places him in the middle of the thirteenth century.
741 His name is Vallabhasūri in Cat. Mysore XIII, Nr. 42698.
742 CC: not recorded. Check-list Nr. 955: author's name Lakṣmaṇapaṇḍita or -sūri. STMI 104. Cat. Mysore XIII, Nrs. 42695–99 (Nr. 42698 is a complete copy). V.P.P. Śāstrī (1984): 391.
743 See on Lakṣmaṇa and his *Vaidyavallabha*: P. Hymavathi (1993): 76–78; D.V. Subba Reddy and B. Rama Rao (1972); B. Rama Rao (1987): 156: author's name Lakṣmaṇācārya or Lakṣmaṇa Paṇḍita, title of his work *Vaidya(rāja)vallabha*.
744 CC I, 536, 537, 613; II, 222; III, 114: attributed to Lakṣmaṇa. Check-list Nr. 414 (see also Nr. 920). Cat. Bikaner Nr. 1411. STMI 104. CBORI XVI, 1, Nr. 234 (with an extract, consisting of the first forty-one verses). VOHD II.7, Nr. 2901.
745 See on its contents: STMI 104; Har Dutt Sharma (1936); P.K. Gode (1937a).
746 Har Dutt Sharma (1936): 1.
747 See P.K. Gode; Har Dutt Sharma; *Peterson's Ulwar Cat. Nr. 676, p.163, Extract 430.
748 Reproduced in Har Dutt Sharma's article.
749 See Har Dutt Sharma's table of contents.
750 *Bṛhadrasarājasundara* 330 (the formula of gaṅgādhararasa).
751 According to J. Eggeling (see Cat. IO. Nr. 2709).
752 CC I, 536 and 613.
753 Har Dutt Sharma (1936) left the question of authorship undecided. P.K. Gode (1937a) established that Lakṣmaṇa was the author's patron, not the author himself.
754 The genealogy of Lakṣmaṇa is as follows: Dayanāga – Lohaḍa – Sahadeva – Dāmodara – Dharmadeva – Khetala – Raipāla; Raipāla's three sons were Gajapati, Sthirarāja, and Dāsūka; Gajapati had three sons: Kāmarāja, Amarasiṃha, and Jālapa; Amarasiṃha's wife, Lāḍamā, bore him two sons, Lakṣmaṇa and Rāvaṇa.
755 See P.K. Gode (1937a: 439, note 1) on the identification of this place.
756 See P.K. Gode (1937a: 441–442) on the identification of this prince. P.K. Gode regards him as Muḥammad Khān of Biyānā, who surrendered to Mubārak Shāh in 1427, seized Biyānā again, was defeated a second time in 1428, but may have assumed independence after Mubārak's death in 1434. See on Muḥammad Khān: Hameed-ud-Din (1980): 131–132, on Mubārak Shāh (A.D. 1421–1434): Hameed-ud-Din (1980): 128–134.
757 P.K. Gode (1937a: 440–442) identified Śrīpatha as Biyānā in Rājputānā. See on Śrīpatha: N.N. Bhattacharyya (1991): 279 (Bayana in Rājasthān); N. Dey (1979): 193 (Biana).
758 A Kṣemaśarman, son of Gautama, was the author of a *Cikitsāsārasaṃgraha* (NCC V, 165; CBORI XVI, 1, Nr. 75: the MS dates from 1754/55). The best known medical author called Kṣemaśarman wrote the *Kṣemakutūhala* and lived in the sixteenth century.
759 CBORI XVI, 1, Nr. 234.
760 P.K. Gode (1937a): 437–438.
761 NCC VII, 29. STMI 106.
762 CC I, 425; II, 97, 216. Check-list Nr. 390 and 422. STMI 118–120. Cat. BHU Nrs. 104–110, 262. Cat. Bikaner Nr. 1412. Cat. IO Nrs. 2745–47. Cat. Madras Nrs. 13299 and 13355. Cat. Mysore XIII, Nrs. 42202–04.
Editions:
a Viśveśvara Press, Benares 1847 [IO.9.I.1].
*b lithographed, together with Trimallabhaṭṭa's *Dravyaguṇaśataślokī*, Kāśī 1869/70.
c Madanapala Nighantu or a Medical Dictionary by Rajah Madanapala, ed. and publ. by Pandit Jibananda Vidyasagara, Kavyaprakasha Press, Calcutta 1875 [Haas, Cat. BM, p.75; IO.13.D 30]; reviewed by R. Roth (ZDMG 31, 1877, 159–160).

d sarvauṣadhināmaguṇānāṃ madanapālanighaṇṭuḥ, paṇḍita ravidatta viracita bhāṣāṭīkāsametaḥ, Lakṣmīveṅkaṭeśvara Press, Bombay 1894 [IO.21.H.31].
*e ed. by Ashubodh, Calcutta 1902.
f nṛpamadanapālaviracitaḥ madanapālanighaṇṭuḥ, vaidyaratnāyurvedoddhārakavaidyapañcānanapaṇḍitarāmaprasādavaidyopādhyāyarājavaidyapaṭiyālāviracitabhāṣātattvaprakāśinīnāmabhāṣāṭīkāsahitaḥ, Veṅkaṭeśvara Press, Bombay 1909/10 [BL. 14043.dd.19; IO.21.J.14]; *ed. 1922/23, Bombay; *ed. 1930, Bombay; new ed., 1954; *repr., Bombay 1990.
g ed. by Devendranātha and Upendranātha Sena Gupta, with Bengali translation, Dhanvantari Steam Machine Press, Calcutta 1914 [BL.14044.a.5; IO.23.E.4].
*h ed., with Hindī translation, by Śaktidhar Śukla, Naval Kiśor Press, Lucknow 1917 (see AVI 390, n.2.) and 1930 (see V. Śukla I, 219).
i with Tattvabodhinī Gujarātī ṭīkā by Bhaganalāla Dolatarāma Śarmā, Bhāgyodaya Printing Press, Ahmedabad 1918 [BL.14043.bb.1; IO.San.C.335].
j with Hindī lemmata and glosses by Tryambaka Śāstrin, Hitacintaka Press, Benares 1922 [IO.San.B.468]; madanavinodaḥ, vaidyakanighaṇṭuḥ, śrīmanmadanapālanṛpaviracitaḥ, amṛtabhavana-[kāśī] bhūṣitena prasiddhavaidyavara dhanvantarisvarūpāmṛtaśāstriṇāṃ tanūjenāyurvedamukhyādhyāpakena tryambakaśāstriṇā sakalavidyārthijanopakārāya tatprārthanayā 'prasiddhaśabdānāṃ deśabhāṣā paryāyapradarśanapūrvaka kaṭhinasthaleṣu copayuktaṭippaṇībhir alaṅkṛtya mahatāyāsena saṃśodhitaḥ prakāśitaś ca, śrīgurubhir anujñātena śrīnandakiśoraśāstriṇā (āyurvedācāryeṇa) sampāditaś ca, 3rd ed., Benares 1933/34.
k ed. with English translation, by Bhagwan Dash (see below).
A *Rasacintāmaṇi* by Anantadeva proves to be identical with the *Madanapālanighaṇṭu*: vaidyavaryaśrīmadanantadevasūriviracitarasacintāmaṇiḥ, rājavaidyapaṇḍitamuralīdharaśarmaviracitabhāṣāṭīkāsahitaḥ, sa ca kālidāsātmajamumbayīsthāyurvedādhyāpakavaidyarājajīvarāmaśarmaṇā saṃśodhya, Śrīveṅkaṭeśvar Press, Bombay 1910/11.
References are to f, new ed. 1954. Edition, accompanied by an English translation of the *Madanapālanighaṇṭu*: Materia Medica of Ayurveda based on Madanapāla's Nighaṇṭu by Vaidya Bhagwan Dash, assisted by Ku. Kanchangupta, B. Jain Publishers (P) Ltd., New Delhi *1991, reprinted 1994; the text is based on ed. d and a palm leaf MS in Oriya script; this edition is accompanied by an Index (I) of Sanskrit names of drugs, (II) botanical and English names of drugs, (III) synonyms of drugs used in the work.
763 CC I, 425; II, 97. Cat. BHU Nr. 104. This is the title employed in the last verse of each varga.
764 Cat. BHU Nrs. 105–110. Cat. IO, colophon MS Nr. 2745. Cat. Madras Nr. 13355. Kavīndrācāryasūcipatram Nr. 1027 (*Madanavinodanighaṇṭa*).
765 CC III, 92.
766 CC I, 425; II, 97.
767 Cat. Madras Nr. 13299.
768 CC I, 426.
769 See CC I, 425–426; II, 97. Compare G. Bühler (1886): Intr. 124–125; P.K. Gode (1944–45): 176–180; Kane I.2, 792–802.
770 U.Ch.Dutt (1922): Preface XIV. VŚS, Preface 10.
771 It was translated into Persian in 1633, during the reign of Akbar, by Amānu'llāh, also known as Fīrūz Jang, son of Mahābat Khān, a famous general of Jahāngīr and Shāh Jahān; a MS of this translation, called *Dastūru'l-Hunūd*, is available in the Salar Jang Museum

of Hyderabad, A.P. (see Anonymous, 1964; K. Raghunathan and P.V. Sharma 1967: 122; T. Siddiqi, 1981: 29, 1979: 108; STMI 60). See on other medical works by authors called Amānu'llāh: STMI 21–22.

772 Compare DGV IV, 287–288; V. Dvivedī (1966): 181–189.

773 The number of verses is elsewhere (STMI 119) said to be 2,250.

774 Cat. IO records a MS (Nr. 2745) with a fourteenth chapter, but this consists merely of an expanded version of the genealogical verses. Cat. IO Nr. 2747 has seventeen chapters and contains so many and considerable variations as almost to amount to a new work. The Lucknow ed. (h) has an extra fourteenth varga (see V. Śukla I, 219). See on the contents of the *Madanapālanighaṇṭu*: Bāpālāl Vaidya (1982), Appendix XV, 605–607.

775 Bāpālāl Vaidya (1982: 607) mentions that a total number of 494 medicinal substances is described (450 vegetable and 50 inorganic drugs).

776 CC I, 192 and 425.

777 Quoted as *Madanavinoda*.

778 Quoted as *Madanavinodanighaṇṭa*.

779 See Harshe's ed. of the Śivakośa (sub Madanapāla and *Madanavinoda*).

780 STMI 711.

781 See the descriptions of these works.

782 A number of these may be discovered in earlier treatises. Compare AVI 390.

783 Identified as *Cassytha filiformis* Linn. and *Cuscuta reflexa* Roxb. See: M. Abdul Kareem (1997); Nrs. 355 and 539; Bāpālāl Vaidya (1982): 142–143, (1985), Nr. 356; Chopra's Glossary; DGV V, 325; U.Ch. Dutt, 1922; DWH III, 216; MW; Nadkarni I, Nr. 507; P.V. Sharma (1997); Vanauṣadhicandrodaya I, 61. See on ākāśavallī and related plant names: R. Schmidt (1910).

784 Probably a *Dioscorea* species (see DGV V, 52–53; P.V. Sharma, 1979a: 90). Āluka is also identified as a species of *Alocasia*, *Amorphophallus paeoniifolius* (Dennst.) Nicolson = *A. campanulatus* Blume ex Decne., *Ipomoea batatas* (Linn.) Lam., a *Prunus* species, and *Solanum tuberosum* Linn., the potato (see, for example, AVI 363–364; *Bhāvaprakāśa*, ed. m; Chopra's Glossary; MW).

785 Identified as *Cydonia oblonga* Mill., the quince, *Pyrus communis* Linn., the pear, and other plants (see, for example: AVI 360; Chopra's Glossary; DWH III, 261–262; WIRM II, 410 and X, 291). Mentioned at Ca.Ci.7.147.

786 Identified as *Ficus carica* Linn., the fig tree, and a species of *Psidium*, the guava. See on añjīra: DGV V, 307; U.Ch. Dutt (1922); P.K. Gode (1941c), (1941d), (1943b); B. Laufer (1967): 410–414; MW; Nadkarni I, Nrs. 1036 and 2052; R.N. Saletore (1975): 717–718; B.N. Singh (1981); L.B. Singh and B.N. Singh (1994).

787 Unidentified. See DGV V, 312; P.V. Sharma (1997).

788 Usually identified as *Cissus quadrangularis* Linn. = *Vitis quadrangularis* Wall. See G.J. Meulenbeld (1984c): 95.

789 Identified as *Sesbania sesban* Merrill (DGV V, 339–340; P.V. Sharma, 1997).

790 *Cannabis sativa* Linn.

791 *Artemisia maritima* Linn. (M. Abdul Kareem, 1997, Nr. 169; DGV V, 330; P.V. Sharma, 1997).

792 Identified as *Cocculus hirsutus* (Linn.) Diels (M. Abdul Kareem, 1997, Nr. 451; DGV V, 33; P.V. Sharma, 1997) or *Corallocarpus epigaeus* Benth. ex Hook.f. (DWH II, 90).

793 Identified as *Amorphophallus sylvaticus* (Roxb.) Kunth (see M. Abdul Kareem, 1997, Nr. 120a).

794 Identified as *Citrullus vulgaris* Schrad. var. *fistulosus* (Stocks) Duthie et Fuller (P.V. Sharma, 1997), *Hibiscus ficulneus* Linn. (AVI 365), and *Trichosanthes tricuspidata* Lour. = *T. bracteata* (Lam.) Voigt = *T. palmata* Roxb. = *T. laciniosa* Wall. (M. Abdul Kareem, 1997, Nr. 1644; Nadkarni I, Nr. 2510; see on the nomenclature: S.S.R. Bennet, 1987).

795 The same as elavāluka (MW; VŚS); see on this drug: G.J. Meulenbeld (1974): 330–331.

796 Of uncertain identity; see Bāpālāl (1982): 315–316; DGV V, 326.

797 Unidentified.

798 Zinc; see B. Laufer (1967): 511–515.

799 Generally identified as *Croton tiglium* Linn. See on jayapāla: G.J. Meulenbeld (1984c): 102; H.H. Wilson (1825a).

800 *Citrullus vulgaris* Schrad. (AVI 360; Vanauṣadhicandrodaya V, 4; see on the nomenclature: S.S.R. Bennet, 1987) and other plants (see M. Abdul Kareem, 1997; MW).

801 Identified as *Argemone mexicana* Linn. (see M. Abdul Kareem, 1997, Nr. 153), *Bauhinia racemosa* Lam., and *Curcuma longa* Linn. (see M. Abdul Kareem, 1997, Nr. 536), but of doubtful identity (see DGV V, 319; P.V. Sharma, 1997).

802 Unidentified. Cf. *Dhanvantarīyanighaṇṭu* 1.272: = aśvagandhā.

803 Identified as *Hesperethusa crenulata* (Roxb.) M. Roem. = *Limonia crenulata* Roxb. (DGV V, 214–215; P.V. Sharma, 1997).

804 *Averrhoa carambola* Linn., star fruit (M. Abdul Kareem, 1997, Nr. 191; P.V. Sharma, 1997).

805 Unidentified.

806 *Cucumis melo* Linn., the musk melon (P.V. Sharma, 1997).

807 The seeds of *Papaver somniferum* Linn.

808 Identified as *Flacourtia sepiaria* Roxb. (M. Abdul Kareem, 1997, Nr. 765; DGV V, 320–321) and *F. indica* (Burm.f.) Merr. = *F. ramontchi* L'Herit. (P.V. Sharma, 1997; see on the nomenclature: S.S.R. Bennet, 1987).

809 Identified as *Mucuna monosperma* DC. (P.V. Sharma, 1997) and *Canavalia ensiformis* (Linn.) DC. (*Śāligrāmanighaṇṭu* 925–926).

810 Identified as *Rosa centifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1402) and *R. moschata* Herrm. (M. Abdul Kareem, 1997, Nr. 1404; Chopra's Glossary; U.Ch. Dutt, 1922).

811 *Blumea lacera* DC. (M. Abdul Kareem, 1997, Nr. 249; MW; P.V. Sharma, 1997).

812 *Aloe barbadensis* Mill. = *A. vera* Tourn. ex Linn. (P.V. Sharma, 1997) and several other species of *Aloe* (see M. Abdul Kareem, 1997, Nrs. 86–92).

813 Unidentified.

814 A kind of grape; see on the grape-vine: B. Laufer, 1967: 220–245.

815 *Citrus maxima* (Burm.) Merrill = *C. decumana* Linn. (AVI 362; Chopra's Glossary; Kirtikar and Basu I, 495–496; P.V. Sharma, 1997). Also identified as *Citrus limetta* Risso (see M. Abdul Kareem, 1997, Nr. 422).

816 *Soymida febrifuga* A. Juss. (M. Abdul Kareem, 1997, Nr. 1519; DGV V, 247; P.V. Sharma, 1997).

817 Of uncertain identity; regarded as *Pogostemon cablin* Benth. = *P. patchouli* var. *suavis* Hook.f. (*Bhāvaprakāśa*, ed. m), *Ixora paniculata* (Vanauṣadhicandrodaya VI, 44; see Hooker III, 149), a *Loranthus* or a *Mucuna* species (DGV V, 288–289 and 330).

818 Identified as *Calligonum polygonoides* Linn. (DGV V, 339; P.V. Sharma, 1997).

819 *Trichosanthes nervifolia* Linn. (P.C. Pant et al., 1990).

820 Identified as *Dalbergia volubilis* Roxb. (DGV V, 350).
821 A kind of *Citrus* (nimbubheda; VŚS).
822 A kind of date.
823 *Bixa orellana* Linn. (AVI 355; Chopra's Glossary).
824 *Colocasia esculenta* (Linn.) Schott or *Ipomoea batatas* (Linn.) Lam., the sweet potato (M. Abdul Kareem, 1997, Nrs. 463 and 916; DGV V, 298).
825 Vārtāku is the eggplant, *Solanum melongena* Linn.
826 *Holoptelea integrifolia* Planch. (DGV V, 100–102 and 316) or *Caesalpinia crista* Linn. (P.V. Sharma, 1997).
827 A variety of *Lagenaria siceraria* (Mol.) Standl., the bottle gourd.
828 Identified as *Ailanthus excelsa* Roxb. (see G.J. Meulenbeld, 1984c: 50–53).
829 Unidentified.
830 Generally identified as *Momordica dioica* Roxb. ex Willd.
831 Identified as *Aganosma dichotoma* (Roth) K. Schum. (see M. Abdul Kareem, 1997, Nr. 53), *Hiptage benghalensis* Kurz (see M. Abdul Kareem, 1997, Nr. 875), *Ixora arborea* Roxb. (see M. Abdul Kareem, 1997, Nr. 936), *Jasminum arborescens* Roxb. (*Bhāvaprakāśa*, ed. m), and *J. officinale* Linn. (see M. Abdul Kareem, 1997, Nr. 957).
832 *Bergenia ciliata* (Haw.) Sternb. = *Saxifraga ligulata* Wall. (*Bhāvaprakāśa*, ed. m).
833 Identified as *Diospyros montana* Roxb. (DGV V, 266 and 268–269) and *Strychnos nux-vomica* Linn. (M. Abdul Kareem, 1997, Nr. 1540; P.V. Sharma, 1997).
834 Unidentified.
835 P.V. Sharma notes (AVI 390; DGV IV, 288) that the presence of zinc (yaśada, jasada) in the Bombay ed. (f) must be due to an error or a later interpolation, for he failed to find it in a dozen MSS he examined and in eds. h and j.
836 Compare B.N. Singh (1981).
837 See on Madanapāla and Viśveśvara Bhaṭṭa: Kane I.2, 792–804; H.A. Mehendale and A.D. Pusalker (1980): 478.
838 CC I, 425; II, 97 and 216; III, 92. Kane I.2, 792–794. H.A. Mehendale and A.D. Pusalker (1980): 478. Vṛddhatrayī 469.
839 See: *Madanamahārṇava*.
840 See Cat. BHU Nrs. 104 and 122; P.V. Sharma's Foreword to Bhagwan Dash (1994).
841 Reconstructed from a number of MSS in Cat. IO Nr. 2745. The printed text has a shorter, incomplete version. The genealogy is also found in the introduction of the *Smṛtikaumudī*, said to be composed by Madanapāla (CC I, 425 and 746; II, 97 and 179; III, 154; Kane I.2, 798; H.A. Mehendale and A.D. Pusalker, 1980: 478). Compare Kane I.2, 200, n.1215.
842 Omitted by Aufrecht in his CC (I, 425), where Madanapāla is said to be a son of Hariścandra; the same omission is found in a MS of the *Tithinirṇayasāra*, ascribed to Madanapāla (see P.K. Gode, 1944–45). The name of Madanapāla's father is Sahāraṇa, a Prakrit equivalent of Sādhāraṇa, in the *Sūryasiddhāntaviveka*, attributed to Madanapāla (CC: not recorded; see Kane I.2, 801 and STMI 328). Compare on Madanapāla's genealogy the introductory verses of the *Mahārṇava* and *Madanapārijāta*.
843 Bharaṇapāla in the printed text and in AVI (389); he is called Laharapāla in the *Mahārṇava*. Bhagwan Dash (1994: Preface VII), for some unknown reason, refers to him as Dharmapāla.
844 See: *Śiśurakṣāratna*.
845 See: *Mahārṇava*.

846 Cat. IO Nr. 2720.
847 P.K. Gode (1944–45). Compare P.V. Sharma's Foreword to Bhagwan Dash (1994), where Ratnapāla is called Ratnapati.
848 The name is spelt in different ways: Ṭāka (Kane I.2, 800; C. Vogel, IL 376), Ṭāka or Ṭākā (Cat. IO Nr. 2745), Ṭākā (P.K. Gode, 1944–45), Ṭīka or Ṭīkā (printed text), Ṭīkā (AVI 389).
849 The printed text has Kāchā, with a variant Kāṭhā.
850 According to introductory verse 5 of the *Madanapārijāta* (P.K. Gode, 1944–45). C. Vogel, IL 376: the modern Kathah in the Meerut District. V. Śukla I, 219: Kāṭhgodām in U.P. See on other identifications: Bhagwan Dash (1994): Preface VII.
851 He is called thus in the stanza at the end of each varga. The colophon of the MS of the *Śiśurakṣāratna* by his son Pṛthvīmalla (Cat. IO Nr. 2720) describes him as śrīpaṇḍitapārijātakaṭṭāramalletyādiviruda.
852 C. Vogel, IL 376. Compare ABI 427; CESS A 3, 350–351; Kane I.2, 802–804; R. Roth (1876). Bhagwan Dash (1994) gives the year 1374.
853 See on this work: DGV IV, 282–283; P.V. Sharma (1971c): 99–106, and his edition of the work: Mādhavadravyaguṇaḥ (Bhāvasvabhāvavādaḥ); sampādakaḥ Dr. Priyavrataśarmā, Vidyābhavan Āyurveda Granthamālā 72, Vārāṇasī 1972. This ed. is based on three MSS; variants are recorded in footnotes and at the end of the work. P.V. Sharma, to whom it was unknown that four MSS of the *Bhāvasvabhāva* had already been described (see G.J. Meulenbeld, 1974: 14–15, and A. Roșu, 1977: 184), discovered two new MSS (Bharatendu Collection of the Bhārat Kalā Bhavan Library of BHU, Vārāṇasī, S1, Nr. 5895, Accretion Nr. B 3773 = Cat. BHU Nr. 66; *Sarasvatī Bhavan Library of BHU, Vārāṇasī, Nr. 1/143–85627) and also made use of a MS of Ṭodarānanda's *Āyurvedasaukhya* (from the collection of the late Paṇḍit Rām Prasād Śarmā, Rājavaidya of Paṭiālā), which contains the whole text without mentioning its author (see P.V. Sharma's Intr. to his ed., 5–8). Compare also Check-list Nr. 142, where two MSS are recorded (*Library of the Bombay Branch of the Royal Asiatic Society, Nr. 178; *Oriental Institute of Baroda, Nr. 645). A MS of a work called *Dravyaguṇaratnamālā* by an author whose name is Mādhava (NCC IX, 179; Cat. Skt. MSS N.-W.P. 1, Nr. 28) is said to contain rules for preparing different medicines and their benefits. If this statement concerning the contents of the work is correct, it is not identical with the *Mādhavadravyaguṇa* and must be a different work.
854 CC I, 449 (Mādhavadeva's *Bhāvasvabhāva*); III, 89 (idem). Bodleian d.723(11); see D. Wujastyk (1990): 95. The title of the work is *Bhāvasvabhāvavāda* according to one of the introductory verses. The colophons call it *Śrīdravyaguṇa* or *Śrīmādhavābhidhānadravyaguṇa* (depending on the MS). The author, who calls himself Mādhavakavi in the last verse of his work, is called Mādhavakāra by Vopadeva and Hemādri, Mādhava or Mādhavakara by Śivadāsasena, Mādhavakara by Niścalakara, Mādhavakara or Mādhavakāra by Kṛṣṇadatta (see the authors quoting the work).
855 The number of verses varies in the MSS.
856 MS Nr. 1/143–85627 of the Sarasvatī Bhavan Library of Vārāṇasī (see P.V. Sharma's ed., Intr. 7).
857 The Paris MS has nineteen vargas (A. Roșu, 1977: 184), but may be incomplete.
858 This śreṣṭhavarga, a short list of eight verses enumerating which item is the best of a series with a common quality, was certainly inspired by Ca.Sū.25.40, the well-known long list of items wich are śreṣṭha in a particular respect.

859 Intr. to his ed., 10–11. The *Mādhavadravyaguṇa* contains some verses taken from the *Aṣṭāṅgasaṃgraha* (P.V. Sharma's Intr., 11).

860 AVI 385. In the Intr. to his ed. (11) he is more prudent in observing that either Mādhava borrowed from Soḍhala or the latter from the former.

861 Ad *Śārṅgadharasaṃhitā* II.2.19 (= śākavarga 29) and 171cd–173ab (= maṇḍavarga 7 and 8); III.8.58 (source not mentioned).

862 Ad A.h.Sū.6.75cd–78 (= śākavarga 29); 6.81 (= śākavarga 24cd); 6.97cd–98ab (śākavarga 17cd–18ab); 6.99cd (= śākavarga 19); 6.137cd–138 (= phalavarga 38–39ab).

863 See P.V. Sharma's Intr. (12, n.3) to his edition of the *Mādhavadravyaguṇa*.

864 Ad *Cakradatta*, jvara 31–32 (= *Dravyaguṇa* 26.3ab) and agnimāndya 5 (= 25.7).

865 Ad *Cakradatta*, jvara 31 (= annavarga 3) and agnimāndya 5 (a reference to maṇḍavarga 7 and 8).

866 See P.V. Sharma's Intr. to his ed. of the *Mādhavadravyaguṇa*, 12, n.3.

867 *Mādhavadravyaguṇa*, śākavarga 29 is quoted ad *Siddhamantra* 5.

868 Intr. to the ed., 12; AVI 385.

869 See: *Paryāyaratnamālā*.

870 Ad vanauṣadhivarga 114 (= śākavarga 27d).

871 It is quoted by Āḍhamalla, Hemādri, Kṛṣṇadatta, and Vopadeva. Anantakumāra (*Yogaratnasamuccaya* 8.525) also quotes it, adding to have taken it from the *Saṃgraha*.

872 See Ṭoḍara's *Āyurvedasaukhya*. Ṭoḍara quotes the *Mādhavadravyaguṇa* as *Bhāvasvabhāva*.

873 See G.J. Meulenbeld (1989). See on bhaṅgā also: V. Ball (1889–1891): 393–394.

874 The *Mādhavadravyaguṇa* is one of the earliest works mentioning opium. See on opium in Indian culture and its uses in medicine: W. Ainslie (1826): I, 271–277; E. Balfour (1968): III, 28–39; G.N. Chaturvedi, S.K. Tiwari and N.P. Rai (1981); R.N. Chopra (1928); R.N. Chopra et al. (1930); R.N. Chopra and G.S. Chopra (1935); R.N. Chopra, G.S. Chopra (1932) and K.S. Grewal (1932); R.N. Chopra and I.C. Chopra (1955), (1957); R.N. Chopra and N.N. Ghose (1931); R.N. Chopra and K.S. Grewal (1927); H. Drury (1978): 327–331; J. Megaw (1946): 205–206; G.J. Meulenbeld (1984c): 95–96; Garcia da Orta's Colloquy XLI; J. Tod (1920): II, 749–750. See on opium in Islamic medicine: A. Demirhan (1980). See also on *Papaver somniferum* Linn. and its products: DWH I, 73–108; Nadkarni I, 901–922; G. Watt VI, 1, 17–105; WIRM VII, 233–248.

875 A tuberous plant, probably a *Dioscorea* species.

876 Also mentioned in the *Madanapālanighaṇṭu* (6.21).

877 A kind of big *Momordica cochinchinensis* Spreng. = *M. mixta* Roxb. (MW).

878 Unidentified.

879 See, e.g., G.J. Meulenbeld (1974): 13–15. Compare Haraprasād Śāstrī (1901): 10: "The *Bhāvasvabhāva* is a well-known medical work by Mādhavadeva, perhaps the same as Mādhavakara, the author of the *Nidāna*".

880 CC II, 103.

881 Compare CC II, 56 and NCC X, 179.

882 See M.A. Stein (1894): 183 (Nr. 3165); compare P.V. Sharma's Intr. to his ed., 15–17.

883 P.V. Sharma's Intr. to his ed., 17.

884 Intr., 5–6, 11–12.

885 Sarvānanda wrote his *Ṭīkāsarvasva* on the *Amarakoṣa* in 1159 (C. Vogel, IL 315).

886 See the Intr. to his ed.; compare AVI 384–385 and P.V. Sharma (1993): Intr. 40.

887 P.V. Sharma was acquainted with only one of Niścala's quotations from the *Mādhavadravyaguṇa* at the time he edited the work; he regarded this quotation as unreliable, being found in only one of the three MSS (Intr. to his ed., 13). Later, in the Introduction (20) to his edition of Niścala's *Ratnaprabhā*, P.V. Sharma changed his opinion on the reliability of the quotations, which did not influence his dating.

888 Intr., 16.

889 About A.D. 1250 acc. to AVI 385.

890 *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 377. Jayapāla is described in the *Dhanvantarinighaṇṭu* (1.227–228) and *Madanapālanighaṇṭu* (1.114), śilemānī in the latter (6.21).

891 Compare my earlier remarks on the *Mādhavadravyaguṇa* and other texts: G.J. Meulenbeld (1979): 72–78.

892 It is called *Bhāvasvabhāvaṭippaṇī* acc. to P.V. Sharma (Intr. to his ed., 17).

893 A MS of this work was discovered by Haraprasād Śāstrī in Kāṭhmāṇḍū (1901: 10). Compare P. Cordier (1903b: 345–346). A copy of this MS, incomplete and ending in the middle of the fifteenth varga, forms part of the Collection of the Bibliothèque Nationale in Paris (Nr. 1332 acc. to P.V. Sharma, Intr. to his ed. 17, n.1); compare J. Filliozat, Liste Nr. 168 (1332): Meghabhaṭṭa's commentary on Rātulaśārṅgadhara's *Vaidyavallabha*.

894 P. Cordier (1903b). Indumatī was also one of Niścala's sources. See: Niścala.

895 P.V. Sharma, Intr. to his ed., 17.

896 CC I, 446.

897 NCC VII, 29. Check-list Nr. 193. STMI 128. Cat. Mysore XIII, Nr. 41645.

898 See: Hariścandra (commentaries on the *Carakasaṃhitā*).

899 C. Vogel, IL 329–330. G.N. Mukerjee (1934). See also E. Haas (1876): 647–650.

900 The author of the *Cikitsāmṛtasaṃhitā*.

901 NCC V, 197; VII, 28 (with a reference to *ASB 1907, 206). STMI 137: the *Cikitsāmṛta*, in 4,000 verses, covers the whole of medicine (STMI refers to *Haraprasād Śāstrī's Report, 9–10). P. Peterson (1899): Preface 22. J. Jolly (1901): Nachträge (C.G. Kashikar 151). Cat. BHU Nr. 49: the MS dates from 1433/34; the editor suggests that Milhaṇa may be one of the forefathers of Maheśvara, the author of the *Viśvaprakāśa* (A.D. 1111/12), which would make Milhaṇa belong to the eleventh century.

902 CBORI XVI, 1, Nr. 235.

903 STMI 140.

904 R. Mitra's Notices II, Nr. 779.

905 Momahaṇa and the members of his family were kṣatriyas of Vīhalagotra and were called Vāghalas.

906 CC I, 468. STMI 140. J. Jolly (1901: 5; C.G. Kashikar 6). R. Mitra's Notices II, Nr. 779 (this MS also contains a commentary).

907 The work is also known as *Siddhacāmuṇḍā* and under several other titles; see NCC III, 110–112 and X, 18; J. Filliozat (1979): Intr. XIV; HIM III, 826; Tāntrika Sāhitya 87; Cat. Tanjore Nrs. 11148–59: *Siddhanāgārjunīya* or *Siddhanāgārjunapustaka*. Compare T. Goudriaan and S. Gupta (1981): 117–118 and 155 on this text and others called *Kakṣapuṭa*. See also: A.M.T. Jackson (1901); Tāntrika Sāhitya 87–89. An independent treatise, also called *Kakṣapuṭa* and ascribed to Nāgārjuna, was translated into Tibetan (J. Filliozat, 1940: 228 and 1948: 10–11): Rgyud XXIII, 2; a shortened version; Tibetan title: *Mchan-khuṅ sbyor-ba*. See on the meaning of the term kakṣapuṭa: J. Filliozat (1969): 86.

908 Edited in: indrajālavidyāsaṃgrahaḥ, śrīmajjīvānandavidyāsāgarabhaṭṭācāryātmajābhyāṃ paṇḍita-śrīāśubodha-vidyābhūṣaṇa-paṇḍita-śrīnityabodha-vidyāratnābhyāṃ pratisaṃskṛ-

taḥ prakāśitaś ca, 3d ed., Calcutta 1915, 264–390. References are to this edition. For other editions see NCC III, 110–112.

909 Compare on the contents: S.C. Banerji (1992): 118–121.

910 The number of verses and the contents vary in the MSS (see Tāntrika Sāhitya 87–89).

911 See on vaśīkaraṇa: S.A. Dange (1986): 291–296.

912 Bringing about diseases.

913 The killing of domestic animals and the annihilation of crops.

914 A ceṭaka is a servant or slave. Making others into slaves may be the subject.

915 Magical pills.

916 Moving about in the air.

917 Bringing the dead to life again.

918 Compare the long list of magical practices mentioned in the *Ṣaṇmukhakalpa* (see D. George, 1991: 30–31).

919 The subjugation of all living beings. Compare the sarva(bhūta)vaśīkaraṇa of the *Ṣaṇmukhakalpa* (see D. George, 1991: 44–45). See also: L.R. Chawdhri (1985): 56–78, 159–175.

920 The subjugation of a king by bewitching him. Compare the *Ṣaṇmukhakalpa* (see D. George, 1991: 46–49). Compare: L.R. Chawdhri (1985): 80–81, 176.

921 Bewitching of a husband.

922 The attraction of an absent person into one's presence.

923 Immobilization.

924 The immobilization of an opponent army. Compare the senābhaṅga, senābhañjana, parasainyastambhana and raktapaṭasādhana (bewitchment by means of a red cloth) of the *Ṣaṇmukhakalpa* (see D. George, 1991: 30–31, 46–49, 58–59).

925 Bringing about mental confusion (mohana); eradication of enemies (uccāṭana). Compare on mohana: L.R. Chawdhri (1985): 78–80, on uccāṭana: the same, 81–82, 183–186.

926 Killing by means of magic. Compare: L.R. Chawdhri (1985): 187–192.

927 Sowing dissension. Compare: L.R. Chawdhri (1985): 82–83, 176–180.

928 Bringing about wonderful phenomena.

929 Magical practices with various aims. Compare the indrajāla of the *Ṣaṇmukhakalpa* (see D. George, 1991: 84–87). See on indrajāla: D. George (1991): 142–143.

930 See on this subject: V. Dehejia (1986): 36–37. Compare the yakṣasamayasthāpana (making a treaty with a yakṣa) of the *Ṣaṇmukhakalpa* (see D. George, 1991: 52–53).

931 Compare the añjanayoga (the employment of a magical ointment for the eyes) of the *Ṣaṇmukhakalpa* (see D. George, 1991: 34–35).

932 The discovery of hidden treasures. Compare the vastuvidyā, dravyaparīkṣaṇa and nidhiparīkṣaṇa of the *Ṣaṇmukhakalpa* (see D. George, 1991: 40–41, 44–45, 50–51, 76–77).

933 The art of making oneself invisible. Called antardhāna and bhelakīkaraṇa in the *Ṣaṇmukhakalpa*; see D. George (1991): 30–33 and 40–41.

934 The employment of magical footwear. Called pādapracāraṇa in the *Ṣaṇmukhakalpa* (see D. George, 1991: 32–33).

935 Compare D. Wujastyk (1984a): 75.

936 Compare the list in T. Goudriaan (1978): 258.

937 See Tāntrika Sāhitya 624. Compare CC I, 642; II, 152; III, 133. A *Śāmbhavītantra* is mentioned in the *Annadākalpatantra* (S.C. Banerjee, 1988: 175).

938 NCC VIII, 7–8. Tāntrika Sāhitya 227. A *Ḍāmaratantra* is mentioned in the *Toḍalatantra* (S.C. Banerji, 1988: 324).

939 See S.C. Banerji (1988): 398–400; Tāntrika Sāhitya 720–721. Compare CC I, 749; II, 180 and 236; III, 155.

940 NCC: not recorded.

941 CC: not recorded. Probably the *Tantrarājatantra*. See Tāntrika Sāhitya 242.

942 See NCC I, 357. The text of the ed. reads Mṛteśvara. The *Amṛteśa-* or *Amṛteśvaratantra* is identical with the *Netratantra* (T. Goudriaan and S. Gupta, 1981: 33).

943 CC I, 561; II, 132; III, 119. The *Vātulatantra* is mentioned in Bhaṭṭotpala's commentary on the *Bṛhatsaṃhitā* (ad 9.29) as a Pāśupata text; actually, it is a Śaivāgama (S.C. Banerji, 1988: 129).

944 See Tāntrika Sāhitya 68. Compare NCC II, 285–286.

945 CC I, 717 and III, 148: *Siddhaśābaratantra*. See Tāntrika Sāhitya 698: *Siddhaśābaratantra*.

946 The NCC (IV, 151) reads *Kiṅkiṇīmerutantra*. See Tāntrika Sāhitya 162.

947 See S.C. Banerji (1988): 42, 47 and (1992): 48–49; Tāntrika Sāhitya 528–529.

948 The text of the ed. reads *Kālacaṇḍeśvaramata*. See: Rasaśāstra texts.

949 CC: not recorded.

950 NCC VIII, 6. See Tāntrika Sāhitya 227.

951 NCC I, 200.

952 The text reads *Śālyatantra*. CC I, 638; II, 151. See Tāntrika Sāhitya 620.

953 See NCC II, 250–251.

954 See Tāntrika Sāhitya 43. Compare NCC II, 68–70.

955 CC: not recorded.

956 NCC VI, 16. Tāntrika Sāhitya 182. See on many of these texts T. Goudriaan and S. Gupta (1981).

957 P. Cordier (1899a): 3.

958 One of the mantras (taptalohadivyastambhanamantra) gives protection against the red-hot iron used in a fire ordeal. See on this and other types of ordeal: D. George (1991): 130. Compare *Manusmṛti* 8.114–115; *Viṣṇusmṛti* 9–14.

959 It is quoted as *Kakṣāpuṭi*: Ṭoḍara IX: 2.228–256 (the preparation of a bhasman of mercury; in combination with a powder, made from several drugs, it constitutes an excellent medicine and cures many diseases, if used in keeping with the rules) and 317–318 (description of cinnabar); 3.246 (on ayaskṛti); 4.14 (disorders caused by unpurified mākṣika) and 511 (bhaṅgā, ahiphena and dhuttūra constitute a group called malina; taken together, these drugs cure śītajvara and are helpful in the purification of mercury).

960 Referred to, together with the *Haramekhalā* (ad Sū.3.19–22), on the subject of gandhayukti, i.e., perfumery.

961 See NCC III, 111–112.

962 The edition used calls it even Mantrakhaṇḍa (1.11). The *Kakṣapuṭa* has many verses in common with the *Kāmaratna* (see T. Goudriaan, 1978: 257).

963 The work is usually ascribed to Siddha Nāgārjuna, but sometimes to Siddha Nityanātha (see NCC III, 110–112).

964 See: authorities associated with the *Suśrutasaṃhitā*.

965 S.K. Śarmā (1992: I, 18) assigns the *Kakṣapuṭa* to the eighth century.

966 This is the title according to the author himself (verse 2).

967 Called thus by the author at the end of his work (140). Other titles are *Āścaryayoga(ratna)mālā*, *Yogamālā*, *Kautukatantra*, and *Mahākautuka* (Intr. to ed. b, 6). See NCC II, 211 and X, 18; Check-list Nrs. 1055–1057; Tāntrika Sāhitya 55; Cat. Berlin Nr. 1746; CBORI

XVI, 1, Nrs. 170–175; H.D. Velankar (1944): 322. The NCC (II, 18) records a *Mahākautukīya* as a work that probably forms part of the *Yogaratnamālā*. A *Yogaratnāvalī* with a vivṛti by Śvetāmbara (Check-list Nrs. 1010 and 1060) is evidently the same work; P. Peterson (1887: 313) reproduces part of the text of a MS of Nāgārjuna's *Yogaratnamālā* that calls it *Yogaratnāvalī* in the colophon. Th. Aufrecht stated (in his catalogue of the Bodleian MSS) that the *Yogaratnamālā* seems to be an epitome of a much larger work, which tradition ascribes to Nāgārjuna (see P. Peterson, 1887: 17).

968 The commentator Guṇākara ascribes the work to Nāgārjuna in his introductory verse. The NCC (X, 18–19) does not record it among the works of Nāgārjuna.
Editions:
- a Āścaryayogamālātantra by Siddhanāgārjuna, ed., with a Hindī commentary, by Paṇḍita Baladevaprasādamiśra, Śrīveṅkaṭeśvara Steam Press, Bombay 1914 [IO.San. B.1003(i)].
- b Nāgārjuna's Yogaratnamālā with the commentary of Śvetāmbara Bhikṣu Guṇākara, edited by Prof. Priyavrat Sharma, Jaikrishnadas Ayurveda Series No. 11, Vārāṇasī 1977.
- c Nagarjuna's Yogaratnamala, by Dr. Pushpendra Kumar, Delhi 1980 (text, commentary, and English translation of the text). References are to b.

969 Compare on the contents: JAI 79–83.
970 This number varies somewhat in the MSS (Intr. to ed. b, 8; Tāntrika Sāhitya 55: two MSS are recorded as having 400, respectively 450 verses).
971 P.V. Sharma (1993c: 37) observes that the verses from Nāgārjuna's *Lauhaśāstra* in the *Cakradatta* are in the same metre.
972 The work consists of fifty-seven short paragraphs.
973 Compare the kuṣṭhakaraṇa of the *Ṣaṇmukhakalpa* (see D. George, 1991: 56–57).
974 Verse 139.
975 Verses 139 and 140.
976 Commentary: = śvetabhṛṅgarāja.
977 Usually regarded as *Cannabis sativa* Linn. See G.J. Meulenbeld (1989): 64.
978 Commentary: = śaivāla. Śaivāla is found in the *Carakasaṃhitā*, etc.
979 Commentary: = śaivāla.
980 Commentary: = śrāvaṇikā = muṇḍī. Muṇḍī is usually identified as *Sphaeranthus indicus* Linn. (see M. Abdul Kareem, 1997, Nr. 1523).
981 Commentary: = śaivāla.
982 Compare CC I, 410: Bhāskara, guru of Nāgārjuna; P. Peterson, 1887: 17–18.
983 Compare on this point: Soḍhala.
984 R. Bhaṭnāgar (JAI 72–87) made the improbable claim that the Nāgārjuna who wrote the *Yogaratnamālā* was a Jain ācārya who lived in the third century and was a pupil of Pādaliptasūri. See on the identity and date of the author of the *Yogaratnamālā* also D.G. White (1996: 114, 131, 165–166), who places the work in the twelfth to thirteenth century; D.G. White speculates that the Nāgārjuna who wrote it may have come from Gujarāt to Śrīśaila, where he became the guru of the Nāgārjuna to whom we owe the *Rasendramaṅgala*.
985 Intr. to ed. b, 9–12. P.V. Sharma's contention that it is not improbable that this Bhāskara is the Siddha of that name, mentioned, together with Nāgārjuna and others, in the *Rasaratnasamuccaya* (1.2), and who is also regarded as the author of the *Rasendrabhāskara*, is no more than a guess. Compare: Bhāskara. See also: D.G. White (1996; see index s.v. Bhā-

skara). See JAI 73–87; other medical works ascribed to this Nāgārjuna by R. Bhaṭnāgar are a *Lauhaśāstra* and a *Nāgārjunīkalpa*. See: Nāgārjuna.
986 CBORI XVI, 1, Nrs. 170–175. It is also called *Laghuvṛtti* (Cat. Bikaner Nr. 1377; P. Peterson, 1887: 313) and *Laghuvivṛti* (Cat. BHU Nrs. 140–141; JAI 94). A MS with a commentary in Gujarātī on Nāgārjuna's *Yogaratnamālā*, called *Amṛtaratnāvalīṭīkā*, and written by Guṇākara, forms part of the BORI collection (CBORI XVI, 1, Nr. 174); see on this commentary JAI 95–96.
987 NCC VI, 58; X, 18.
988 See the first of the concluding verses.
989 See the last verse.
990 Nāginī is identified as *Arisaema album* N.E. Br. (absent from WIRM; see Hooker VI, 498), *Ipomoea maxima* (Linn.f.) G. Don = *I. sepiaria* Koenig ex Roxb., *Piper betle* Linn., and *Sansevieria roxburghiana* Schult.f. (see M. Abdul Kareem, 1997, Nrs. 63, 928, 1289, 1436).
991 Iṅgudī is found in the *Carakasaṃhitā*, etc.
992 Bālaka is found in the *Carakasaṃhitā*, etc.
993 Atibalā is found in the *Carakasaṃhitā*, etc.
994 Lāṅgalī is found in the *Carakasaṃhitā*, etc.
995 Snuhī is found in the *Carakasaṃhitā*, etc.
996 Intr. to ed. b, 16–17.
997 NCC VI, 58.
998 NCC VI, 58. Compare: Nāganātha.
999 Ad *Cakradatta*, atīsāra 3.
1000 Ad *Mādhavanidāna* 5.31–32.
1001 Ad *Mādhavanidāna* 5.31–32.
1002 *Mādhavanidāna* 5.31–32 = Ca.Ci.14.21–22.
1003 Compare Guṇākara, Niścalakara and Vijayarakṣita. P.V. Sharma disagrees with this view (see his Intr. to ed. b, 14–15), because his dates of Vijayarakṣita and Niścalakara are much later than those adopted in the present work.
1004 CC I, 345 and 371; II, 77. NCC XII, 193. STMI 171. Cat. IO Nr. 2720. J. Filliozat, Liste Nr. 75.
1005 Compare NCC XIII, 276: *Bālatantra* by Pṛthvīmalla.
1006 Also quoted by Kalyāṇa in his *Bālatantra*.
1007 See Har Dutt Sharma (1942): 3, 9, and 18. A MS called *Garbharakṣāvidhāna* (Cat. Mysore XIII, Nr. 41561) forms part of the *Śiśurakṣāratna* or quotes it.
1008 See Cat. IO Nr. 2720 on the contents of the *Śiśurakṣāratna*.
1009 See Cat. IO Nr. 2720.
1010 Atrideva (1978: 35) places the work in A.D. 1400.
1011 NCC IX, 179; XII, 144. STMI 171. See *Mādhavadravyaguṇa*.
1012 CC: not recorded. Check-list Nrs. 714 and 1041. ABI 315: author's name Raṇakeśarin, a Nāgara from Gujarāt. V. Raghavan (1975): 180: a Nāgara brāhmaṇa Raṇakesarin composed a *Yogadīpikā* of about 390 verses, probably in the fifteenth century or even earlier.
1013 CC II, 219. STMI 181.
1014 CC I, 643; II, 153 and 229; III, 133. STMI 196–199. Cat. Berlin Nrs. 935 and 936. Cat. BHU Nrs. 230–244, 269. Cat. IO Nrs. 2659–2661. Cat. Oxford Nr. 1601. Cat. Tanjore Nrs. 11142–44 (A.C. Burnell, 1880: 66: 5,433, 5,434, 10,784, 10,785). F.R. Dietz (1833): 142–143, 154. Editions:

*a with Śārṅgadhara Sudhākara comm. by Vaidya Nath Saraswat, Mirapur 1844.
b with Cintāmaṇi's Marāṭhī comm., Bombay 1854 and 1860 [Haas, Cat. BM, p.131]; 1861 [Haas, Cat. BM, p.29].
c Benares 1855 [Haas, Cat. BM, p.131].
d with Hindī comm., called Śārṅgadharaprakāśa, by Dāū Agnihotrin, Benares 1861 [Haas, Cat. BM, p.131].
e with Marāṭhī transl. by Cintāmaṇa Jośī Nāgāṃvakara, Jagaddhitecchu Press, Poona 1868 [IO.1.I.16].
f by Harimohandas Gupta, Saṃvāda-jñānaratnākara Press, Calcutta 1872 [IO.392].
g by Jīvānanda Vidyāsāgara, Kāvyaprakāśa Press, Calcutta 1874 [IO.12.H.39].
h with Hindī comm. by Jayapāla, Naval Kiśor Press, Lucknow 1874 [IO.12.K.5]; 1877 [IO.2051].
i with Hindī transl., Jvālā Prakāśa Press, Meerut 1875 [IO.24.F.11].
j with Marāṭhī transl. by Cintāmaṇa Jośī Nāgāvkara, Dattavedānta-prakāśa Press, Poona 1877 [IO.8.I.26].
k id., Datta-prasāraka Press, Poona 1877 [IO.6.G.17].
l with Gujarātī transl., Nirṇaya Sāgar Press, Bombay 1878 [IO.429].
m with Telugu transl. by Raṅgapaṭnam Jayakṛṣṇadāsu Veṅkaṭadāsu, Vartamāna-taraṅgiṇī Press, Madras 1878 [IO.8.G.21].
n with Gujarātī transl., Nirṇaya Sāgar Press, Bombay 1878 [IO.429] and 1879 [IO.22.D.21].
o with Hindī translation, Jvālā Prakāśa Press, Delhi 1882 [IO.1046]; 1886 [IO.8.G.25].
p with Hindī ṭīkā, by Paṇḍita Gaṅgādhara Puṣkaralāla, Jagadīśvara Press, Bombay 1889 [IO.21.H.30].
q with Hindī commentary by Dattarāma Caturvedī, Śrīveṅkaṭeśvar Press, Bombay 1891 [IO.6.I.8]; *1901/02; 1919 [IO.San.D.128].
r by Prabhurām Jīvanrām, Nirṇaya Sāgar Press, Bombay 1891 [BL.14043.b.12; IO.2.A.26].
*s with Bengali transl. by Priyamohan Sengupta, Calcutta 1892.
t with Āḍhamalla's commentary, Jyotiṣa Prakaśa Press, Calcutta 1896 [IO.1068].
u with Marāṭhī transl. by Cintāmaṇi Ballāla Cittapāvana, Bhāratabhūṣaṇa Press, Poona 1907 [IO.19.H.14].
v with Hindī transl., by Vaidya Shankar Lal Jain, Lakshmi Narayan Press, Moradabad 1907 [BL.14043.dd.17; IO.21.G.14].
w with the Marāṭhī paraphrase of Cintāmaṇi Bāḷa Jośī Nāgānvkar, by Yajñeśvara Gopāla Dīkṣita, Bhāratabhūṣaṇa Press and Jagaddhitecchu Press, Poona 1908 [BL.14043.dd.16; IO.19.H.17].
x with Gujarātī transl. by Bhaṭṭa Kūlaśaṃkara Amarajī, Gujarati Press, Bombay 1908 [BL.14043.a.6; IO.23.D.4]; News Printing Press, Bombay 1928 [IO.San.D.737].
y with Gujarātī transl. by Purohita Pūrṇacandra Śarmā, Satyanārāyaṇa Printing Press, Ahmadābād 1912 [BL.14044.b.7; IO.9.C.26].
z with Telugu transl., Ādisarasvatīnilaya Press, Madras 1916 [BL.14044.b.14; IO.12.J.18].
aa sārtha-śārṅgadharasaṃhitā (mūla saha marāṭhī bhāṣāntara), saṃśodhaka paraśurāma lakṣmaṇa vaidya, Yaśavanta Press, Poona 1917 [IO.11.E.18].
bb with the Marāṭhī transl. of Cintāmaṇi Jośī Nāgāvkar, Poona 1917 [IO.13.K.27].
cc śrīmatpaṇḍitadāmodarasūnu-śārṅgadharācāryaviracitā śārṅgadharasaṃhitā, bhiṣagvarāḍhamallaviracitadīpikā-paṇḍitakāśirāmaviracitagūḍhārthadīpikābhyāṃ ṭīkābhyāṃ saṃvalitā paṇḍitaparaśurāmaśāstriṇā saṃśodhitā, 1st ed., 1920 [IO.San.D.177]; 2nd ed., Nirṇaya Sāgar Press, Bombay 1931; 3rd repr. ed., Jaikrishnadas Ayurveda Series 53, Varanasi 1933.
dd with Hindī transl. by Rāmeśvara Bhaṭṭa, Bhārgava Bhūṣaṇa Press, Benares 1923 [IO.San.D.576]; 1927 [IO.San.D.691]; *1931/32.
ee with Marāṭhī transl. by Vaidya Pañcānana Kṛṣṇa Śāstrī Navare, Bombay Vaibhava Press, Bombay 1924 [IO.San.D.404].
ff śārṅgadharaḥ (vaṅgānuvāda-sametaḥ), śrī-śārṅgadhara-viracitaḥ... kavirāja-devendranātha-sena-guptena kavirāja-upendranātha-sena-guptena ca saṃgṛhītaḥ anūditaś ca, Dhanvantari Machine Press, Calcutta 1927 [IO.San.D.479].
gg śārṅgadharasaṃhitā, dāmodarasūnunā śrīśārṅgadharācāryeṇa viracitā, āḍhamallena viracitayā dīpikākhyaṭīkayā samanvitā ca, paṇḍita-śrī-āśubodha-vidyābhūṣaṇena tathā paṇḍita-śrī-nityabodha-vidyāratnena ca vividhaṭippaṇyā samalaṃkṛtā saṃśodhitā prakāśitā ca, 1st ed., Calcutta 1931.
hh by Śrī Haradayāl Vaidyavācaspati, Meherchand Lachmandas Ayurvedik Granthamala 5, Lahore 1934/35.
ii with Hindī comm., ed. by Paṇḍit Jayanārāyaṇ Pāṇḍeya and Paṇḍit Gopāl Prasād Śarmā Kauśik, Navalkiśor Press, 2nd ed., Lucknow 1941.
*jj ed., together with the Añjananidāna, by Kāśīnātha Śāstrī, Benares 1941; 1944.
kk śrīdāmodarasūnuśārṅgadharapraṇītā śārṅgadharasaṃhitā śrīmadagniveśamaharṣipraṇītena añjananidānena pāṭhāntarādibhiś ca sanāthīkṛtā, śrīmadindirākāntacaraṇāntevāsinā nārāyaṇa rāma ācārya "kāvyatīrtha" ityanena pāṭhāntara-ṭippaṇyādibhiḥ samalaṅkṛtya saṃśodhitam, 6th ed., Nirṇaya Sāgar Press, Bombay 1946.
*ll with Malayāḷam comm, called Hṛdayapriyā, by Gopāḷa Piḷḷa, Quilon 1959.
mm śārṅgadharācāryaviracita-śārṅgadharasaṃhitā (kṛṣṇā nāmaka hindī bhāṣāṭīkā sahita), bhāṣāṭīkākāra ācārya śrīrādhākṛṣṇa parāśara, 1st ed., 1961; 2nd ed., Śrī Baidyanāth Āyurveda Bhavan Pvt. Ltd., Nagpur 1974.
nn śrīśārṅgadharācāryaviracitā śārṅgadharasaṃhitā, vaijñānika-vimarśopeta-'subodhinī'-hindīvyākhyayā 'lakṣmī'ṭippaṇyā pariśiṣṭaiś ca vibhūṣitā, vyākhyākāra śrīprayāgadatta śarmā, ṭippaṇīkāra śrīlakṣmīpati tripāṭhī, sampādaka śrīdayāśaṅkara pāṇḍeya, Haridās Saṃskṛt Granthamālā 151, 6th ed., Vārāṇasī 1981.
oo bhiṣagvara śārṅgadharaviracitā śārṅgadharasaṃhitā (cikitsāgrantha), āyurvedoddhārakavaidyapañcānanavaidyaratnarājavaidyapaṇḍita rāmaprasādavaidyopādhyāyakṛta hindīṭīkāsahitā, Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.
pp ed., with the Dīpikā Hindī commentary and viśeṣavaktavya, by Brahmānanda Tripāṭhī, together with the Añjananidāna, The Chaukhamba Ayurvijnan Granthamala 28, Chaukhamba Surbharati Prakashan, Vārāṇasī 1990.
qq śrī ācāryaśārṅgadhara viracitā śārṅgadharasaṃhitā, "jīvanapradā" savimarśahindī vyākhyā sahitā, vyākhyākartṛ: Dr. Śrīmatī Śailajā Śrīvāstava, Jayakṛṣṇadāsa Āyurveda Granthmālā 82, Caukhambha Orientalia, Varanasi 1996.

Edition and translation: Śārṅgadhar-saṃhitā by Śārṅgadhara, (edited and) translated into English by Prof. K.R. Srikanta Murthy, Jaikrishnadas Ayurveda Series No. 58, Varanasi/Delhi 1984; this ed. and transl. is provided with a number of useful appendices and an index.

References are to cc (2nd ed.).

See on the *Śārṅgadharasaṃhitā* and its author: C. Dwarkanath (1991): 95–235.

The MS of a *Vaidyakaśāstra* by Śārṅgadhara (Collection Punyavijayaji Nr. 126) may contain the *Śārṅgadharasaṃhitā*.

1015 The *Laghutrayī* consists of *Mādhavanidāna*, *Śārṅgadharasaṃhitā* and *Bhāvaprakāśa*.

1016 I.1.13cd–14ab.

1017 At the end of I.1–4.

1018 At the end of I.6.

1019 At the end of II.1–7 and 10–12; III.9–13.

1020 C. Dwarkanath (1991: 109) mentions that a Nepalese recension of the *Śārṅgadharasaṃhitā* divides the work into the same sthānas; he supposed this recension to be an earlier version.

1021 I.1.7–13ab.

1022 See for an English translation of chapter one: D. Wujastyk (1998): 309–314.

1023 See for an English translation of chapter two: D. Wujastyk (1998): 315–317.

1024 These definitions are also found in Vaṅgasena's work (dīpanapācanadravyalakṣaṇa). C. Dwarkanath (1991: 109) was in doubt whether Śārṅgadhara was the first author to give these paribhāṣās. See on rasāyana, one of the drug actions, in the *Śārṅgadharasaṃhitā*: R.S. Singh and R.H. Singh (1976).

1025 This chapter has been translated into Italian and annotated by M. Vallauri (1923). See for an English translation: D. Wujastyk (1998): 319–327.

1026 See on śṛṅgapuṭapāka (1.42cd–43ab): R.R. Desāī (1978): 758–760.

1027 See on dhānyapañcakakvātha (2.62cd–63ab): S.V. Tripathi (1985); on vatsakādikvātha (2.64cd–65ab): D. Joshi and V.K. Agrawal (1975).

1028 See on sudarśanacūrṇa (6.26–36): P. Kishore, K.V. Devidas and K. Shanthakumari (1981); on lavaṅgādicūrṇa (6.65cd–70ab): R.R. Desāī (1978): 473–475; on mahākhāṇḍavacūrṇa (6.75–80): B. Mishra (1993); on ākārakarabhādicūrṇa (6.162cd–165ab): G.N. Chaturvedi, S.K. Tiwari and N.P. Rai (1981): 31–32.

1029 See on maricādiguṭikā (7.13cd–15): R.R. Desāī (1977): 269–270; see on treatment of prameha with candraprabhāguṭikā (7.40–49): H.M. Chandola, S.N. Tripathi and K.N. Udupa (1985), *S.N. Tripathi, H.M. Chandola and V.D.S. Jamwal (1983); see on the recipe called kāñcanāraguggulu (7.95cd–100): R.K. Pandit et al. (1992).

1030 See on kaṇṭakāryavaleha (8.5–9): R.R. Desāī (1978): 478–479; on kūṣmāṇḍāvaleha (8.22cd–29ab): R.R. Desāī (1978): 919–920.

1031 See on saṃdhāna: G.B. Pande, P.J. Mehta and M.V. Dholakia (1978). See on uśīrāsava (10.13–18ab): R.R. Desāī (1984): 15; on kumāryāsava (10.18cd–28ab): R.R. Desāī (1980): 341–342; on lohāsava (10.34–38): R.R. Desāī (1980): 340–341.

1032 See on kumāryāsava (10.18cd–28ab): R.B. Arora et al. (1973); The Ayurvedic Formulary of India (1978), Part I: 7–8; see on kumāryāsava and drākṣāriṣṭa (10.69cd–73ab): G.B. Pande, P.J. Mehta and M.V. Dholakia (1978), on drākṣāriṣṭa: R.R. Desāī (1978): 476.

1033 C. Dwarkanath (1991: 210–214) lists a number of these rasas with their possible sources; the sources mentioned are, however, later than the *Śārṅgadharasaṃhitā*. C. Dwarkanath (1991: 216–217) also gives a table of works which contain rasayogas found in Śārṅgadhara's treatise. See on loharasāyana (12.275cd–289): R.R. Desāī (1980): 339–340. See for an English translation of 12.121–127ab (laghusūcikābharaṇarasa, to be rubbed on the scalp, after scratching the skin with a knife): D. Wujastyk (1998): 318 (see also 306–307).

1034 *Śārṅgadharasaṃhitā* III.6.3 has probably been borrowed from Parāśara; see Āḍhamalla's commentary.

1035 See on abhayādimodaka (4.26cd–33): K. Nisteswar (1990).

1036 A *Turaṅgaparīkṣā* by Śārṅgadhara, recorded in the NCC (VIII, 195) as forming part of the *Śārṅgadharasaṃhitā*, may actually be from the *Śārṅgadharapaddhati*.

1037 STMI 438.

1038 Har Dutt Sharma (1942): 23.

1039 Meghamuni's *Meghavinoda* dates from 1761/62 (JAI 157).

1040 STMI 166.

1041 Har Dutt Sharma (1942): 23.

1042 STMI 180.

1043 Ṭoḍara IX: 1.4–41 = *Śārṅgadharasaṃhitā* I.1.14cd–16ab and 17cd–54.

1044 *Yogataraṅgiṇī* 20.48, 52, 57–58, 95, 111–112, 192–193; 27.42–48; 28.16–17; 30.2; 40.100–111 and 123–129; 41.16–20 and 33–38. Trimalla incorporated many verses from Śārṅgadhara without indicating his source.

1045 *Bṛhadyogataraṅgiṇī* 3.27cd–30; 4.1–11ab; 5.1–18; 8.1–45; 12.23–24; 47.30–41; 49.4–8; 59.19; 77.47cd–52ab; 91.73–79.

1046 STMI 463.

1047 See Weber's Cat. of Berlin MSS, Nr. 940: Śārṅgadhara is mentioned in the introductory verses of the work.

1048 *Yogaratnākara* 107, 200, 201, 320, 353, 359, 380, 381, 386, 388, 389, 397, 413, 420, 451, 466, 467, 468, 477, 487, 490, 496, 521, 548.

1049 Compare *Śārṅgadhara* II.10 and *Bhāvaprakāśa* I.7.2; II.11–12 and I.7.3; III.1 and I.7.4; III.3.4–5 and I.7.5. The formula of agnirasa (cikitsā 11.86–90) is also from Śārṅgadhara.

1050 See: Āḍhamalla.

1051 Ad *Rāmāyaṇa*, Ayodhyākāṇḍa 91.73.

1052 See JAI 141–145 on Rāmacandra and his works.

1053 Compare on special features: V. Ārya (1994).

1054 Caraka enumerates twenty qualities (Śā.6.10); Suśruta's series consists of twenty-four items, though he says that the qualities are twenty in number (Sū.46.514–525ab). Compare the views of the *Rasavaiśeṣikasūtra*. See also G.J. Meulenbeld (1974): 460–461.

1055 Vīrya is said to be of two or eight kinds by Caraka (Sū.26.62–65), Suśruta (Sū.40.5), and Vāgbhaṭa (A.h.Sū.9.12cd–18ab; A.s.Sū.17.14–18). Compare the views of the *Rasavaiśeṣikasūtra*. See also G.J. Meulenbeld (1974): 501–502.

1056 J. Jolly (1901: 4) suggested, erroneously, that the examination of the pulse is exhaustively described. See on the examination of the pulse in general and Śārṅgadhara's contribution in particular: C. Dwarkanath (1991): 114–195.

1057 See on Śārṅgadhara's description of the examination of the pulse: N.P. Rai, S.K. Tiwari, S.D. Upadhya and G.N. Chaturvedi (1979): 111–114; S. Upādhyāya (1986): 50–54.

1058 See J. Takakusu (1966): 133.

1059 The examination of the pulse (nāḍīdarśana) by a physician called Līla is mentioned in Merutuṅga's *Prabandhacintāmaṇi* (noticed by R.F.G. Müller, 1932: 792). See on observations regarding the examination of the pulse by Indian physicians, as recorded by European travellers: Anonymous (1965c): 237–238; P. Hymavathi (1993): 232 (quoted from H.K. Kaul, 1979: 298–299). See on ancient pulse lore in general, for example: E.F. Horine (1941).

1060 AVI 248.

1061 See T.V. Sambasivam Pillai (1931): Introduction 35–42. Compare C. Dwarkanath (1991): 189–195. See also: E.V. Daniel (1984).

1062 The term tilaka is used as a synonym of kloman by some commentators: Ḍalhaṇa ad Su. Śā.4.31 and Ni.9.18; Vācaspati (quoting Ḍalhaṇa ad Su.Ni.9.18) ad *Mādhavanidāna* 40.13. See on tila(ka): R.F.G. Müller (1955): 140, 142–143.

1063 Su.Śā.4.31; Hemādri ad A.h.Sū.12.3; Aruṇadatta and Śrīdāsapaṇḍita ad A.h.Śā.3.12. Compare G.J. Meulenbeld (1974): 457–458.

1064 See Āḍhamalla's comments ad I.6.9; Āḍhamalla explains that two stages of the colouring process are referred to; see also Kāśīrāma's remarks. Āḍhamalla quotes a statement from an unspecified source, describing the gradual changes of colour during the transformation of rasa into blood, a process that takes seven days; the seven colours on these days are, successively: śveta (white), kapota (dove-grey), harita (yellowish green), hāridra (yellow), coloured like a padma, coloured like a kiṃśuka flower, and coloured like ālaktaka (lac).

1065 Āḍhamalla interprets it as having a Tantric meaning. Compare C. Dwarkanath (1991: 195–203) and P.V. Sharma (1984c: 129–131).

1066 Cf. Su.Sū.21.17.

1067 Niścala (ad grahaṇī 77–85) claims that saṃgrahagrahaṇī as a disorder brought about by āmavāta is described by Vāgbhaṭa. The verses quoted by Niścala in support are not found in the chapters on grahaṇī of Vāgbhaṭa's works; the stanzas on the nidāna of saṃgrahagrahaṇī, at the end of the chapter on grahaṇī of the *Mādhavanidāna*, are from Vāgbhaṭa according to Niścala's *Ratnaprabhā*. See on the disorder also Ṭoḍara V: 2.22.

1068 The *Vyākhyākusumāvalī* (ad *Siddhayoga* 3.17) quotes some verses by Kāśyapa which describe daṇḍālasaka as an incurable and fatal variety of alasaka; Ḍalhaṇa (ad Su.U.56.9) and Vācaspati (ad *Mādhavanidāna* 6.21) regard it as identical wtith vilambikā.

1069 Some of the parasites mentioned in āyurvedic treatises are undoubtedly imaginary. See on imaginary parasites in general and their role in the history of medicine: R. Hoeppli (1959): 59–89.

1070 Bhasmaka was known to Cakrapāṇidatta (ad Su.Sū.35.24 and 40.10), Ḍalhaṇa (ad Su.Sū. 35.24), Soḍhala (*Gadanigraha*, kāya 5.30–32), Vijayarakṣita (ad *Mādhavanidāna* 6.2–4), and Vṛnda (*Siddhayoga* 5.57 and 6.6).

1071 These twenty varieties are attributed to beings called deva, dānava, gandharva, kinnara, yakṣa, pitar, guru, preta, guhyaka, vṛddha, siddha, bhūta, piśāca, jalādhidevatāḥ, nāga, brahmarākṣasa, rākṣasa, kūṣmāṇḍa, kṛtyā, and vetāla. See on the Kinnaras: Dowson; Hopkins; J. Przyluski (1936a): 331–336; M. and J. Stutley (1977). See on the Guhyakas: Dowson; Hopkins 144–148; R.N. Misra (1981): 5; M. and J. Stutley (1977).

1072 Described in a verse added to *Mādhavanidāna* 26. The term jaratpitta is found in Cakrapāṇidatta's *Cikitsāsaṃgraha* (pariṇāmaśūlacikitsā 62 and 77) and explained as a synonym of amlapitta by Śivadāsasena; Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.44) is also of the opinion that it is the same as amlapitta.

1073 This disease is mentioned in the *Kāśyapasaṃhitā* (Khilasthāna 18.22) and described by Vaṅgasena (urograhādhikāra 1–3). Kāśīrāma claims (ad *Śārṅgadharasaṃhitā* I.7.50a) that Vāgbhaṭa was acquainted with it.

1074 Āḍhamalla remarks (ad *Śārṅgadharasaṃhitā* I.7.63c) that some authorities regard mūtrātisāra as a variety of somaroga.

1075 Identical with kuraṇḍa and bradhnaroga, according to Āḍhamalla and Kāśīrāma ad Śārṅgadhara III.11.104; identical with kuraṇḍaka according to Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.67c. Some authors regard vṛddhi and kuraṇḍa as synonyms (Śrīkaṇṭhadatta ad *Mādhavanidāna* 37.1–3ab; Śivadāsasena ad *Cakradatta*, vṛddhicikitsā 1), others as separate entities (Ṭoḍara VI: 14.11).

1076 Apacī is described as a separate disease in the *Suśrutasaṃhitā* (Ni.11.10–12) and *Mādhavanidāna* (38.9cd–10); Vāgbhaṭa considers gaṇḍamālā and apacī to be synonymous (A.h.U.29.25; A.s.U.34.24–26).

1077 Compare on this subject: Su.Ci.2.50–66ab.

1078 Described by Mādhava in the chapter on śītapitta (50.6).

1079 Āḍhamalla regards rājikā as a type of masūrikā that is also called kodrava.

1080 Rakasā is one of the types of kuṣṭha in the *Suśrutasaṃhitā* (Ni.5.15).

1081 It is called varāhadaṃṣṭra (I.7.92).

1082 Ca.Sū.20.

1083 See on the agreements and differences: V. Ārya (1994): 146–153.

1084 Ca.Sū.24.11–16.

1085 The same group is described by Vaṅgasena.

1086 Also mentioned by Suśruta (Śā.10.44).

1087 Also described by Vaṅgasena (bālaroga 126–128).

1088 Mentioned in the *Kāśyapasaṃhitā* (revatīkalpa 6) and Vaṅgasena's *Cikitsāsārasaṃgraha* (bālaroga 215).

1089 Identical with Skandāpasmāra in the *Suśrutasaṃhitā* (U.37.7).

1090 Compare the Śvagraha of A.h.U.3.2. See for references to a Śvagraha in several Gṛhyasūtras: H. Falk (1986): 19, 109.

1091 Compare Su.Sū.11.26; 12.38–39; 26.10. Śārṅgadhara omits dhūmopahata, mentioned in the *Suśrutasaṃhitā* (Sū.12.29cd–32).

1092 *Mucuna pruriens* (Linn.) DC.

1093 Usually identified as a species of *Amorphophallus*.

1094 *Semecarpus anacardium* Linn.f.; the pericarp of the fruit abounds in a highly vesicant juice (see WIRM IX, 271–272).

1095 *Areca catechu* Linn.

1096 *Cannabis sativa* Linn.

1097 *Terminalia bellirica* (Gaertn.) Roxb.; the kernels of the fruits possess narcotic properties (see WIRM X, 167).

1098 *Paspalum scrobiculatum* Linn.; the grains are poisonous (see WIRM VII, 272).

1099 Some of these deviations are: ajīrṇa is dealt with before arśas, kāsa before kṣaya, śvāsa before hikkā, agnivikāra between hikkā and arocaka, arocaka before chardi and svarabheda, hṛdroga before udara, udara before gulma, mūtrāghāta before mūtrakṛcchra, kṣudraroga before visarpa, visarpa before śītapitta, vātarakta after amlapitta, vātavyādhi after vātarakta, śiroroga before netraroga.

1100 P.V. Sharma (1997) regards elīyaka as a species of *Aloe*, in conformity with Āḍhamalla who describes it as an exudation of kumārī.

1101 Identified as *Melothria heterophylla* (Lour.) Cogn. (P.V. Sharma, 1997). Āḍhamalla remarks (ad II.11.45) that the plant is called tipānī in the vernacular.

1102 The same as jayantī, and called khasinī in the vernacular, according to Āḍhamalla (ad II.11. 14 and 12.42), who distinguishes four varieties of the plant.

1103 Identified as *Cocculus hirsutus* (Linn.) Diels (M. Abdul Kareem, 1997, Nr. 451; P.V. Sharma, 1997). Āḍhamalla gives chirahaṇṭa as a synonym.

1104 P.V. Sharma (1997) and others (see M. Abdul Kareem, 1997, Nrs. 320 and 504) give two identifications: *Cressa cretica* Linn. and *Capparis moonii* Wight.

1105 Compare P.V. Sharma (1979c). P.V. Sharma erroneously mentions as new drugs introduced

by Śārṅgadhara: aileya (II.12.56; already prescribed by Vāgbhaṭa: A.h.U.11.24 and 16. 24), babbūla (II.12.282; already found in Soḍhala and Madanapāla), mahānimba (II.2.140; 5.6; 9.201; 12.181 and 206; already occurring in Suśruta, Sū.38.22), and suvarṇapuṣpī- (III.11.40; prescribed in the Bower MS). See also Guruprasād Śarmā (1981).

1106 See on *Cannabis* in Indian medicine and culture: J.S. Alter (1992): 327–328; L.A. Babb (1975): 173; E. Balfour (1967): I, 569–570; G.M. Carstairs (1954); I.C. Chopra and R.N. Chopra (1957); R.N. Chopra et al. (1958): 84–92; R.N. Chopra, G.S. Chopra and I.C. Chopra (1942); R.N. Chopra and I.C. Chopra (1957); *J.E. Dhunjibhoy (1930); H. Drury (1978): 106–110; DWH III, 318–337; W. Dymock (1890–1892); G.A. Grierson (1894); C.R. Karnick (1996): 28–104; O.M. Lynch (1990): 100–102; G.J. Meulenbeld (1989); Nadkarni I, 256–263; M. Touw (1981); G. Watt II, 105–126; WIRM II, rev. ed., 195–203.

1107 See AVI 186 and P.V. Sharma (1979c).

1108 Compare P. Ray (1956): 160–161.

1109 I.1.57 and 67.

1110 See, e.g., CC I, 643; II, 153; III, 133; C. Dwarkanath (1991): 95–107; C.G. Kashikar's suppl. notes to J. Jolly (1901): 156–157; P. Rāy (1956): 160–161; G.P. Srivastava (1954): 118; *Śārṅgadharasaṃhitā* ed. cc, bhūmikā 6–7; VŚS, Preface 9.

1111 Both authors are said to be a son of Dāmodara.

1112 See on this anthology: S.N. Dasgupta and S.K. De (1947); A.B. Keith (1973): 222–223; L. Sternbach (1974): 17–18. See also A.D. Pusalkar (1960); Winternitz III, 157–158.

1113 G. Hāldār's statements about Śārṅgadhara are contradictory; at one place (Vṛddhatrayī 467) he ascribes to Śārṅgadhara I, assigned to the thirteenth century, three medical works (*Śārṅgadharasaṃhitā*, *Paryāyamañjarī*, and *Dhātumāraṇa*), whereas elsewhere (Vṛddhatrayī 468) he regards the *Śārṅgadharasaṃhitā* and *Jvaratriśatī* as written by Śārṅgadhara II, who lived in the thirteenth-fourteenth century. C. Dwarkanath (1991: 104) ascribes eight works on very diverse subjects to the author of the *Śārṅgadharasaṃhitā*.

1114 AVI 180–182. The identity was already rejected in Th. Aufrecht's *Cat. Oxford (316–317; MS Nr. 1601).

1115 ABI 299–301.

1116 The author of the *Śārṅgadharapaddhati* was the eldest of the three sons (the two younger ones were Lakṣmīdhara and Kṛṣṇa) of Dāmodara and Bhāgīrathī; Dāmodara was the middlemost of the three sons (the others were Gopāla and Devadāsa) of Rāghavadeva, the preceptor of king Hammīra of Śākambharī, who was a Cāhubāṇa (Cauhān) by birth. See on the text of the pertinent verses of the *Paddhati*: P. Peterson's edition of the text (The Paddhati of Sarngadhara; A Sanskrit Anthology, ed. by Peter Peterson, Vol. I, The Text, Bombay Sanskrit Series No. XXXVII, Bombay 1888, verses 2–6). Compare Paraśurāma's bhūmikā to ed. cc of the *Śārṅgadharasaṃhitā*.

1117 AVI 180. The *Śārṅgadharapaddhati* contains verses on the following subjects related to medicine: gavādīnāṃ cikitsā (veterinary medicine; 2839–56), viṣāpaharaṇa (toxicology; 2859–65: said to be quoted from various gāruḍaśāstras), bhūtavidyā (demonology; 2966–73), bālagrahopaśamana (the treatment of children affected by grahas; 2974–77: quoted from āgamaśāstras), kalpasthāna, i.e., rasāyana (3027–72), vaśīkaraṇa, drāvaṇa and vājīkaraṇa (3189–3218: quoted from the *Yogaratnāvalī*), bījastambha (retardation of ejaculation) and liṅgavṛddhi (increasing the size of the penis; 3219–35: quoted from Koka), kusumajanana, garbhajanana, garbhapātarakṣā, sukhaprasūti, bālarakṣā, and yauvanarakṣā (promoting menstruation, fertility, preventing abortion, etc.; 3236–49: quoted from the *Yogaratnāvalī*), śārīra (anatomy; 4271–4335: quoted from the *Yogarasāyana*; 4336–46: quoted from Vāsiṣṭha), and ariṣṭajñāna (4564–90: quoted from the *Mārkaṇḍeyapurāṇa*).

1118 ABI 300. AVI 181.

1119 A.B. Keith (1973): 222. L. Sternbach (1974): 17. Winternitz III, 157.

1120 AVI 181–182. Krishnamachariar (1989: 852) also regards Śārṅgadeva as a medical expert.

1121 CC I, 643 and 686; II, 164 and 232; III, 143. See on this work: Krishnamachariar (1989): 852–853; C. Kunhan Raja's Introduction to vol. I of S. Subrahmanya Sastri's edition of the text.

1122 NCC I, 152. See AVI 181.

1123 See *Saṃgītaratnākara* 1.1.5–6.

1124 Siṅghaṇa ruled from about A.D. 1200 to 1247 according to D.C. Ganguly (1989c: 188–192) and K.A. Nilakanta Sastri (1971: 364); Śārṅgadeva was his karaṇāgraṇī (AVI 181–182).

1125 *Saṃgītaratnākara* 1.1.4–5.

1126 See on Śārṅgadeva's knowledge of medicine Srikanta Murthy's Intr. to his ed. and transl. of the *Śārṅgadharasaṃhitā*. See also *Saṃgītaratnākara* 1.2 (piṇḍotpattiprakaraṇa).

1127 Srikanta Murthy (see his edition and translation of the *Śārṅgadharasaṃhitā*) is of the opinion that it is prudent to regard the author of the *Śārṅgadharasaṃhitā* as distinct from the authors of *Śārṅgadharapaddhati* and *Saṃgītaratnākara*.

1128 Ad II.8.14; the ṭippaṇakāra mentioned is definitely not Śrīkaṇṭhadatta (compare the *Kusumāvalī* ad *Siddhayoga* 10.33).

1129 Ad II.9. 66cd–71.

1130 Ad II.2.88 and 11.60–61ab.

1131 Ad II.11.60–61ab. Compare Trivikrama.

1132 Ad II.2.88.

1133 AVI 181.

1134 ABI 300. This statement is repeated in Srikantha Murthy's Intr. to his ed. and transl. of the *Śārṅgadharasaṃhitā*.

1135 Ad A.h.Sū.5.76–77ab.

1136 AVI 181, 182. J. Jolly (1901): 4 (C.G. Kashikar 5). Winternitz III, 551. Srikanta Murthy, Intr. to his ed. and transl. of the *Śārṅgadharasaṃhitā*.

1137 This is evidently an error for *Śārṅgadharasaṃhitā*.

1138 Har Dutt Sharma (1942): 9.

1139 Har Dutt Sharma (1942): 23.

1140 The chapter containing these definitions (I.4) is identical with the dīpanapācanadravyalakṣaṇādhikāra of Vaṅgasena's treatise.

1141 AVI 182.

1142 *Śārṅgadhara* II.9.99–100 (aṅgārataila) = Vaṅgasena, jvara 779–780 = *Cakradatta*, jvaracikitsā 279–280. *Śārṅgadhara* II.9.21cd–25ab (cāṅgerīghṛta) = *Cakradatta*, grahaṇīcikitsā 45–47; II.9.27–37 (kāmadevaghṛta) = *Cakradatta*, raktapittacikitsā 53–63.

1143 ABI 318. AVI 180–182. J. Jolly (1901): 4. R.C. Majumdar (1971): 263. Winternitz III, 551. The *Śārṅgadharasaṃhitā* is said to date from the fourteenth century by those who assume that the *Śārṅgadharapaddhati* was written by the same author: P. Rāy (1956): 161; S. Dasgupta (1975): II, 435. According to J. Filliozat (L. Renou and J. Filliozat, 1953: 160) it may date from the eleventh century. G.A. Grierson placed the work in about A.D. 1500 on internal grounds (see STMI 196 for references).

1144 C. Dwarkanath (1991: 96) claims that a Nepalese MS of the *Śārṅgadharasaṃhitā* was completed in A.D. 1303. P. Hymavathi (1993: 63–64) places Śārṅgadhara in the second half of the fourteenth century, arguing that his father, Dāmodara, was the author of the *Ārogyacintāmaṇi*, and his grandfather, Viṣṇubhaṭṭa, the same as the guru of Mādhava Vidyāraṇya. A.C. Burnell (1880: 65–66) was the first to suggest, without arguments in favour, that the author of the *Ārogyacintāmaṇi* was perhaps the father of the author of the *Śārṅgadharasaṃhitā*.

1145 Cat. BHU (Nrs. 243 and 244) records an anonymous commentary.

1146 NCC II, 42; IX, 230: Dhamalla or Ḍhamalla, author of a commentary, called *Prakāśa*, on the *Śārṅgadharasaṃhitā*; the same as Āḍhamalla? STMI 13–14.

1147 According to Paraśurāma Śāstrī (bhūmikā to ed. cc, 7), some are of the opinion that this indicates that Āḍhamalla was a vaiśya.

1148 Paraśurāma Śāstrī (bhūmikā to ed. cc) identifies him with the well-known Cakrapāṇidatta, which is untenable, because the latter belonged to the Lodhravalī branch of the Datta family.

1149 A medical author of the same name wrote the *Vyādhividhvaṃsinī* (AVI 315–316: *MS Jodhpur Nr. 2933); the Check-list (Nr. 1025) calls the author of this work Bhāvaśarman.

1150 Bāpālāl Vaidya (1982: 559) identified it as Hathakānta in the Āgrā district.

1151 I.e., the river Cambal in eastern Rājasthān. See on this river: ABI 302; AVI 218; N.N. Bhattacharyya (1991): 105; N. Dey (1979): 48; Vettam Mani 178.

1152 It has been suggested that Āḍhamalla belonged to the same region as Ḍalhaṇa, since the vernacular names of medicinal plants used by these authors are closely related (see Bāpālāl Vaidya, 1982: 371–372).

1153 C. Dwarkanath (1991: 96–97 and 196) assumes that Āḍhamalla was a pupil of Śārṅgadhara himself.

1154 Two quotations; the first one is identical with *Mādhavanidāna* 44.1.

1155 See: Bhoja.

1156 See NCC IX, 180. Compare *Guṇāvalī*.

1157 Compare *Dravyaguṇāvalī*.

1158 Compare *Cikitsākalikā* 164–166; *Cikitsākalikā* 69 is quoted.

1159 See: Nimi.

1160 CC I, 593; II, 141.

1161 AVI 219.

1162 Āḍhamalla may also quote, without referring to his source, from Rāvaṇa's *Nāḍīparīkṣā* (3–4) ad Śārṅgadhara I.3.1.

1163 See especially the commentary ad I.7.

1164 See, for example, his remarks ad II.6.63cd–70ab and III.1.22.

1165 See, for example, Āḍhamalla ad II.6.75–80; 7.70cd–81 and 82–83; III.1.22; 5.50; 7.10–14ab.

1166 See, for example, the commentary ad II.9.27–37.

1167 See, for example, the commentary ad II.2.117cd–118ab, 127–130, 137cd–143ab; 6.154–157; II.9.51–57. Āḍhamalla's notes on the identity of medicinal plants were collected by Bāpālāl Vaidya (1982: 561–569).

1168 Ad *Śārṅgadharasaṃhitā* II.12.4cd–13ab.

1169 The quotation from the *Mādhavadravyaguṇa* is of no avail in establishing Āḍhamalla's date, because that text may date from about A.D. 1100.

1170 AVI 218–219. P.V. Sharma regards the use of the term jasada for the metal zinc (ad III.11.1 and 25–27ab) as supporting this date, because it became current in the fourteenth century; Srikanta Murthy (Intr. to his ed. and transl. of the *Śārṅgadharasaṃhitā*) also places him in the fourteenth century. Bāpālāl Vaidya (1982: 560) mentions A.D. 1277 as Āḍhamalla's date.

1171 See: Niścalakara.

1172 The text of the rasādiśodhanamāraṇa chapter has been taken from *Śārṅgadharasaṃhitā* II.11 and 12, that on sirāvyadha from III.12.

1173 See on the interpolated parts of the *Ratnaprabhā*: P.V. Sharma (1993): Introduction 52–79.

1174 NCC IV, 139; VI, 96. This commentary is sometimes referred to as *Gūḍhāntadīpikā* (CC I, 643).

1175 The NCC (IV, 139) erroneously records that Kāśīrāma wrote his commentary on the Cikitsāsthana only.

1176 Paraśurāma's bhūmikā to ed. cc, 8. Bāpālāl Vaidya (1982): 560. V. Śukla I, 140. Srikanta Murthy (edition and translation of the *Śārṅgadharasaṃhitā*) adds that Kāśīrāma lived at Salimabad and belonged to the Bhāradvāja Sārasvata sect.

1177 *Bhāvaprakāśanighaṇṭu*, dhātvādivarga 20, is quoted ad II.11.23cd–24.

1178 AVI 220–221; Atrideva also expressed the view that Jahāṅgīr must be intended (ABI 302).

1179 I.e., the *Madanapālanighaṇṭu*.

1180 P.V. Sharma places this work, without identifying it, in the fifteenth century (AVI 220); he probably regards it as the *Kaiyadevanighaṇṭu*. Kāśīrāma's reference agrees with Kaiyadeva, dhātuvarga 20.

1181 Compare Vopadeva.

1182 Ad III.3.I. Kāśīrāma quotes *Cikitsākalikā* 68.

1183 Compare *Śataślokī*.

1184 Kāśīrāma may also quote (ad Śārṅgadhara I.3.6–9ab), without naming his source, from Rāvaṇa's *Nāḍīparikṣā* (verse 32) or Kaṇāda's *Nāḍīvijñāna* (verse 50).

1185 Kāśīrāma's notes on the identity of drugs have been collected by Bāpālāl Vaidya (1982: 560–569.

1186 Kāśīrama, author of the *Gūḍhārthadīpikā*, is sometimes (NCC IV, 139) identified with Kāśīrāma of Mathurā, son of Mathurādāsa and grandson of Gurudāsa from the city of Argalā. This Kāśīrāma, who was a Sārasvata brāhmaṇa of the Bhāradvāja gotra and a renowned physician, was the teacher of Kalyāṇadāsa, son of Nāmadeva and grandson of Lakṣmīdhara, who resided at Bahādurapura during the reign of Yādava Tulasīdāsa, son of Gopāla. Kalyāṇadāsa wrote, on the suggestion of Kāśīrāma, the *Śabdaratnapradīpa* or *Ratnapradīpanighaṇṭu*, a homonymic lexicon that is often (as in the NCC) claimed as a work by Kāśīrama, written at the instance of Kalyāṇadāsa (C. Vogel, IL 375–376).
Since the *Śabdaratnapradīpa* may have been composed towards the end of the thirteenth century (C. Vogel, IL 375–376), the Kāśīrāma who was the teacher of Kalyāṇadāsa lived considerably earlier than the author of the commentary on the *Śārṅgadharasaṃhitā*.

1187 See: Kāśīnātha. CC I, 104. STMI 96–97. ABI 319. Vṛddhatrayī 468: the commentator Kāśīrāma is called Kāśīnātha Dvivedin and credited with the *Ajīrṇamañjarī*, *Cikitsākramakalpavallī*, *Kāśīnāthī*, and *Rasakalpalatā*.

1188 NCC IV, 139. Cat. BORI XVI, 1, Nr. 290. The Check-list (Nr. 948) mentions two more MSS.

1189 CC I, 530 and 643. ABI 319. Vṛddhatrayī 469. See also Rudrabhaṭṭa's commentary on Lolimbarāja's *Vaidyajīvana*.

1190 NCC: not recorded.
1191 Only the parts commenting on the madhyama- and uttarakhaṇḍa are available (Paraśurāma Śāstrī's bhūmikā to ed. cc, 8).
1192 Paraśurāma Śāstrī's bhūmikā to ed. cc. ABI 319. AVI 221. V. Śukla I, 140.
1193 AVI 221.
1194 CC I, 694. ABI 319. Jaggi IV, 44. Vṛddhatrayī 469.
1195 NCC: not recorded. AVI 221.
1196 Called thus by the author at the end of his work (329) and by Vallabhabhaṭṭa in the opening lines of his commentary. NCC VII, 378; VIII, 269. Check-list Nr. 858. STMI 199–200. Collection Punyavijayaji Nrs. 57–58.
1197 NCC VII, 378; VIII, 269. Cat. IO Nr. 2713. CBORI XVI, 1, Nr. 93.
1198 NCC VIII, 269. CBORI XVI, 1, Nrs. 93 and 94. Cat. BHU Nrs. 63–65. Cat. IO Nr. 2713. Vṛddhatrayī 468. A *Vibudhapriya* by Śārṅgadhara (CC: not recorded) on the therapy of fevers, recorded in the Check-list (Nr. 991), is probably the same as the *Triśatī*. STMI (199) also mentions a *Vibudhapriyā* or *Jvaracikitsā* by Śārṅgadhara.
1199 Editions:
 a triśatī, vaidyavara-śrīśārṅgadharavinirmitā, śrīyutapaṇḍitavaidyavallabhabhaṭṭa-viracita-saṃskṛtaṭīkāsahitā, ...āyurvedācāryavaidyarājakiśorī-vallabhaviracita-bhāṣāṭīkayā samalaṅkṛtya, kṣemarāja-śrīkṛṣṇadāsaśreṣṭhinā mumbayyāṃ svakīye "śrīveṅkaṭeśvara" (steam) mudraṇayantrālaye mudrayitvā prakāśitā, 1911/12.
 b Śārṅgadharatriśatī, with Telugu transl., Ādi-Sarasvatī-nilaya Press, Madras 1916 [IO.15.BB.14]. References are to a.
1200 Compare R. Mitra's Notices IX, Nr. 3059: *Triśatī* by Rātulaśārṅgadhara, 569 ślokas.
1201 See, e.g., 93 and 95–97. The author is called Kaviśārṅgadhara by Vallabhabhaṭṭa in the second introductory verse of his commentary. Compare the last verse of the *Triśatī*, where Śārṅgadhara says: kavitvaśrutikautukāt santaḥ saṃtatam evaināṃ ādriyadhvam.
1202 This fever is different from the antaka described in the first series.
1203 See G.J. Meulenbeld (1974: 166–172) on several series of saṃnipāta fevers.
1204 Verse 188 = *Bhāvaprakāśa*, cikitsā 1.523.
1205 Verse 199 = *Bhāvaprakāśa*, cikitsā 1.540.
1206 See, e.g., *Triśatī* 82–83, 188, 236–238, 240–269, 280–297, 304. Mantras are found in the following verses: 243–245, 258, 287–288, 293.
1207 See, e.g., *Triśatī* 160–163, called saṃnipātabhairavarasa in Trimalla's *Bṛhadyogataraṅgiṇī* (59.145–148), and 164–165, called saṃnipātāri in the same work (59.149–150).
1208 The same as ākarakara according to the commentator.
1209 The same as candaśūra according to the commentator (compare M. Abdul Kareem, 1997, Nr. 1014); candaśūra is without any doubt identical with candraśūra, *Lepidium sativum* Linn., a plant only described in the *Bhāvaprakāśanighaṇṭu* (harītakyādivarga 96–97) according to P.V. Sharma (AVI 344) and D.K.S. Chauhan and R.N. Singh (1981: 19). See on candraśūra: G.J. Meulenbeld (1985).
1210 One of the words for grape. Hārahūrā is also found in the *Bhāvaprakāśa* (Ci.1.647), *Jvaratimirabhāskara* (5.62; 7.114 and 156) and *Vaidyavinoda* (1.101; 4.79); lexica mentioning the word are Halāyudha's *Abhidhānaratnamālā* (2.38) and Hemacandra's *Abhidhānacintāmaṇi* (4.222); the *Arthaśāstra* (2.25.25) refers to hārahūraka. See on hārahūrā: H.W. Bailey (1954); S. Lévi (1905); H. Scharfe (1993): 279; Th.R. Trautmann (1971): 183–184.
1211 Of uncertain identity according to the commentator. The same as kāravī (variously identified) according to P.V. Sharma (1997).

1212 The same as polī (of unknown identity) according to the commentator. Rājīphala is identical with paṭola (*Dhanvantarinighaṇṭu* 1.49–50; compare M. Abdul Kareem, 1997, Nrs. 1642 and 1643).
1213 The same as ākārakarabha (128), ākulakarā or akarakarā (153), ākalakara or akarakara (164), according to the commentator. Tīvra is also identified as *Hyoscyamus niger* Linn. and *Ocimum tenuiflorum* Linn. = *O. sanctum* Linn. (see on the valid name: V.V. Sivarajan and I. Balachandran, 1994: 485) (see M. Abdul Kareem, 1997, Nrs. 894 and 1192).
1214 The same as gopīsārivā according to the commentator. Gopīsārivā is a synonym of sārivā.
1215 It is called viṣabhṛṅgara (161) and ahiphena (164).
1216 He is sometimes called Rātulaśārṅgadhara (R. Mitra's Notices IX, Nr. 3059) or Śārṅgadhara Rātula (Collection Punyavijayaji Nr. 57).
1217 ABI 305. AVI 317. CBORI XVI, 1, Nr. 93. C.G. Kashikar (1977): 157. NCC VIII, 269.
1218 Vṛddhatrayī 468; G. Hāldār regards the authors of the *Śārṅgadharasaṃhitā* and *Jvaratriśatī* as one and the same person.
1219 AVI 317.
1220 ABI 305.
1221 The author and his work are called thus in the colophon of the printed text and of MS Nr. 93 of CBORI. The Check-list (Nr. 860) records the name of the commentator as Vallabhadatta. A Jammu MS (*Nr. 3257) calls the author Meghabhaṭṭa, son of Kṛṣṇa (AVI 317, n.3; cf. CC I, 613 and II, 146, where a commentary on the *Triśatī* by Meghabhaṭṭa is mentioned). See also Cat. Bikaner Nr. 1446: *Vaidyavallabhaṭīkā* by Meghabhaṭṭa on Śārṅgadhara's book about fevers (this commentary on the *Triśatī* appears to differ from Vallabhabhaṭṭa's work). The colophon of Cat. Mysore XIII, Nr. 42701 calls the author Vaidyavallabhabhaṭṭa Śrīmegha. The commentary is called *Vaidyavallabhā* or *Dīpikā* in Cat. BHU (Nrs. 63–65).
1222 It is called thus in the last colophon of MS Nr. 94 of CBORI XVI, 1. Aufrecht (CC II, 146) calls it *Siddhāntacikitsā*; the NCC (X, 83) refers to it as a Vivṛti (*Siddhāntacandrikā*). The Punyavijayaji collection (Nr. 58) contains a MS of the *Triśatī* with a *Vṛtti*.
1223 Sometimes referred to as Nārāyaṇabudha (Check-list Nr. 858). He was the brother of the author of the *Nidānapradīpa*, Nāganātha, who was the eldest son of Kṛṣṇabhaṭṭa. Nārāyaṇa also wrote the *Jvaranirṇaya*. G. Hāldār (Vṛddhatrayī 469) calls him Nārāyaṇadāsa Kavirāja, places him in the fourteenth-fifteenth century, and credits him with the *Cikitsā-* or *Vaidyaparibhāṣā*.
1224 NCC: not recorded. Check-list Nr. 859. This may be the same as Nārāyaṇa's commentary, because this author is sometimes referred to as Nārāyaṇadāsa (NCC X, 82).
1225 This may well be the *Vīrasiṃhāvaloka*, used by Śārṅgadhara according to Vallabhabhaṭṭa.
1226 Maheśvara's *Viśvaprakāśa*, composed in 1111/12 (C. Vogel, IL 329).
1227 Yādavaprakāśa's *Vaijayantī*, composed in the first half of the eleventh century (C. Vogel, IL 323).
1228 See the Intr. to his ed. of the *Śivakoṣa* and its commentary.
1229 CC I, 717: on jyotiṣa. CBORI XVI, 1, Nr. 314: Aufrecht is wrong in assigning this work to jyotiṣa; the MS dates from 1467/68. Cat. München Nr. 388 (a copy of the Poona MS).
1230 NCC: not recorded. See JAI 104–105; V.P.P Śāstrī (1984): 389. The last two leaves of a MS of the work, containing verses 1099–1123, have been preserved; Siṃha mentions that his father, Dhanarāja Śreṣṭhin, of Poravārjāti, was a minister of the 'Alā-ud-Dīn Khaljī who ruled at Ranthambhor. Siṃha's reference to 'Alā-ud-Dīn Khaljī throws doubt on Siṃha's date, since 'Alā-ud-Dīn captured Ranthambhor in 1301. R. Bhaṭnāgar (JAI 104–105)

conjectured that the 'Alā-ud-Dīn Khaljī mentioned by Siṃha was some Muslim ruler of Mālwā who descended from 'Alā-ud-Dīn.
Siṃha's father, Dhanarāja, and his two sons, Siṃha and Śrīpati, are eulogized in the *Prabodhamālā* of Jayasiṃha Sūri, an ācārya of the Kṛṣṇarṣigaccha (JAI 105).

1231 CC I, 155 and 734; II, 64 and 176. Check-list Nr. 315. STMI 210. CBORI XVI, 1, Nrs. 60 and 61. Edition: Soḍhala-Nighaṇṭu (Nāmasaṅgraha and Guṇasaṅgraha) of Vaidyācārya Soḍhala, ed. by Prof. Priya Vrat Sharma, Gaekwad's Oriental Series No. 164, Oriental Institute, Baroda 1978; Preface (1–21) by P.V. Sharma, Introduction (22–36) by Bapalal G. Vaidya. This ed. is based on MSS Nrs. 60 and 61 of CBORI XVI, 1.

1232 CC I, 145. NCC V, 290–291. Check-list Nr. 284. STMI 210. Cat. Bikaner Nr. 1394. CBORI XVI, 1, Nrs. 58 and 59. Editions:
- a by Vaidya Jādavaji Tricumji Āchārya, Vol. I: Prayogakhaṇḍa, Āyurvedīya Granthamālā Nrs. 3, 11, 12, Nirṇaya Sāgara Press, Bombay 1911, 1913, 1915 [BL.144044.bb. 3; IO.San.C.303]; 2nd ed. of Āyurvedīya Granthamālā Nr. 3, Tatva-vivechaka Press, Bombay 1924 [IO.San.D.401].
- b with Telugu transl., Ādī-sarasvatī-nilaya Press, Madras 1916 [IO.5.L.15].
- *c with Telugu transl., Vavilla Ramaswamy Sastrulu and Sons, Madras 1933.
- d with the 'Vidyotinī' Hindī commentary by Śrī indradeva Tripāṭhī, ed. by Śrī Gaṅgā Sahāya Pāṇḍeya, Kashi Sanskrit Series 182, Vārāṇasī 1968 (Part 1), 1969 (parts 2 and 3).

References are to d.
The Collection Punyavijayaji contains a MS (Nr. 151) of a medical work by Soḍhala called *Soḍhalapaddhati*.

1233 See on the *Soḍhalanighaṇṭu* also: Bāpālāl Vaidya (1982): 625–628; DGV IV, 280–282.
1234 NCC: not recorded.
1235 NCC VI, 55.
1236 *Nāmasaṃgraha* 6–7 and 355.
1237 See the Preface to the edition of the *Soḍhalanighaṇṭu*, 4. Compare P.V. Sharma (1972c): 143; (1976a): 111; AVI 382–384.
1238 Absent from the guḍūcyādivarga of Soḍhala's *Nāmasaṃgraha* are, for example, the following plants described in the *Dhanvantarīyanighaṇṭu*: jalamusta, klītanaka, and śvāsāri.
1239 The plants called bakāyinī (123), bhṛṅgāri (143–44), tiktajīvantī (194), and kṣīranadī (195) are, for example, absent from the guḍūcyādivarga.
1240 The *Soḍhalanighaṇṭu* enumerates more synonyms, but distinguishes less varieties than the *Dhanvantarīyanighaṇṭu*.
1241 See: *Dhanvantarīyanighaṇṭu*.
1242 See the beginning of the *Guṇasaṃgraha*.
1243 *Guṇasaṃgraha* 115–118.
1244 Preface to the ed., 4. Compare Ḍalhaṇa ad Su.Sū.45.133 with Soḍhala, *Guṇasaṃgraha* 806cd–807ab.
1245 Jayaratna may refer to Soḍhala's *Gadanigraha*.
1246 *Guṇasaṃgraha* 149cd is quoted as *Guṇapāṭha* ad *Cakradatta*, atisāra 10 and chardi 19.
1247 Niścala ad *Cakradatta*, mukharoga 113–117; the quotation is identical with *Guṇasaṃgraha* 333–334.
1248 The botanical identity of the drugs mentioned in the lakṣmaṇādivarga was studied by Bāpālāl G. Vaidya in his Intr. to P.V. Sharma's ed., 22–36.

1249 One of its synonyms is amlānaka.
1250 One of its synonyms is andhapuṣpaka. The same as adhaḥpuṣpī (*Trichodesma indicum* R.Br.) according to P.V. Sharma (1997).
1251 *Lepidium sativum* Linn. (see M. Abdul Kareem, 1997, Nr. 1014).
1252 A variety of pāṣāṇabheda according to P.V. Sharma (1997). Identified as *Urginea indica* Kunth by Bapalal G. Vaidya.
1253 Described as a bhṛṅgarāja with yellow flowers. Identified as *Wedelia chinensis* Merrill = *W. calendulacea* Less., non Rich. by Bapalal G. Vaidya.
1254 Identified as *Hymenodictyon excelsum* Wall. by Bapalal G. Vaidya.
1255 The same as jhilla (*Indigofera oblongifolia* Forsk.) according to P.V. Sharma (1997). Bapalal G. Vaidya identifies jhilla in the same way.
1256 Identical with samaṅgā according to P.V. Sharma (1997). Also identified as *Biophytum sensitivum* (Linn.) DC. (see M. Abdul Kareem, 1997, Nr. 241).
1257 Identified as *Grewia tenax* (Forsk.) Aschers. et Schwf. (= gāṅgerukī) by P.V. Sharma (1997).
1258 A species of *Crotalaria* according to Bapalal G. Vaidya and P.V. Sharma (1997).
1259 A variety of vārāhī, but identical with parṇayavānī according to others (P.V. Sharma, 1997). Parṇayavānī is identified as *Coleus amboinicus* Lour. and *C. barbatus* (Andr.) Benth. (see on the nomenclature: S.S.R. Bennet, 1987) (see M. Abdul Kareem, 1997, Nrs. 1315 and 1315a).
1260 Identical with kākajaṅghā according to P.V. Sharma (1997). Also identified as *Syzygium cerasoides* (Roxb.) Chatt. et Kanjilal (see M. Abdul Kareem, 1997, Nr. 1564; see on the nomenclature: S.S.R. Bennet, 1987).
1261 Described as a bhṛṅgarāja with white flowers. Identified as *Tridax procumbens* Linn. by Bapalal G. Vaidya. Jayantī is variously identified, in particular as several species of *Sesbania*.
1262 The same as jayantī.
1263 A species of *Leea*, related to kekidaṇḍā, according to Bapalal G. Vaidya and P.V. Sharma (1997).
1264 Identified as *Echinops echinatus* Roxb. by Bapalal G. Vaidya and P.V. Sharma (1997).
1265 Identified as *Leea macrophylla* Roxb. ex Horn. by P.V. Sharma (1997). Bapalal G. Vaidya regards it as *Leea macrophylla* Roxb. ex Horn. or *L. indica* (Burm.f.) Merrill. See on the nomenclature: S.S.R. Bennet (1987).
1266 Identified as *Ruta graveolens* Linn. by Bapalal G. Vaidya.
1267 Identified as *Centipeda minima* (Linn.) A.Br. et Aschers. = *C. orbicularis* Lour. by Bapalal G. Vaidya.
1268 A creeper smaller than, but resembling *Mucuna pruriens* (Linn.) DC. = *M. prurita* Hook. (see on the nomenclature: S.S.R. Bennet, 1987) according to Bapalal G. Vaidya.
1269 The same as bandhūka according to P.V. Sharma (1997). Compare M. Abdul Kareem, 1997, Nr. 1247: identified as *Pentapetes phoenicea* Linn.
1270 Identified as *Spilanthes oleracea* Murr. by P.V. Sharma (1997). WIRM (X, 11) agrees with this name, but other sources (M. Abdul Kareem, 1997; S.S.R. Bennet, 1987) have *S. oleracea* Linn.
1271 Identified as *Smilax ovalifolia* Roxb. (see on the nomenclature: WIRM IX, 367) (see M. Abdul Kareem, 1997, Nr. 1497).
1272 The same as babbūla according to P.V. Sharma (1997); compare M. Abdul Kareem (1997), Nr. 20.

1273 The same as māyāphala according to P.V. Sharma (1997).
1274 One of its synonyms is laghudugdhikā. Identified as *Euphorbia hirta* Linn. = *E. pilulifera* auct. non Linn. (according to WIRM III, 225; = *E. pilulifera* Linn. according to S.S.R. Bennet, 1987) by Bapalal G. Vaidya, as *E. thymifolia* Linn. by others (see M. Abdul Kareem, 1997, Nr. 712).
1275 A species of *Indigofera* according to P.V. Sharma (1997).
1276 Identified as *Picrasma quassioides* Bennet by P.V. Sharma (1997).
1277 Identified as *Butea superba* Roxb. by Bapalal G. Vaidya and P.V. Sharma (1997).
1278 Identified as *Physalis minima* Linn. by Bapalal G. Vaidya and P.V. Sharma (1997). Also identified as *Zanonia indica* Linn. (see M. Abdul Kareem, 1997, Nr. 1737).
1279 Identified as *Lagerstroemia indica* Linn. by P.V. Sharma (1997), but as *Delonix elata* (Linn.) Gamble = *Poinciana elata* Linn. by Bapalal G. Vaidya, as *Caesalpinia pulcherrima* Sweet by others (see M. Abdul Kareem, 1997, Nr. 284).
1280 *Calligonum polygonoides* Linn. according to P.V. Sharma (1997), but *Mentha longifolia* (Linn.) Huds. = *M. sylvestris* Linn. var. *incana* (Willd.) Hook.f. (see on the nomenclature: S.S.R. Bennet, 1987) according to Bapalal G. Vaidya.
1281 Identified as *Pentatropis capensis* (Linn.f.) Bullock = *P. microphylla* Wight et Arn. by Bapalal G. Vaidya.
1282 *Ventilago madraspatana* Gaertn. according to Bapalal G. Vaidya (compare M. Abdul Kareem, 1997, Nr. 1680). Also identified as *Phyllanthus urinaria* Linn. and *Rubia cordifolia* Linn. (see M. Abdul Kareem, 1997, Nrs. 1276 and 1406).
1283 *Glinus lotoides* Linn. = *Mollugo hirta* Thunb. according to P.V. Sharma (1997).
1284 Identified as *Aerva persica* (Burm.f.) Merrill = *A. javanica* (Burm.f.) Juss. ex Schult. by Bapalal G. Vaidya.
1285 *Trianthema portulacastrum* Linn. according to P.V. Sharma (1997); see for a study of the diuretic effect of this plant, usually called śvetapunarnavā, but also known as vaiśākha: A.R. Murthy, S.D. Dubey and K. Tripathi (1999).
Some of these names from the lakṣmaṇādivarga are found in the *Dhanvantarīyanighaṇṭu* (for example, jīvantī, mahārāṣṭrī, mākṣika, palāśinī), but their meaning may differ in that treatise.
1286 A kind of nimba according to P.V. Sharma (1997).
1287 Identified as *Symplocos racemosa* Roxb. (see M. Abdul Kareem, 1997, Nr. 1559).
1288 Identified as *Alectra parasitica* A. Rich. var. *chitrakutensis* M.A. Rau by P.V. Sharma (1997).
1289 *Stereospermum colais* (Dillw.) Mabberley = *S. personatum* (Hassk.) Chatterjee = *S. tetragonum* DC. (P.V. Sharma, 1997; see on the nomenclature: S.S.R. Bennet, 1987).
1290 A species of *Pentatropis* according to P.V. Sharma (1997).
1291 The same as samaṅgā according to P.V. Sharma (1997). Also identified as *Adiantum philippense* Linn. = *A. lunulatum* Burm. (see M. Abdul Kareem, 1997, Nr. 46; compare WIRM I, rev. ed., 81).
1292 The same as jhiñjhirīṭā (*Triumfetta rhomboidea* Jacq.) according to P.V. Sharma (1997). Identified as *T. rotundifolia* Lam. by Bapalal G. Vaidya.
1293 The same as samaṅgā according to P.V. Sharma (1997). Probably *Delonix regia* Rafin. according to Bapalal G. Vaidya.
1294 The same as parṇayavānī (*Coleus amboinicus* Lour. = *C. aromaticus* Benth.) according to Bapalal G. Vaidya and P.V. Sharma (1997).

1295 P.V. Sharma (1997) reads rājaśelu, regarded as identical with śleṣmātaka. Bapalal G. Vaidya identifies rājaśelu as *Cordia dichotoma* Forst. = *C. myxa* sensu C.B. Clarke; see on the nomenclature: S.S.R. Bennet (1987).
1296 Compare Hindī goṃd.
1297 It designates the plant *Saponaria vaccaria* Linn. according to P.V. Sharma (DGV V, 351).
1298 Compare on special features of the *Soḍhalanighaṇṭu*: ABI 427; AVI 383; P.V. Sharma's Preface to his ed.
1299 Some rare passages are in prose, e.g., cūrṇa 52.
1300 See on kumāryāsava (1–15ab and 15cd–19): R.R. Desāī (1980): 342–343.
1301 AVI 289.
1302 Prayogakhaṇḍa, guṭikādhikāra 7–11ab (kāṅkāyanavaṭaka) = *Siddhayoga* 5.41–44 (kāṅkāyanamodaka); guṭikā 338–348ab = *Siddhayoga* 23.34–42.
1303 Prayogakhaṇḍa, guṭikādhikāra 11cd–18ab (kāṅkāyanaguṭikā) = *Cakradatta*, gulma 50–56.
1304 Prayogakhaṇḍa, cūrṇādhikāra 27–31 = Vaṅgasena, āmavāta 66–68; cūrṇādhikāra 363–367ab = Vaṅgasena, rājayakṣman 81–84.
1305 Prayogakhaṇḍa, cūrṇa 151–154 (sārasvatacūrṇa).
1306 The same as brāhmī (P.V. Sharma, 1997).
1307 The same as māṃsarohiṇī (Hindī commentary; identified as *Soymida febrifuga* A. Juss. by P.V. Sharma, 1997) or śaṭī (P.V. Sharma, 1997; identified as *Hedychium spicatum* Buch.-Ham.).
1308 Dhattūra fruits (Hindī commentary); the same as bhaṅgā (P.V. Sharma, 1997).
1309 See Nāmasaṃgraha 677.
1310 A synonym of indravāruṇī (Hindī commentary).
1311 The same as phañjikā (Hindī commentary) or jīvantī (P.V. Sharma, 1997). Phañjī is found in the *Carakasaṃhitā*; jīvanī cannot be identical with jīvantī, because the latter is separately mentioned in the same verse as jīvanī.
1312 The same as lāṅgalī (P.V. Sharma, 1997).
1313 The same as kaśeruka (Hindī commentary; P.V. Sharma, 1997).
1314 Identified as *Bombax insigne* Wall. (see M. Abdul Kareem, 1997: 23) and *Ceiba pentandra* (Linn.) Gaertn. = *Eriodendron anfractuosum* DC. (P.V. Sharma, 1997).
1315 Unidentified.
1316 The same as bṛhatī (P.V. Sharma, 1997).
1317 The same as guḍūcī (Hindī commentary).
1318 Purified jayapāla (Hindī commentary).
1319 The flowers of arka (Hindī commentary).
1320 The same as karpūra (Hindī commentary).
1321 The same as ajamodā (Hindī commentary).
1322 The same as samudraphala (Hindī commentary; P.V. Sharma, 1997), identified as *Barringtonia acutangula* Gaertn. (P.V. Sharma, 1997).
1323 The same as māṃsarohiṇī (Hindī commentary) or kaṭphala (P.V. Sharma, 1997).
1324 The same as bṛhadelā (Hindī commentary; P.V. Sharma, 1997).
1325 The same as eraṇḍa (Hindī commentary; P.V. Sharma, 1997).
1326 Compare AVI 290. The fact that Soḍhala, in the *Gadanigraha*, prescribes drugs which are absent from his *Nighaṇṭu* makes P.V. Sharma suppose that the latter work is earlier than the former (AVI 384; Preface to his ed. of the Nighaṇṭu, 7).
1327 See AVI 338–339.

1328 The same as babbūla according to P.V. Sharma (1997), but *Mimosa hamata* Willd. according to Bapalal G. Vaidya. Babbūla is identified as *Acacia nilotica* Delile subsp. *indica* (Benth.) Brenan (see on this tree: Akhtar Husain et al., 1992: 5; WIRM I, rev. ed., 37–41).
1329 The same as dhanvayāsa (P.V. Sharma, 1997).
1330 A large type of śleṣmātaka according to P.V. Sharma (1997).
1331 The same as upakuñcikā according to P.V. Sharma (1997).
1332 Probably the same as kuliñja(ka).
1333 Kāyaphala is not a new drug, but the vernacular name for kaṭphala.
1334 See AVI 350–351.
1335 Identified as *Jasminum arborescens* Roxb. (P.V. Sharma, 1997).
1336 Regarded as pūtikarañja (Hindī commentary).
1337 Identified as *Blepharis persica* (Burm.f.) Kuntze = *B. edulis* Pers. by P.V. Sharma (1997).
1338 It may be a synonym of bhaṅgā here. See AVI 353–354; G.J. Meulenbeld (1989): 64.
1339 See AVI 343.
1340 See AVI 290; G.J. Meulenbeld (1981c): 116 and 118. Compare on the term arka: *Arkaprakāśa*.
1341 AVI 290.
1342 Tightening the vagina.
1343 Making the female genitals devoid of hair.
1344 E.g., 2.300–307 (tuvarakakalpa) = A.s.U.49.78–85; 2.313–316 and 317 (somarājīkalpa) = A.s.U.49.137–140 and 143–144.
1345 Quoted as Soḍhala.
1346 See, e.g., kāya 2.26–28; 9.35–36; 10.19–21; 14.18–20; 23.26–28.
1347 This syndrome differs from the saṃnipāta fever called hāridraka, described in the *Bhāvaprakāśa* (cikitsā 1.517). Compare G.J. Meulenbeld (1974): 172.
1348 This children's disease, described in the works attributed to Vāgbhaṭa (A.h.U.2.20–23ab; A.s.U.2.17) and usually regarded as milk-tympany, is identified as infantile cirrhosis by the Hindī commentator. Kṣīrālasaka may be due to lactose malabsorption; see the publications by J. Dupuis and F.J. Simoons on this subject.
1349 These two types belong to the irregular fevers (viṣamajvara) and appear, as their names indicate, on each fifth, respectively sixth day.
1350 The diseases called vardhma (or bradhna) and snāyuka were described for the first time by Vṛnda, whereas somaroga was described for the first time by Vaṅgasena.
1351 Soḍhala's verse was probably incorporated later in the text of the *Mādhavanidāna*.
1352 The term śītalikā is employed by Ḍalhaṇa (ad Su.Ni.5.34) and Śrīkaṇṭhadatta (ad *Siddhayoga* 73.17).
1353 See AVI 354 on this plant.
1354 See AVI 352.
1355 Identified as *Tricholepis glaberrima* DC. by P.V. Sharma (1997).
1356 Dried dates (P.V. Sharma, 1997).
1357 The same as amlikā (P.V. Sharma, 1997). Regarded as apāmārga in the Hindī commentary.
1358 Identical with mañjiṣṭhā (Hindī commentary; P.V. Sharma, 1997).
1359 Ḍaṅgarī is a kind of trapusa according to P.V. Sharma (1997).
1360 The same as musta (Hindī commentary; P.V. Sharma, 1997).
1361 Mentioned in the *Carakasaṃhitā*.
1362 A synonym of ghṛtakumārī (Hindī commentary).

1363 Mentioned in the *Suśrutasaṃhitā*.
1364 Identified as *Melothria maderaspatana* (Linn.) Cogn. by P.V. Sharma (1997).
1365 The same as ābhābabūlaka according to P.V. Sharma (1997). Regarded as the tree called barbara in the Hindī commentary.
1366 The same as svarṇakṣīrī (P.V. Sharma, 1997).
1367 An aquatic grass (Hindī commentary).
1368 A dark type of bhārgī according to the Hindī commentary.
1369 The same as guñjā (P.V. Sharma, 1997). A kind of kākamācī according to the Hindī commentary.
1370 A variety of the vegetable called poī (Hindī commentary).
1371 See AVI 351.
1372 Dried mūlaka (P.V. Sharma, 1997).
1373 A synonym of vāsā (Hindī commentary).
1374 The same as kaivartamusta (Hindī commentary) or kākamācī (P.V. Sharma, 1997).
1375 The pollen of a lotus flower (Hindī commentary).
1376 A synonym of nīvāra (Hindī commentary).
1377 A synonym of vāsā (Hindī commentary).
1378 The same as vīrataru (P.V. Sharma, 1997).
1379 The same as śvetakuṣṭha (Hindī commentary).
1380 Unidentified.
1381 Compare on special features of the *Gadanigraha*: ABI 280–281; AVI 289–290.
1282 *Guṇasaṃgraha* 1255–1256 and 1261.
1383 The Rāyakavāla (Rayekwad) brāhmaṇas are found in Gujarāt only, especially in Zālāvād and Gohilvād of Saurāṣṭra (Bāpālāl Vaidya, 1982: 625–626).
1384 *Guṇasaṃgraha* 1261. Bāpālāl Vaidya (1982: 626) mentions a MS of an astrological work by Soḍhala, the *Siddhāntasāra* (not recorded in the CC).
1385 See AVI 291 on the various readings and interpretations of *Guṇasaṃgraha* 1255. In the preface (2) to his ed. of the *Soḍhalanighaṇṭu*, P.V. Sharma takes Svaccha as the name of Soḍhala's father, whereas Atrideva (ABI 279) is of the opinion that the father was called Nandana. The name of Soḍhala's father is Nandana in a praśasti found in one of the MSS of the *Gadanigraha* (Bāpālāl Vaidya, 1982: 626).
1386 This view, expressed by Atrideva (ABI 279), depends on a variant reading.
1387 CC I, 734. CBORI XVI, 1, Nr. 60.
1388 Preface to P.V. Sharma's ed., 3. See also the praśasti, quoted by Bāpālāl Vaidya (1982: 626), which calls him a bhānupādapaṅkajaṣaṭpada.
1389 Acc. to Bāpālāl G. Vaidya (Intr. to P.V. Sharma's ed., 24), some names of medicinal plants recorded in the *Soḍhalanighaṇṭu* are still current in Gujarāt nowadays, e.g., kekidaṇḍā (*Nāmasaṃgraha* 651), gippiṭa (*Guṇasaṃgraha* 583), nāhī (*Nāmasaṃgraha* 654–655), bodāraśṛṅgaka (*Guṇasaṃgraha* 579), and śṛṅgāriṭṭī (*Nāmasaṃgraha* 666). Compare ABI 280.
1390 AVI 181–182; 291–292; 383–384. Preface to P.V. Sharma's ed. of the *Soḍhalanighaṇṭu*, 5 and 6. P.V. Sharma (1993): Intr. 38.
1391 ABI 279. Preface to P.V. Sharma's ed., 6. Bapalal Vaidya (1982: 627) gives the text of the inscription, which dates from saṃvat 1256 (= A.D. 1199/1200), not from A.D. 1256.
1392 See Śārṅgadhara, author of the *Śārṅgadharasaṃhitā*.
1393 Bāpālāl's Intr. to P.V. Sharma's ed., 23–24.
1394 *Gadanigraha*, prayogakhaṇḍa, cūrṇa 394 and 435–436. One of these recipes was, in a somewhat altered version, incorporated in Suṣeṇa's *Āyurvedamahodadhi* (see AVI

293). The *Rasaratnasamuccaya* (16.122–123; compare AVI 293) also contains a formula attributed to Siṃhaṇa.

1395 E.g., *Bhāvaprakāśanighaṇṭu*, harītakyādi 13–17 = *Guṇasaṃgraha* 210–214.

1396 Pref. to his ed., 4–6.

1397 Niścala quotes (ad *Cakradatta*, mukharoga 113–117), anonymously, a verse that is identical with *Guṇasaṃgraha* 333–334. It cannot be established without doubt that this quotation is from Soḍhala's *Nighaṇṭu*; it may be from one of Soḍhala's sources.

1398 P.V. Sharma (1993): Intr. 38: quoted ad mukharoga 113–117.

1399 See: Ṭoḍara's *Āyurvedasaukhya*.

1400 See: *Mādhavadravyaguṇa*.

1401 Compare AVI 292, 383–384; P.V. Sharma (1976a): 114; Pref. to P.V. Sharma's ed., 4–6.

1402 CC I, 452; II, 104. NCC I, 310. The work is called *Mānasollāsa* at 1.9, 2.1373, and in the colophons; other titles, mentioned in the colophon of viṃśati five, are *Satkṛtirājamānasasukhollāsa* and *Rājamānasa*.

1403 CC I, 26 and 737; III, 6. NCC I, 310. It is called thus in the colophons.

1404 Editions:

a abhilaṣitārthacintāmaṇiḥ, someśvaradevaviracitaḥ, prathamabhāgaḥ, āditaḥ tṛtīyaprakaraṇāntam (Abhilashitarthachintamani of Someswara Deva, Part I, Prakaranas 1–3), edited by Dr. R. Shama Shastry, University of Mysore, Oriental Library Publications, Sanskrit Series No. 69, Mysore 1926 [IO.26.BB.9 and 10].

b Mānasollāsa of King Bhūlokamalla Someśvara, edited by G.K. Shrigondekar, 3 vols., Gaekwad's Oriental Series Nrs. 28, 84 and 138, Oriental Institute, Baroda *1925 (and 1967), 1939, 1961.

References are to b. See on various aspects of the work: P. Arundhati (1994); J.L. Bhaduri, K.K. Tiwari and B. Biswas (1971): 439; U.N. Ghoshal (1989): 490–492; S. Gunasinghe (1957); S.L. Hora (1951); *M.N. Joshi (1984); G.H. Khare (1938); M.V. Krishnan (1976): 1–3, 7–8; R. Krottenthaler (1996); Shiva Shekhar Mishra *(1966); S.S. Misra (1982); K. Murari (1977): 157–158, 281–282; D.V.S. Reddy (1959) and *(1961). See for some references also: NCC I, 310.

1405 Compare the Intr. (48–53) by R.T Vyas to his edition of Gaṅgādhara's *Gandhasāra*. The *Mānasollāsa* also contains sections on aśva- and hastyāyurveda (aśvavaidyaka: 2.573–619; gajacikitsā: 2.620–674; gajauṣadhinighaṇṭu: 2.675–677).

1406 See P. Arundhati (1994): 6.

1407 Some verses are borrowed from Vāgbhaṭa: 188–190 = A.h.Ni.2.35–37 = A.s.Ni.2.34–37.

1408 See P. Arundhati (1994): 18–21.

1409 See P. Arundhati (1994): 24–25.

1410 See P. Arundhati (1994): 25.

1411 See P. Arundhati (1994): 30–32.

1412 This section deals with: vajra (403–423), mauktika (424–456), the balance (tulā; 457–464), the determination of the weight of pearls (mauktikatolana; 465–472), māṇikya (473–491), indranīla (492–506), marakata (507–518), sphaṭika (519–524), puṣparāga (525), vaiḍūrya (526), gomedaka (527), vidruma (528–529), and fakes (530–536).

1413 See P. Arundhati (1994): 85–87.

1414 See P. Arundhati (1994): 87–88; P.K. Gode (1952b).

1415 See P. Arundhati (1994): 88.

1416 See P. Arundhati (1994): 90–91.

1417 See P. Arundhati (1994): 91–93.

1418 See P. Arundhati (1994): 93.

1419 See P. Arundhati (1994): 94–99.

1420 See P. Arundhati (1994): 99–101.

1421 See P. Arundhati (1994): 101.

1422 See P. Arundhati (1994): 113–129.

1423 See P. Arundhati (1994): 129–131.

1424 See P. Arundhati (1994): 89. Areca-nuts of the best quality are said to be found in Nailavartipura, Īśvarapura and Kaṇḍikāpura; R.T. Vyas (Intr., 50, to his edition of Gaṅgādhara's *Gandhasāra*) identifies these places as Nailavalli, Kanjeevaram and Kaddalore in Southern India.

1425 See P. Arundhati (1994): 131–132.

1426 See P. Arundhati (1994): 132–134.

1427 See P. Arundhati (1994): 134.

1428 See P. Arundhati (1994): 134–136.

1429 See P. Arundhati (1994): 137–138. Types of incense mentioned are cūrṇadhūpa, piṇḍadhūpa, vartidhūpa, saṃpuṭadhūpa, and karaṇḍaka.

1430 See P. Arundhati (1994): 138–139.

1431 See on the *Mānasollāsa* also: veterinary texts.

1432 A yūṣa prepared without any fat and salt. Compare A.s.Sū.7.49cd–50ab; *Kaiyadeva* 5.226cd–227ab.

1433 A yūṣa prepared with fat and salt. Compare *Kaiyadeva* 5.225cd–227ab.

1434 See 1.292–300: pīlu karṇāte gotruḥ; ṭakkalī ṭuṇṭukaḥ karṇāte ḍuḍuluḥ.

1435 Amarī is not known from other sources.

1436 The same as jalodara, i.e., dropsy?

1437 See on many of these foods: K.T. Achaya (1994): 88–91; P. Arundhati (1994): 115–125; Om Prakash (1961): 203–239 and (1987): II, 313–360.

1438 The same as cāṅgerī (P.V. Sharma, 1997).

1439 The same as maruvaka (P.V. Sharma, 1997).

1440 See the colophons and, e.g., 1.9 and 308; 2.1273 and 1369; 5.633, 712, 914, 1369.

1441 The same author wrote a *Vikramāṅkābhyudaya* (CC: not recorded), a campū in praise of Vikramāditya VI, also ascribed to king Someśvara himself; it is modelled on Bilhaṇa's *Vikramāṅkadevacarita*. The *Vikramāṅkābhyudaya* was edited by Murari Lal Nagar, Gaekwad's Oriental Series Nr. 150, Oriental Institute, Baroda 1966.

1442 See 2.371.

1443 See on him: D.C. Ganguly (1989): 177–178; K. Murari (1977): 154–159; A.K. Nilakanta Sastri (1982): 370–372.

1444 See the colophons and, e.g., 5.126, 380, 759; compare the colophons of the *Vikramāṅkābhyudaya*.

1445 See the colophons. All the Cālukya kings were called thus, being descendants of Satyāśraya (see: Intr. to the ed. of the *Vikramāṅkābhyudaya*, 9; K. Murari, 1977: 227).

1446 See the colophons. Compare K. Murari (1977): 227.

1447 See on these kings: K. Murari (1977).

1448 See on Kalyāṇa: K.T. Achaya (1994): 89; N.N. Bhattacharyya (1991): 167; N. Dey (1979): 86; K. Murari (1977): 2–3, 98.

1449 The year of his accession to the throne is also given as 1123/24 (see the Preface to the ed., Vol. I, 7).

1450 See the Preface to the ed. of Vol. I, 6–7.

1451 According to some in A.D. 1127 (Preface to the ed., Vol. I, 7; S.L. Hora, 1951: 146) or 1129/30 (K.T. Achaya, 1994: 89; K. Murari, 1977: 282).

1452 CC I, 327 and 670; II, 72. NCC XI, 200. Two parts of this treatise have been edited: *(a) śrīnāthapaṇḍita praṇīta parahita saṃhitā, sādhāraṇa kāṇḍa, publ. by Vavilla Ramaswamy Sastrulu and Sons, Madras 1952; this edition is based on a single MS (it may be the only one known that contains the complete text) in the possession of the publishers; each verse, printed in Telugu script, is followed by meanings in Telugu and a paraphrase along with explanations. See on this edition D.V. Subba Reddy (1972): 200–201; Subba Reddy's Intr. (6–7) to ed. b. Selected verses from the sādhāraṇakāṇḍa were translated into English by B. Rama Rao, BIHM 2, 4, 1972, 207–213. (b) śrīnāthapaṇḍitaviracitā parahitasaṃhitā, śālākyatantram tathā śalyatantram; Parahita Samhita (A Medical Treatise of Parahita Family), Salakya Tantra and Salya Tantra from "Astangakanda" by Srinatha Pandita, published by Sri Venkateswara University, Tirupati 1972; Preface and Introduction by D.V. Subba Reddy. This edition is based on MS Nr. 13346 of GOML, Madras, which contains the aṣṭāṅgakāṇḍa (the last page of the first adhikāra and the damaged and incomplete text of the remaining adhikāras). Reviewed by P.V. Sharma (BIHM 3, 3, 1973, 162–163) and R.C. Choudhury (JRIM 10, 1, 1975, 99–100). The printed text is full of mistakes, but a large part of these can be corrected by comparing them with the text of Vāgbhaṭa's works. References are to b.

1453 See D.V. Subba Reddy (1972): 201, and his Intr. to ed. b, 7.

1454 See D.V. Subba Reddy (1972): 202, and his Intr. to ed. b, 4–5. As pointed out by Subba Reddy, the description of the Madras MS in the Madras Cat. is inadequate.

1455 Apart from Vāgbhaṭa's works, Śrīnāthapaṇḍita also quotes copiously from the *Suśrutasaṃhitā* (see P.V. Sharma's review of ed. b in BIHM 3, 3, 1973, 163).

1456 The usual name of this fever is antaka.

1457 Usually called tandrika.

1458 This is an error for bhugnanetra.

1459 The same as snāyukaroga.

1460 E.g., twenty-four diseases of the eyelids (śālākya 59; cf. A.h.U 8.25ab), sixteen affecting the whole eye (śālākya 254; cf. A.h.U.15.23ab), twenty-five ear diseases (śālākya 347; cf. A.h.U.17.26cd), seventy-five diseases of the oral cavity (śālākya 551; cf. A.h.U.21.64cd–65ab). The total number of diseases belonging to the division of śālākya (jatrūrdhvaroga) is said to be 221 (śālākya 724).

1461 See the passage from the adhikāra on kaumāratantra in Cat. Madras Nr. 13346.

1462 P. Hymavathi (1993: 112) mentions the *Vaidyacintāmaṇi* and *Basavarājīya* as additional sources; these treatises are, however, later than the *Parahitasaṃhitā*.

1463 Though P.V. Sharma notes (BIHM 3, 3, 1973, 163) that the description of harītakī tallies with that of the *Bhāvaprakāśanighaṇṭu* (harītakyādivarga 1–35), there are nevertheless considerable differences between the two texts.

1464 Cat. Madras Nr. 13346.

1465 D.V. Subba Reddy (1972): 201. The work is called *Parahitatantra* in the introductory verses of the sādhāraṇakāṇḍa (see D.V. Subba Reddy, 1972).

1466 Known from the Akkalapūḍi grant (see Epigraphia Indica XIII, No. 24, 259–275, by K. Rama Sastri) of A.D. 1361 (1368 according to P. Hymavathi, 1993: 83; K. Rama Sastri mentions Śaka 1290, which corresponds to A,D. 1368 or 1369). See on this Parahita: P. Hymavathi (1993): 83–84.

1467 Known from a Ponnupallī grant of A.D. 1402 (1404 according to P. Hymavathi, 1993: 83). See on this Parahita: P. Hymavathi (1993): 85–86.

1468 Known from a Ponnupallī grant of A.D.1410 (1408 according to P. Hymavathi, 1993: 83). See on this Parahita: P. Hymavathi (1993): 85–86.

1469 Known from the Kaluvaceruvu grant of A.D. 1423. See on this Parahita: P. Hymavathi (1993): 84–85.

1470 D.V. Subba Reddy (1972: 204–206, and Intr. to ed. b, 8–12) and V. Sankarasastri (see P. Hymavathi, 1993: 113) were in favour of this view. Subba Reddy refers to studies on the subject by Somasekhara Sarma, without giving more details. M. Somasekhara Sarma (1945: 111–112) reproduces the Sanskrit text of the grant of a village in the Śaka year 1345 to Parahitācārya, son of Kālanāthabhaṭṭa, by Anitalli, married to king Vīrabhadra Reḍḍi. Detailed information is also given by P. Hymavathi (1993: 83–89 and 111–113). The name Śrīnātha was not uncommon in Āndhra in the fourteenth-fifteenth centuries; some authors of this name are known in Telugu literature. See on the use of the term Parahita to designate specialists in toxicology: B. Rāmārāv (1981). See on Parahita physicians in Āndhra also: B. Rama Rao (1987): 156–158, and Hari Adi Seshuvu (1962). Compare Dattasūri's *Parahitasiddhānta*.

1471 P. Hymavathi (1993): 83–89 and 111–113.

1472 Cat. Madras Nr. 13346.

1473 See on these kings: K.A. Nilakanta Sastri (1971): 236–238; N. Ramesan (1973); *M. Somasekhara Sarma (1948).

1474 D.V. Subba Reddy (1972): 202; Intr. to ed. b, 5–6.

1475 As pointed out by P.V. Sharma (BIHM 3, 3, 1973, 162).

1476 P. Hymavathi (1993: 113) assigns Śrīnātha to the sixteenth century, because he assumes him to be indebted to the authors of the *Vaidyacintāmaṇi* and *Basavarājīya*.

1477 CC I, 186 and 548; II, 38, 130, 199; III, 40. Check-list Nrs. 184 and 202. STMI 248–249. Editions:

- a Bang-sen, edited and published by Pandit Nandkumar Goswami Baidya: śrīmadbhiṣagvaryavaṅgasenābhidheyena viracitaḥ...cikitsāsārasaṃgrahaḥ...kumārākhyagosvāminā...saṃśodhitaḥ prakāśitaś ca, Bharata Darpan Press, Calcutta 1889 [IO.San.13.D.1].
- b cikitsāsārasaṃgrahaḥ śrīvaṅgasenasaṃkalitaḥ, paṇḍitakulapatinā B.A. upādhidhāriṇā śrījīvānandavidyāsāgarabhaṭṭācāryeṇa saṃskṛtaḥ prakāśitaś ca; dvitīyasaṃskaraṇam, Siddheśvara Press, Calcutta 1893 [IO.20.F.15].
- c Cikitsāsārasaṃgraha by Vaṅgasena, also called Vaṅgasenasaṃhitā, ravidatta-sūnujīvārām-śāstrī ne hindī bhāṣānuvād kiyā, Navalkiśor Press, 1st ed., Lucknow 1904 [IO.San.18.L.18].
- d śrīmadbhiṣagvaryagadādharatanayavaṅgasenaviduṣā viracitaḥ vaṅgasena, murādābādasthāyurvedoddhārakavaidyarājakavivaraśrīlālāśāligrāmajīvaiśyaviracitayā bhāṣāṭīkayā samalaṃkṛtaḥ, tadājñayā kundarakhīgrāmanivāsilālābhojadevatanayavaidyaśaṃkaralālajainapariśodhitaḥ paripūritaś ca, Śrīveṅkateśvar Press, Bombay 1905; ed. 1924.
- *e ed. Nirṇaya Sāgar Press, Bombay 1911 (see C.G. Kashikar, 1977: 157).
- *f ed. Calcutta 1916 (see C.G. Kashikar, 1977: 157).
- *g ed. Lahore 1928 (see C.G. Kashikar, 1977: 157).
- h ed., with a Hindī commentary by Rājīv Kumār Rāy, by Rām Kumār Rāy, Dhanvantari Granthamālā 1, Vārāṇasī 1983.

References are to ed. d.
1478 NCC VII, 31–32. Bodleian c.312 and g.12 (see D. Wujastyk, 1990: 94). CBORI XVI, 1, Nrs. 76–82. Cat. Tanjore Nr. 11061. The title is mentioned at 1.4.
1479 As indicated by the author himself at the end of this work (vaṅgasenotpatti 4).
1480 NCC VII, 31. Check-list Nrs. 184 and 202. Called thus in all the colophons of MS Nr. 82 of CBORI XVI, 1.
1481 NCC VII, 30. Bodleian d.738 (see D. Wujastyk, 1990: 94).
1482 NCC VII, 31. CBORI XVI, 1, Nr. 82. Compare one of the introductory verses (1.5).
1483 CC II, 38. Cat IO. Nrs. 2698 and 2699: Colebrooke refers to MS Add 1707 of the Cambridge Library, called *Vaidyavallabha(saṃgraha)*, but substantially the same as Vaṅgasena's work, though differing a good deal in the latter portion. See on this early MS, dating from 1276: D. Wujastyk (1990): 114–115.
1484 CC I, 548. Compare CBORI XVI, 1, Nr. 78: the MS should be called *Cikitsāsārasaṃgraha* and not *Vaṅgadattavaidyaka*.
1485 The gaṇapāṭhādhikāra and saṃśodhanasaṃśamanarasadravyādīnāṃ vargādhikāra are in prose.
1486 This was already noticed by H.T. Colebrooke (Cat. IO Nrs. 2698 and 2699) and P. Cordier (1899a: 6). Compare J. Jolly (1901: 6; C.G. Kashikar 7). Vaṅgasena may have become an underestimated author, to judge by the claims that he copied the whole of the *Mādhavanidāna* without indicating his source.
1487 Vaṅgasena's readings are sometimes better than those of Mādhava, according to J. Jolly (1901: 6; C.G. Kashikar 7).
1488 The order of the diseases in the chapters on kṣudraroga and bālaroga deviates considerably from Mādhava.
1489 Many quotations can, however, be found in Hemādri's *Āyurvedarasāyana*.
1490 J. Jolly (1901: 6) already noticed that many prescriptions can be traced in the Bower MS, Vṛnda's *Siddhayoga*, and the *Cakradatta*. Atrideva (ABI 277) and P.V. Sharma mention Vṛnda and the *Cakradatta* as Vaṅgasena's main sources. A number of recipes may also have been taken from Ravigupta's *Siddhasāra* (see R.E. Emmerick's footnotes to his edition of the Sanskrit text of the *Siddhasāra*).
1491 AVI 275. The names of compound medicines are given in edition d.
1492 This chapter is based on the *Soḍhalanighaṇṭu* according to P.V. Sharma (AVI 276), who regards Vaṅgasena as posterior to Soḍhala. A comparison of Vaṅgasena's verses with those of the *Soḍhalanighaṇṭu* learns, however, that it is out of the question that the latter was Vaṅgasena's source.
1493 Vaṅgasena's chapter closely agrees with chapter two (dravyagaṇa) of Ravigupta's *Siddhasāra* (see the references in R.E. Emmerick's edition of the Sanskrit text of the *Siddhasāra*), and is not directly based on Suśruta (Sū.28), as asserted by V. Śukla (I, 142).
1494 According to V. Śukla I, 142. The relationships with Caraka (Vi.8) are, however, not very obvious.
1495 These definitions are repeated in later works, for example the *Śārṅgadharasaṃhitā*.
1496 Nāsāroga 35–39: rājarasāyana; amlapitta 66–77: nārikelāmṛta.
1497 Netraroga 435–440: nṛpavallabhataila.
1498 Udara 195–200: citrakaleha; strīroga 157–164: bṛhatkalyāṇaghṛta.
1499 Ajīrṇa 64–71: bhāskaralavaṇa.
1500 Strīroga 299–301: pratāpalaṅkeśvararasa.

1501 Vātarakta 191–212: bṛhacchivaguṭikā, proclaimed by Girīśa to Gaṇapati: said to be from the *Śivasiddhānta*.
1502 Rasāyana 69–92: tāmrarasāyana.
1503 Arśas 162–165: kāṅkāyanamodaka; gulma 118–126: kāṅkāyanaguṭikā.
1504 Viṣa 137.
1505 Arśas 372–378: kālapuṣpādikṣāra; netraroga 388–393: madhyamatriphalādyaghṛta.
1506 Netraroga 337–341: nāgārjunāñjana; rasāyana 319–324: lohābhraka.
1507 Arśas 263–302: śaṃkaraloha, expounded by Śaṃkara to Nārada; udara 176–178: śaṅkhadrāva. See on śaṅkhadrāva in the treatment of udaraśūla: P.K. Prajapati and C.B. Jha (1997).
1508 Rasāyana 279–282: divyarasāyana.
1509 Rasāyana 136–166: mahābalavidhānābhraka, from Nāgārjuna's *Rasāyanasaṃhitā*.
1510 Pariṇāmaśūla 63–68: tārāmaṇḍūraguḍa.
1511 Netraroga 415–422: mahāpaṭolādyaghṛta; rasāyana 9–10.
1512 Kṣudraroga 173–176: ketakyādyataila.
1513 Strīroga 57–63: aśokaghṛta.
1514 HIM III, 786.
1515 Ad *Āyurvedābdhisāra* 183.
1516 See NCC VII, 31.
1517 Glosses ad cikitsā 1.93 and 578.
1518 Referred to as a source in the introductory part of the work.
1519 Quoted as *Vaṅgadatta*.
1520 Quoted as *Vaṅgadatta* ad Su.Ci.3.57cd–58; the quotation is identical with Vaṅgasena, bhagna 41cd.
1521 Vaṅgasena is one of the sources of the *Viśikhānupraveśavijñāna*.
1522 Hemādri quotes Vaṅgasena extensively. See Hemādri.
1523 Ad *Śārṅgadharasaṃhitā* II.2.2cd–7 and 89–94; 6.54–57ab; 7.40–40; 9.66cd–71; 11.60–61ab. Kāśīrāma also quotes a Vaṅgasenādinibandhakāra and a Vaṅgeśvara.
1524 JAI 157.
1525 Ad *Cakradatta*, āmavāta 27–34.
1526 Ad *Siddhayoga* 9.19.
1527 The mahālavaṅgādicūrṇa (*Rasaratnadīpikā* 217–218), said to be from the grahaṇī chapter of Vaṅgasena, cannot be traced there.
1528 NCC VII, 31. Cat. Berlin Nr. 974.
1529 *Yogaratnākara* 347, 817, 863; ed. f, 1309.
1530 See P.V. Sharma (1993): Introduction 54–55.
1531 CC I, 548 and 612. P.V. Sharma records a Vaidyanātha as the author of a medical treatise called *Nirṇayanighaṇṭu* (AVI 427).
1532 AVI 274. P.V. Sharma calls attention to a passage in Kāśīrāma's (not Āḍhamalla's, as he mistakenly says) commentary on the *Śārṅgadharasaṃhitā* (II.11.60), stating that Vaṅgasena and others declared abhraka to be of three types, which has been explained by Trivikrama. It is open to much doubt, however, whether Kāśīrāma had a commentary by Trivikrama on Vaṅgasena in mind, or that he referred in this way to Trivikrama's *Lauhapradīpa*, which quotes Vaṅgasena. D.Ch. Bhattacharyya (1948: 322) notes that Trivikrama(deva), author of the *Lauhapradīpa* and several other works, is quoted eight times by Gopāladāsa in his *Cikitsāmṛta*, a treatise dating from the late fourteenth century.

A commentator on Vaṅgasena may be referred to by Kāśīrāma in his commentary on another passage of the *Śārṅgadharasaṃhitā* (II.6.54–57).

1533 Compare on special features of Vaṅgasena's treatise: A. Kumar (1994): 68–69, 143, 220, 260, 274.

1534 Described in one chapter (10) of the *Mādhavanidāna.*

1535 Described in one chapter (12) of the *Mādhavanidāna.*

1536 Described in one chapter (26) of the *Mādhavanidāna.*

1537 Described in one chapter (27) of the *Mādhavanidāna.*

1538 Described in one chapter (38) of the *Mādhavanidāna.*

1539 The term bhasmaka is known to Cakrapāṇidatta (ad Su.Sū.40.10), Ḍalhaṇa (ad Su.Sū.35. 24) and Vijayarakṣita (ad *Madhavanidāna* 6.2–4); bhasmaka is identical with Suśruta's atyagni (Sū.35.24). Vaṅgasena's description is related to that of atyagni in the *Carakasaṃhitā* (Ci.15.217cd–221ab); his therapy of the disorder is also based on that of Caraka (Ci. 15).

1540 Vaṅgasena, bradhnaroga 8: a recipe against vaṅkṣaṇavāta.

1541 Kāśīrāma (ad *Śārṅgadhara* I.7.50a) quotes Vāgbhaṭa's characterization of urograha; Āḍhamalla's commentary contains the same quotation, without naming its source. Vaṅgasena's description is more detailed. Urograha is mentioned in the *Kāśyapasaṃhitā* (Khila 18.22).

1542 See on these diseases G.J. Meulenbeld (1981b); P. Tivārī (1990): 253–263.

1543 These three types of strīdoṣa are also mentioned in the *Śārṅgadharasaṃhitā* (I.7.183–184).

1544 See A. Kumar (1994: 260–261 and 312), who regards vicchinna as being either a complication of the cutting of the umbilical cord or of any other wound. The umbilical cord is not mentioned in the description. The disease is said to be caused by corrupted breastmilk; excited pitta brings about a reddish vraṇa, resembling the belly of a leech, in the region of the anus.

1545 See on the treatment of bed-wetting in folk medicine: S.L. Srivastava (1974): 257–258.

1546 See A.h.U.23.21. Compare Cakrapāṇidatta ad Ca.Ci.12.75ab: śiraḥśotha is the same as upaśīrṣaka.

1547 Verses of Vaṅgasena on the examination of the urine by means of the tailabindu are found in many later treatises. This procedure has caught the attention of early writers on Indian medicine and the history of medicine in general (see D.V.S. Reddy, 1966a: 20, 23, 79) and was noticed by an English traveller, John Ovington, in 1689 (see D. Wujastyk, 1995: 30 and 37). See on the practice of the method: D.N. Sharma, B.N. Sannd and Keerti Sharma (1975). See on the history of uroscopy in general: E. Desnos in L.J.T. Murphy (1972): 124–151.

1548 See AVI 275; P.V. Sharma (1976b): 78. P.V. Sharma claims that Vaṅgasena has taken the prescription from Soḍhala's *Gadanigraha*, which work antedates Vaṅgasena in his opinion.

1549 AVI 275. J. Jolly (1901): 5 (C.G. Kashikar 7).

1550 J. Jolly (1901): 5–6 (C.G. Kashikar 6–7).

1551 Recipes in which loha figures are found in various chapters; see, e.g., arśas 242–302; raktapitta 174–206.

1552 P.V. Sharma (AVI 276) regards this as an error for kharpara; the editions I consulted read yaśada.

1553 Compare ABI 278–279 and AVI 275–276 on special features of Vaṅgasena's treatise.

1554 See, e.g., strīroga 299–301; rasāyana 34–39, 43, 45–49, 53–92, 101–114, 121–135, etc.

1555 See, e.g., jvara 592–594, 638, 815; strīroga, prose between 90 and 91.

1556 See, e.g., jvara 816–883.

1557 See arśas 392–393; strīroga 226–228. See on yantras (magic squares) in Indian medicine: S. Cammann (1968); B. Datta and A.N. Singh (1992); A. Roşu (1987), (1988).

1558 See vātarakta 208.

1559 See jvara 573 (ādityavāra), 584 (divākaradina).

1560 Editions b and d read Kāntikā; the Cambridge MS (Add 1707) has Kāñjika (see Cat. IO Nrs. 2698 and 2699); J. Jolly (1901: 6) and C.G. Kashikar (7), as well as N.N. Dasgupta (1936/37: 159), read Kāñjikā.

1561 This passage led N.N. Dasgupta (1936/37: 159) to assume that Vaṅgasena was not a son of Gadādhara, overlooking the introductory verse mentioning explicitly Gadādhara as the father.

1562 Agasti, agastya and vaṅgasena are also synonyms of a particular medicinal plant (see on it: P.V. Sharma, 1998a).

1563 L. Sternbach (1978: 268–269) silently accepted this identity. See L. Sternbach (1974: 16) on Śrīdharadāsa's work. N.N. Dasgupta (1936/37: 159) remained unsure whether Vaṅgasena's father should be identified with the commentator on the *Suśrutasaṃhitā* or with the poet quoted by Śrīdharadāsa. D.Ch. Bhattacharyya (1947b: 140) rejected the identity with the author of the *Vaidyaprasāraka.*

1564 J. Jolly (1901: 6; C.G. Kashikar 7) concludes this, with caution, from Vaṅgasena's name; he adds that the majority of the MSS point to a northeastern origin. N.N. Dasgupta (1936/37: 159) expressed the same opinion, on account of Vaṅgasena's name, the birthplace of his father, and internal evidence (unspecified by the author). Compare ABI 277.

1565 N.N. Dasgupta (1936/37: 159).

1566 Ed. h., bhūmikā; the same introduction says that a certain Rāmeśvarānanda assigned Vaṅgasena to the kingdom of Śrīpura in East Bengal.

1567 The NCC (II, 10) and N.N. Dasgupta (1936/37: 159) assume that he also wrote the *Ākhyātavyākaraṇa*. Th. Aufrecht (CC I, 548) regarded the author of this grammatical treatise as a distinct person. G. Hāldār (Vṛddhatrayī 465) claims that Vaṅgasena wrote commentaries on the *Caraka-* and *Suśrutasaṃhitā.*

1568 Cambridge Add 1707: *Vaidyavallabhasaṃgraha* by Vaṅgasena, completed in A.D. 1276 (see on this MS: D. Wujastyk, 1990: 114–115; D. Wujastyk says that the relationship of this MS to the usual recensions of Vaṅgasena's *Cikitsāsārasaṃgraha* is not yet clear; the MS contains, however, a recension of Vaṅgasena's work, as appears from the description). A MS dating from A.D. 1320 is in the Bhandarkar Oriental Research Institute, Poona (CBORI XVI, 1, Nr. 78); this MS was already described by R.G. Bhandarkar (1887: 86); see on this MS also P.K. Gode (1956b). Atrideva (1978: 36) claims that the original version of Vaṅgasena's work dates from A.D. 1276 (the year of completion of the Cambridge MS), its revision from A.D. 1320 (the date of one of the Poona MSS).

1569 J. Jolly (1901: 6; C.G. Kashikar 7). Lakṣmaṇasena's date is disputed, but Jolly accepted A.D. 1119 as the year of his accession to the throne. Lakṣmaṇasena began his rule in A.D. 1178/79, 1184/85, or 1119 according to R.C. Majumdar (1948: 188), in 1106, 1109, or 1130 according to C. Vogel (IL 331). Compare D.C. Ganguly (1989a): 38–41.

1570 P.K. Gode (1936). Atrideva (ABI 277–278) also assigns Vaṅgasena to the twelfth century. G. Hāldār (Vṛddhatrayī 465) places him in the eleventh or twelfth century. M.A. Mehen-

dale and A.D. Pusalker (1989: 328) have a preference for the middle of the eleventh century. The NCC (II, 10) regards Vaṅgasena as a thirteenth-century author.

1571 N.N. Das Gupta (1937/38): 109.

1572 H.V. Trivedi (1937/38): 129–130.

1573 D.Ch. Bhattacharyya (1947b): 147. Vaṅgasena's *Saṃgraha* is quoted ad āmavāta 27–34. The quotation cannot be traced in the editions of Vaṅgasena.

1574 See: Niścalakara.

1575 Ed. h, bhūmikā.

1576 ABI 277. AVI 275. J. Jolly (1901): 6 (C.G. Kashikar 7).

1577 G. Hāldār's assertion (Vṛddhatrayī 465) that Vaṅgasena's work is some sort of commentary on Cakrapāṇidatta's *Cikitsāsaṃgraha* is far from the truth; he also claims that the *Ātreyasaṃhitā* was Vaṅgasena's model.

1578 Rasāyana 133–166: mahābalavidhānābhraka.

1579 D.C. Ganguly (1989a): 40.

1580 P.V. Sharma (AVI 277). P.V. Sharma's date of the completion of Vaṅgasena's work is A.D. 1210. Viśvarūpasena was the eldest son and successor of Lakṣmaṇasena.

1581 P.V. Sharma maintains his date by placing Niścalakara in the thirteenth century (AVI 217–218). See: Niścalakara.

1582 The quotations from Vaṅgadatta in Candraṭa's *Yogaratnasamuccaya* cannot be used for chronological purposes, being mentioned only in P.V. Sharma's list of Candraṭa's sources and not in those compiled by D.Ch. Bhattacharyya and P.K. Gode (see: Candraṭa). The same applies to the quotation in Śrīkaṇṭhadatta's *Vyākhyākusumāvalī*, as this commentary has been revised by a later author.

1583 NCC VII, 30. STMI 252. Cat. BHU Nr. 56: author's name Vatseśvara Ṭhakkur. CBORI XVI, 1, Nr. 74: the MS dates from 1728/29.

1584 See CBORI XVI, 1, Nr. 74.

1585 See D. Wujastyk, Census 50 (with references).

1586 Momin Ali (1990: 153) assigns Baṭeśvara's *Cikitsāsāgara* to A.D. 1785.

1587 CC I, 596; II, 142 and 226; III, 125. Check-list Nr. 1000. Kavīndrācāryasūcipatram, Nr. 916. STMI 255–256. CESS A 5, 711–712.
Editions:
*a Bombay 1882.
*b Bombay 1888 (see A.B. Keith, 1935: 743–744; AVI 295); P. Cordier (1903b: 347) probably refers to this edition.
c vīrasiṃhāvalokaḥ śrīmattomaravaṃśāvataṃsa-vīrasiṃhena saṃkalitaḥ, sa ca śrīkṛṣṇadāsātmaja-gaṅgāviṣṇunā svakīye "lakṣmīveṅkaṭeśvara" mudraṇālaye mudrayitvā prakāśitaḥ, Kalyāṇa-Muṃbaī 1924/25. The title of the work is mentioned in the colophons.
References are to page numbers of ed. c.

1588 See on the relationship between medicine and astrology: J.F. Pugh (1983), (1984); D. Wujastyk (1995): 31–32. See on medical astrology: D. Pingree (1965), (1978): II, 251–252, 381–383, (1981). Compare *Yavanajātaka* 1.123–136 (D. Pingree, 1978: II, 10–11), 65 (D. Pingree, 1978: II, 164–165).

1589 This is unusual, the more so since the chapter on unmāda is in its proper place.

1590 Equivalent to vṛddhi of the *Mādhavanidāna*.

1591 The same as jālagardabha.

1592 Unknown from other sources.

1593 Unknown from other sources.

1594 Unknown from other sources.

1595 Compare Aufrecht's statement (CC II, 142) that the work is chiefly medical, jyotiṣa and dharma being only treated incidentally.

1596 See especially the nidāna of jvara.

1597 This is Dāmodara's *Ārogyacintāmaṇi*.

1598 See CC I, 380.

1599 Compare *Kalikā*.

1600 A long quotation, identical with *Cikitsākalikā* 270–279.

1601 Compare *Cikitsākalikā*.

1602 Absent from the *Cikitsākalikā*.

1603 Identical with *Cikitsākalikā* 145.

1604 Identical with *Cikitsākalikā* 318.

1605 CC II, 217. See Tāntrika Sāhitya 504.

1606 The same as Tīsaṭa; the quotation on p.7–9 = *Cikitsākalikā* 4–16; p.9–13 = *Cikitsākalikā* 18–41; p.13 = *Cikitsākalikā* 44–46.

1607 Sometimes considered to be the author of the *Ātaṅkadarpaṇa* on the *Mādhavanidāna* (STMI 244).

1608 To this list should be added, according to P.V. Sharma (AVI 295; compare Cat. BHU Nr. 178): Ātreya (see also Cat. IO Nr. 2684), Bhoja, *Cakradatta*, and Candraṭa; the NCC (VIII, 104) adds the *Tantrottaratantra*.

1609 See: *Nidānadīpikā*.

1610 See JAI 157: in Hindī, completed in 1761/62.

1611 AVI 295. J. Jolly (1901): 5 (C.G. Kashikar 6). See on the Tomaras: D.C. Ganguly (1984): 111–112, (1989a): 52, 82, 94; R. Thapar (1977): 229 and 235.

1612 CBORI XVI, 1, Nr. 239. Sāraṅga may have composed the work for king Vīrasiṃha (Cat. BHU Nr. 178; STMI 256).

1613 NCC II, 152.

1614 NCC X, 216. STMI 256: a medical treatise containing 2,800 verses. AVI 309.

1615 Vṛddhatrayī 469: different from Vidyāpati's work of the same name. Compare CC I, 256: nominally by Vīrasiṃha (Narasiṃhadeva), king of Mithilā, but in reality by Vidyāpati. NCC IX, 81: ascribed to Narasiṃhadeva, but actually composed in A.D. 1438 by Vidyāpati, patronized by him.

1616 CBORI XVI, 1, Nr. 239. Compare NCC II, 142. P. Cordier (1899b: 562) placed the work in the sixteenth century, which may be a slip of his pen, because he claims that it was written by the king of Gwalior, Vīrasiṃha, who lived shortly after the invasion of Tīmūr.

1617 Verse 511.

1618 Verse 2 of ed. b and title of ed. a. The work is also called *Pathyāpathyanighaṇṭu*, -*vicāra*, and -*vidhi* (NCC XI, 95). STMI 258. Compare Check-list Nrs. 555, 559, 560, 561 (anonymous). Cat. BHU Nrs. 80 (*Pathyāpathyaviniścaya*; Viśvanātha's text, but attributed to Śivadāsa), 81–86 (*Pathyāpathyavidhi*; anonymous, but the same as Viśvanātha's work). Cat. Mysore Nr. 42025 (anonymous *Pathyāpathyanirṇaya*). CBORI XVI, 1, Nrs. 120: *Pathyāpathyanighaṇṭu*, 121 and 122: *Pathyāpathyavicāra* (these three MSS end with stanza 530; Nr. 122 begins in the same way as Viśvanātha's work), 123 and 124: *Pathyāpathyavidhi* (these two MSS begin like Viśvanātha's work and end with stanza

530), 125: *Pathyāpathyaviniścaya* (beginning like Viśvanātha's work and ending with stanza 530); all these MSS do not mention the author's name.

1619 NCC VII, 29. A commentary by Viśvanāthasena on Cakrapāṇidatta's *Sarvasārasaṃgraha* is also recorded (ABI 319; AVI 210; Vṛddhatrayī 470).

1620 Editions:

a with a Telugu comm. by Pandit D. Gopalacharlu, Āyurvedāśrama Series No. 2, Āyurvedic Printing Works, Madras 1911 [IO.20.B.9].

*b Pathyāpathyavinirṇaya by Viśvanāth Kavirāj, with Bengali commentary, Navalkiśor Press, Lucknow 1938.

c śrīviśvanāthavaidyarājavinirmita pathyāpathya, paṇḍita nārāyaṇaprasāda mukundarāmajī vaṃsabarelī tathā lakhīmapura nivāsīkṛta bhāṣāṭīkāsahita, Gujarātī Printing Press, Bombay 1924/25.

*d Pathyāpathya by Viśvanātha, with Gujarātī translation by Vijayaśaṃkar Dhanaśaṃkar Munśī, 2nd ed., Ahmadābād 1960.

References are to c.

1621 Stanzas 65 and 133 (mṛgamada), 73 (kuraṅganābhi), 103 (mṛgāṇḍaja).

1622 Stanza 67 prescribes vijayā, interpreted as bhāṅg in the Hindī commentary.

1623 See, e.g., 56; 69; 111–112; 151–152; 161–162; 183; 375.

1624 See, e.g., 224; 381; 387; 472; 476; 482; 491; 521.

1625 See NCC VII, 29: *Cikitsārṇava*, in 6,000 verses, by Viśvanāthasena, son of Gauḍī Śrī-Narasiṃhasena, grandson of Tapana, and great-grandson of Umāpati (the author was probably a native of Bengal settled in Orissa).

1626 Viśvanātha's name appears several times in the text of the treatise (170; 195; 204; 228; 312; 490), coupled to that of Nārāyaṇa, who may be the Hindī commentator. The name of the author is sometimes given as Viśvanāthasena (CC I, 585; NCC VII, 29; AVI 325; J. Jolly, 1901: 14; C.G. Kashikar 17).

1627 Tapana Mahāpātra was patronized by king Gajapati Pratāparudra (NCC VIII, 106).

1628 Narasiṃhasena according to Aufrecht (CC I, 585). See on Narasiṃhasena: P.K. Gode (1940d: 139 = SILH I, 274–275.)

1629 CC I, 585. AVI 325. Vṛddhatrayī 470. Atrideva (ABI 314, 319) calls the author Viśvanātha Kavirāja and regards him as identical with the author of the *Sāhityadarpaṇa*, who, however, was a son of Candraśekhara and grandson or great-grandson of Nārāyaṇa (CC I, 584; H.A. Mehendale and A.D. Pusalker, 1980: 485–486). G. Hāldār (Vṛddhatrayī 470) places him in the fourteenth or fifteenth century, and distinguishes him from another Viśvanātha, a brāhmaṇa from Orissa too, who lived in the thirteenth or fourteenth century and to whom the *Sāhityadarpaṇa* and *Pathyāpathyanighaṇṭu* are attributed (Vṛddhatrayī 467).

1630 See on him and his reign: A.K. Majumdar (1980): 368–372.

1631 See on him: J.N. Farquhar (1967; see index); J. Gonda (1963): 159–161; R.C. Majumdar (1980a): 566–569.

1632 CC I, 426 and 441; II, 101 and 216; III, 95. CESS A 5, 694–697. R. Mitra's Notices VII, Nr. 2351.

Edition: Madanamahārṇava of Śrī Viśveśvara Bhaṭṭa, edited by late Pandit Embar Krishnamacharya and M.R. Nambiyar, Gaekwad's Oriental Series Nr. 117, Oriental Institute, Baroda 1953. Taraṅgas one to ten were *edited by Saggera Srikantha Sastri, Bangalore 1897 (see CESS A 5, 697).

See on the Mahārṇava: A note on a manuscript called 'Maharnava', BDHM 1, 3, 1963, 159–162; B. Rama Rao (1978): 10–11; P.V. Kane I.2, 794–797.

The title of the work is given as *Mahārṇava* in the introductory part of the first chapter and in the concluding verse of each taraṅga; it is also referred to as *Mahārṇava* in an introductory verse of the *Smṛtikaumudī*, ascribed to Madanapāla (Intr. to the ed., 15). It is quoted as *Madanamahārṇava* in the *Pratāpanārasiṃha* of Rudradeva (see CC I, 348 and 530; II, 77–78, 124, 210; III, 74: a work on dharmaśāstra), a work dating from the eighteenth century (Intr. to the ed., 15).

1633 In the introductory verses and at the end of each taraṅga, the prabandha called *Mahārṇava* is said to be a work of Māndhātar, son of Madanapāla, but it remains a mystery how it became associated with Māndhātar, since it is referred to as one of Madanapāla's works in the introductory verses of the *Smṛtikaumudī* (Intr. to the ed., 14), and was later called *Madanamahārṇava*. See also P.V. Kane I.2, 794–795.

1634 Māndhātar's genealogy is described in the introductory verses, which almost literally agree with Madanapāla's genealogy as given in the introductory verses of his *Madanapārijāta* (P.V. Kane, I.2, 794). Cf. *Madanapālanighaṇṭu*.

1635 As stated in the colophon of each chapter.

1636 Chapters one to seven are called the paribhāṣākhaṇḍa (see the colophon of chapter seven), often referred to as paribhāṣā in chapters eight to forty, but M.R. Nambiyar (Intr. to the ed., 22) regards chapters two to four as the paribhāṣāprakaraṇa. The assertion (BDHM 1, 3, 1963, 161) that the *Mahārṇava* may have been larger than the part preserved, because a paribhāṣāprakaraṇa is referred to by the author, is evidently wrong.

1637 Many sources are quoted in the work by name (see the list at the end of the ed.); the most important are the *(Caturvarga)cintāmaṇi* (by Hemādri), many *Purāṇas*, the *Karmavipākasaṃgraha, Karmavipākasāra, Karmavipākasamuccaya*, and the *Śātātapīya(karmavipāka)*.

1638 See on karmavipāka: W.D. O'Flaherty (1980b): 14–15.

1639 There is no apparent order in the arrangement of the diseases. A long series is also enumerated in the apāmārjanastotra of chapter seven. The *Mahārṇava* recognizes many disorders which are absent from medical treatises, such as dakṣiṇāṅga- and vāmāṅgavraṇa, vakranāsatva, nīlalocanatva, kapilākṣatva, piṅgalekṣaṇatva, karṇakubjatva, vakrakaṇṭharoga, dīrghagalatva, hrasvapāṇitva, etc.

1640 See the beginning of chapter five.

1641 See the beginning of chapter two; quoted from the *Śātātapīyakarmavipāka*.

1642 NCC I, 410; X, 149: author of the *Nirṇayāmṛta*, a dharmaśāstra work.

1643 NCC IV, 275–276.

1644 CC I, 441.

1645 Variants of this name are Peḍḍi or Peṭṭi Bhaṭṭa (CC I, 588) and Peddibhattu (BDHM 1, 3, 1963, 160; B. Rama Rao, 1978: 10–11).

1646 P. Hymavathi (1993): 69–71): Siṅgabhūpāla, a great scholar himself, who had the title sarvajña, is the reputed author of the *Rasārṇavasudhākara* (see CC I, 497); this work may actually have been composed by Viśveśvara; it dates from before A.D. 1360, because it is mentioned in the *Alaṃkārasudhānidhi*, attributed to Sāyaṇa (see NCC I, 406–407). See also on Siṅgabhūpāla or Siṅgaya Nāyaka: H.A. Mehendale and A.D. Pusalker (1980): 485; M. Somasekhara Sarma (1945): 29–30, 74–75, 93–95.

1647 See on Viśveśvara: P.V. Kane I.2, 799–800.

1648 P.V. Kane I.2, 804.

1649 He is also called Bopadeva.

1650 See on Vopadeva and his works: *G. Liétard (1869).

1651 CC I, 616 and 717; II, 171 and 234. Check-list Nr. 568. STMI 261–262. Cat. BHU Nr. 250. Cat. Madras Nr. 13379. Cat. Mysore XIII, Nrs. 42073 and 42911. CBORI XVI, 1, Nr. 312. Kavīndrācāryasūcipatram, Nr. 1049. Editions:

*a ayur-veda-saṃgrahaḥ [yogeśvara tathā siddha-mantra-prakāśa-sametaḥ]...dājī-śāstrī-pade-śūnunā śaṃkara-śāstriṇā...saṃpādito'yaṃ saṃgrahaḥ [Book I, parts 1–3 only], Jñāna-sāgara Press, Bombay 1898 [IO.San.D.603(c)].

b ed., together with Keśava's *Siddhamantra* (ed. d).

1652 CC I, 616 and 767; II, 237. Check-list Nrs. 332–334. STMI 258–259. Cat. BHU Nrs. 255–257. Cat. Tanjore Nrs. 11303–04. The Kavīndrācāryasūcipatram mentions a *Hṛdayadīpanighaṇṭa* (Nr. 1028). Ed. by Acharya Priyavrat Sharma: The Hṛdayadīpaka of Bopadeva, with an introduction and index of synonyms, JRIM 3, 2, 1969, 224–252 (reprinted separately). This ed. has been incorporated in ed. d of Keśava's *Siddhamantra*.

1653 CC I, 616 and 631; II, 150 and 228; III, 131. Check-list Nrs. 789 and 790. Cat. BHU Nrs. 226–228. Cat. IO Nr. 2752. Cat. Madras Nrs. 13307–13313. Cat. Tanjore Nrs. 11137–11140 (A.C. Burnell, 1880: 67: XIV). CBORI XVI, 1, Nrs. 295–302. Kavīndrācāryasūcipatram, Nr. 1085. Editions:

a Akhavāra Press, Benares 1854 [IO.12.G.12, 353].

*b Madras 1860 (J. Jolly, 1901: 4; C.G. Kashikar 5).

c with Marāṭhī paraphrase by Kṛṣṇaśāstrin Bhāṭavaḍekar, Nirṇaya Sāgar Press, Bombay 1860 [Haas, Cat. BM, 165].

d by V. Raghunātha, with Gujarātī transl., Nirṇaya Sāgar Press, Bombay 1889 [IO.1.A.8].

e Vaidyaśataka by Bopadeva, with Hindī commentary, by Śāligrāma Vaiśya, Śrīveṅkaṭeśvar Press, Bombay 1896/97 [IO.1098].

f with Sanskrit commentary by Aghoranātha Śāstrin, Harasundara Press, Calcutta 1900 [IO.1848].

*g with Candrakalā commentary, ed. by Lakṣmīśaṅkara Narottama Bhaṭṭ, accompanied by a Gujarātī transl. by Śrī Caraṇatīrtha, 1958.

h with Candrakalā commentary, ed. by Vayaskara N.S. Mooss, Vaidyasarathy Series, Book No. 14, Vaidyasarathy Press, Kottayam 1962; this ed. is based on seven MSS.

References are to h.

1654 NCC VI, 345. Check-list Nr. 169. Cat. BHU Nrs. 226 and 228. Cat. Tanjore 11136 (A.C. Burnell, 1880: 67: XV). CBORI XVI, 1, Nrs. 294, 296–300, 302. G. Hāldār (Vṛddhatrayī 467) ascribed to him a commentary, called *Candrikā*, on a *Śataślokī* by Hemādri.

1655 AVI 218 and 387. J. Jolly (1901): 4 (C.G. Kashikar 5). P.V. Sharma (1976a): 120. STMI 258. Vṛddhatrayī 467. Winternitz III, 551.

1656 Cat. Berlin Nr. 937.

1657 CC I, 616.

1658 This MS is said to contain the commentary on the pūrvakhaṇḍa of the *Śārṅgadharapaddhati*, which is another indication of its unreliability.

1659 CC I, 616 gives a list of Vopadeva's works; compare CC III, 128. See also the Introduction to the edition of Vopadeva's *Kavikalpadruma* by Gajanan Balkrishna Palsule (Sources of Indo-Aryan Lexicography 15, Poona 1954), 31–33, where Vopadeva's authorship of the *Triṃśacchlokī* and the *Paraśurāmapratāpaśrāddhakāṇḍadīpikā* is said to be doubtful. An *Ācāradarpaṇa* on dharma, a commentary on the *Mahimnastotra*, and a commentary on his own *Muktāphala* may also have been written by Vopadeva (ibid.).

1660 P.K. Gode (1939a): 55.

1661 J.N. Farquhar (1967): 231; compare Farquhar 234 on Vopadeva's writings concerning the *Bhāgavatapurāṇa*. See H. Scharfe 1977: 188–189, and Winternitz III, 402, on Vopadeva's grammatical works.

1662 See P.V. Sharma's detailed analysis in the Intr. to his ed., 7–19; compare P.V. Sharma (1971d).

1663 Ad verse 3.

1664 Ad verse 5.

1665 See the commentary on verse 5. It should be noted that Vāgbhaṭa is a greater authority for Vopadeva than for Keśava.

1666 See the examples in P.V. Sharma's Intr. to his ed., 11–12. See Bāpālāl Vaidya (1982): Appendix XII.

1667 Intr. to the ed., 13–17. The *Dhanvantarinighaṇṭu* may also have been utilized (Intr. to the ed., 11).

1668 NCC: not recorded.

1669 In one MS only (on verse 5); see P.V. Sharma's footnote on p.9.

1670 I.e., the *Mādhavadravyaguṇa* (ad verse 5).

1671 I.e., Nala's treatise on pākaśāstra (ad 12–15ab).

1672 Ad 168–169. Rudrabhaṭṭa is quoted by Aruṇadatta (ad A.h.Sū.1.7cd), as well as Rudraṭa (A.h.Sū.14.36); both quotations are from the *Kāvyālaṃkāra*, which may have been Vopadeva's source too.

1673 See the lists in P.V. Sharma's AVI (388) and the Intr. to his ed. (13). Asaṃkara, Hārīta, and the *Kārttikeyapurāṇa*, figuring in the earlier list (AVI), are omitted in the later one.

1674 See Appendix I, 168 of Harshe's ed. of the *Śivakoṣa*.

1675 *Hṛdayadīpaka* 176.

1676 I.e., the *Aṣṭāṅgahṛdayasaṃhitā*.

1677 *Hṛdayadīpaka* 176.

1678 See P.V. Sharma's Intr. to the ed., 16–17.

1679 See Appendix I, 169 of Harshe's ed. of the *Śivakoṣa*.

1680 The MS (Bodleian c.311; see D. Wujastyk, 1990: 96) dates from A.D. 1711; the *Paripūrti* may have been written in A.D. 1675.

1681 MS Nr. 294 of CBORI calls it *Hṛdayaprabodha*. Compare upodghāta 3 of the ed. by Mooss, where the *Śataślokī* itself is called *Hṛdayaprabodha*, and Vopadeva's commentary *Candrikā*. STMI (214 and 261) records a commentary, called *Subodhinī*, on Vopadeva's *Candrakalā*, and a commentary by Kṛṣṇadatta (259), called *Vaidyavallabha*, on the *Śataślokī*.

1682 Cat. Tanjore Nr. 11141. Upodghāta 43 of the ed. by Mooss. STMI 259.

1683 JAI 159.

1684 JAI 158–159.

1685 Ad atisāracikitsā 53: candrakalāṭīkākāra.

1686 Ad *Śārṅgadharasaṃhitā* II.2.88–94; 6.54–57 and 105cd–107.

1687 *Yogaratnākara* 373 and 380: *Vopadevaśata*; 489: *Vopadevakṛtaśataka*. It is cited as *Yogaśataka* in the *Bheṣajasaṃhitā*. Quotations from Vopadeva without mention of the title of the work quoted are found in the *Vāgbhaṭakhaṇḍanamaṇḍana* (see commentaries on Vāgbhaṭa's works).

1688 J. Liyanaratne (1987b): 204.

1689 Ad *Śārṅgadharasaṃhitā* II.6.54–57.

1690 *Vāgbhaṭamaṇḍana* 12. Narahari also gives a quotation (6) from Vopadeva's commentary on Vāgbhaṭa, called *Āyurvedarasāyana*; actually, this quotation is from Hemādri's work of that title.

1691 As indicated at the end of his three medical works. G.B. Palsule suggests (Intr. to his ed. of Vopadeva's *Kavikalpadruma*, 29) that this Dhaneśa, also called Dhaneśvara, may be the same as the Bhaṭṭa Dhaneśvara whose son Mādhava, who describes himself as a bhiṣagagraṇī, composed the praśasti in the Ambe inscription Nr. 3 (dated 1228/29) glorifying Kholeśvara (Siṅghaṇa's general) and his son Rāma.

1692 There has been some confusion on Vopadeva's residence, both among ancient and modern scholars, based on wrong interpretations of the closing lines of the *Kavikalpadruma* and *Candrakalā*. Durgādāsa, the commentator on the *Kavikalpadruma*, did not regard Vedapada as the name of Vopadeva's native place, but as indicating a place of Veda study. Modern scholars (see, for example, NCC V, 67–68) considered Sārtha to be the name of Keśava's (and Vopadeva's) residence, though sārthābhidhāna in one of the concluding verses of the *Candrakalā* only qualifies Vedapada there. Actually, Vopadeva clearly states that he lived in Vedapada (end of the *Candrakalā*, *Siddhamantraprakāśa*, *Kavikalpadruma* and *Mugdhabodha*). This Vedapada was situated near the river Varadā (the modern Vardhā). It was the capital of king Siṃharāja (Bāpālāl Vaidya, 1982: 582). The country lying on the banks of this river is now called Berar (the ancient Vidarbha). The village Bedoda, in the Adilabad district of Karṇātaka, at a distance of about ten miles to the west of the river Vardhā, may be identical with the ancient Vedapada (G.B. Palsule, 1953).

1693 CC I, 616. J. Jolly (1901): 4 (C.G. Kashikar 5–6). P.V. Sharma (AVI 386–387; 1976a: 119; Intr. to his ed., 9–11).

1694 AVI 218. CC I, 768: Hemādri's commentary on the *Muktāphala* is called *Kaivalyadīpikā*. H. Parāḍkar (1939: 34) mentions the commentary on the *Harilīlā* as being called *Viveka*, while G.B. Palsule (Intr. to the ed. of Vopadeva's *Kavikalpadruma*, 30) adds that this commentary, called *Harilīlāviveka*, was later revised by Madhusūdana Sarasvatī (see CC I, 427: Madhusūdana Sarasvatī's *Harilīlāvyākhyā*, and 760: the same author's *Harilīlāviveka*, a commentary on Vopadeva's *Harilīlā*, described as an anukramaṇī to the *Bhāgavatapurāṇa*.). Compare Hemādri.

1695 See the verses from the *Harilīlā* and *Muktāphala* quoted by G.B. Palsule in the Intr. to his ed. of the *Kavikalpadruma* (29, n.9). See also Bāpālāl Vaidya (1982: 582).

1696 See Palsule's Intr. to his ed. of the *Kavikalpadruma*, 11.

1697 V. Śukla (I, 239) records that he was born in 1260/61. G.B. Palsule (Intr. to the ed. of the *Kavikalpadruma*, 33) advances some arguments in favour of the view that Vopadeva was born some decades earlier, about 1230–40: since Vopadeva refers to king Rāmacandra (1271–1309) in the introduction to the *Muktāphala*, he probably wrote that work during the reign of this king; the period of composition of the *Muktāphala* can be narrowed down to about 1275, because Hemādri wrote his commentary on that work during the early years of Rāmacandra's reign, and refers to Vopadeva's own commentary on it; if it be granted that Vopadeva wrote his works on the *Bhāgavatapurāṇa* not before he was about forty years old, the period of his birth would be fixed as about 1230–40.

Part 8

Authors and works from the 16th to the 20th centuries

Chapter 1
Authors and works from the sixteenth century

1 NCC II, 109–110. Check-list Nrs. 19 (*Ānandamālā*), 1042 (*Yogajñāna*), 1070 (*Yogaśāstra*). STMI 435–436. J. Filliozat, Liste Nr. 10: *Ānandamālikā* by Ānandasiddha, extracted from a *Vaidyakasārasaṃgraha*. Cat. Jammu Nr. 3326: *Ānandamālikā* by Ānandasiddha. CBORI XVI, 1, Nr. 17: *Ānandamālā* (with commentary) by Ānandabhāratī (according to the introductory verses) or Nṛsiṃhabhāratī (according to the last colophon); Nr. 187: *Yogaśāstra* or *Yogajñāna* by Ānandasiddha. The most common title of Ānandabhāratī's treatise is *Ānandamālā*.

2 CBORI XVI, 1, Nr. 187.

3 CBORI XVI, 1, Nr. 17: this MS may contain a text that differs from Ānandabhāratī's *Ānandamālā*.

4 Compare STMI 436.

5 CBORI XVI, 1, Nr. 187.

6 See on the Daśanāmīs: Ch. Eliot (1988): II, 209; J.N. Farquhar (1967): 174; J. Gonda (1963): 83–84 (with bibliographic references); J.C. Oman (1905): 153.

7 CBORI XVI, 1, Nr. 17.

8 CBORI XVI, 1, Nr. 17.

9 P.K. Gode (1953a).

10 Raghunātha, son of Jayarāma, wrote a kāvya, called *Rasikaramaṇa*, dating from 1564/65, and containing a biography of Durvāsas, who was probably a contemporary of Pratāparudra (1497–1540), the Gajapati king of Orissa; Durvāsas may have lived between 1500 and 1575 (CC I, 485 and 497; P.K. Gode, 1953a).

11 A MS of the *Siddhāntamakaranda* by Viśvarūpabhāratī, pupil of Nṛsiṃhabhāratī, dates from 1531/32 (CC II, 138 and 172; P.K. Gode, 1953a).

12 CC I, 113, 155, 407, 408; II, 31, 93, 215, 233; III, 25, 89. No particulars are known about a *Kusumajananavidhi* by Bhāvamiśra (CC I, 113; III, 25; NCC IV, 258). A *Sarvauṣadhanidāna* by Bhāvamiśra has also been recorded (CC II, 215 and 233; STMI 37). A *Vaidyanighaṇṭu*, attributed to Bhāvamiśra by C.G. Kashikar (1977: 155), may be the same as the *Bhāvaprakāśanighaṇṭu* or the *Guṇaratnamālā*; C.G. Kashikar mentions that this work describes 150 drugs more than those found in the *Dhanvantarinighaṇṭu*.

13 See: commentaries on the *Mādhavanidāna*. S.C. Banerji (1988: 125) says that Bhāvamiśra, son of Miśra Laṭakana, is known to have written a book, entitled *Tāntrikacikitsā*, which is based on the *Rasapradīpa* and *Rasendracintāmaṇi* (Banerji refers to *G. Haldar's *Vaidyaka-vṛttānta*, 210).

14 Check-list Nr. 140. STMI 36–37. Editions:
- *a with Hindī transl. by Datta Ram Chaubey, Bombay 1855.
- b by Pandit Jibananda Vidyasagara, Madhyastha Press, Calcutta 1875 [Haas, Cat. BM, p.18; IO.9.E.8] (reviewed by R. Roth, ZDMG 31, 1877: 157–158); 2nd. ed., Calcutta 1897 [BL.14043.cc.10].
- c Part II, with Bengali translation by Kaviraj Russicklal Gupta, New Arya Press, Calcutta 1884 [IO.979].

*d by Kālīśacandra Sena, Calcutta 1887.
e with Hindī commentary by Vaidya-(Paṇḍita-)Rāva-Śrī-Kṛṣṇacandra, 2 vols., Cyavana-prakāśa Press, Delhi 1887 [IO.8.I.2 and 3; 4].
*f by Nārāyaṇaśarman, son of Rāmacandra, with notes by Kṛṣṇa Śāstrin Navare, Jagadīśvara Press, Bombay 1887.
g with Hindī transl. by Kālīcaraṇa, son of Gokulacandra, Lucknow 1894 [BL.14043.f.4].
h with Bengali transl. by Kālīprasanna Kaviśekhara, Calcutta 1901 [BL.14043.dd.9].
*h[1] with Hindī transl., ed. by Nut Behari Roy, Vangavasi Electro-machine Press, Calcutta 1904.
i with Gujarātī transl. by Lakhanāra Camanarāva Śivaśaṃkara Vaiṣṇava, madhya- and uttarakhaṇḍa, Śrī Jaina Printing Press, Ahmedabad 1905 [BL.14043.dd.11; IO.19.F.14].
j with Bhāvamiśra's ṭīkā, ed., with Bengali transl., by Devendranātha Senagupta and Upendranātha Senagupta, 2nd. ed., Dhanvantari Steam Machine Press, Calcutta 1912/13 [IO.23.G.27].
k with Hindī transl. and notes by Lālā Śāligrāma Vaiśya of Moradabad, Veṅkaṭeśvara Press, Bombay 1919 [BL.14044.d.4; IO.San.F.14]; *ed. Bombay 1933/34; śrīmallaṭakanatanayaśrībhāvamiśraviracitaḥ bhāvaprakāśa, śrīlālaśāligrāmavaiśya kṛta hindī ṭīkā sahita, evaṃ paṃ. kāntinārāyaṇa miśra āyurvedaviśārada dvārā saṃśodhita, Khemrāj Śrīkṛṣṇadās Prakāśan, Bombay 1989.
l with Gujarātī transl., madhya- and uttarakhaṇḍa, Tattvavivecaka Press, Bombay 1923 [IO.San.D.454].
m with Hindī commentary by Brahmaśaṃkara Miśra and Rūpalāl Jī Vaiśya, Kāśī Sanskrit Series 130/ Haridās Sanskrit Series 39, *1st. ed., Vārāṇasī 1938; vol. I, 3rd ed., 1947, 4th ed., 1961; vol. II, 3rd ed., 1961.
n with Sarvāṅgasundarī Hindī commentary by Lālcandrajī Vaidya, 1st. ed., Dillī 1958; 3rd. ed., vol. I, 1967, vol. II, 1970.
o Bhāvaprakāśa of Bhāvamiśra (text, English translation, notes, appendices and index), vol. 1 (including Nighaṇṭu portion), translation by Prof. K.R. Srikantha Murthy, Krishnadas Ayurveda Series 45, Krishnadas Academy, Varanasi 1998.

References are to m. The title of the work occurs in one of the concluding verses. See on the *Bhāvaprakāśa* and its author: G. Liétard *(1868), (1896): 16–17.

15 Separate editions of the *Bhāvaprakāśanighaṇṭu* (also called *Harītakyādinighaṇṭu*):
*a Harītakyādinighaṇṭu, with Hindī transl. by Paṇḍit Raṅgīlāl and Śrījagannāthaśāstrī, Nirṇaya Sāgar Press, Bombay 1891/92.
b Bhāvaprakāśanighaṇṭu, with notes by Gaṅgāviṣṇu Śāstrī, assisted by Paṇḍit Bhānudatta, Economical Press, Lahore 1904 [BL.14043.cc.25; IO.21.E.1].
c śrībhāvamiśrakṛta-bhāvaprakāśāntargataḥ harītakyādinighaṇṭuḥ, paṭiyālārājyanivāsi-rājavaidya-...śivaśarmavaidyaśāstrikṛta-śivaprakāśikā bhāṣāṭīkāsahitaḥ, Veṅkaṭeśvar Press, Bombay, 1st ed., 1926 [IO.San.D.462].
*d Nighaṇṭusārasaṃgraha, or Bhāvamiśra's Materia Medica, explained and supplemented with copious extracts from standard works by Paṇḍit Brahmaśaṅkara Miśra, Haridās Sanskrit Series 61, Benares 1937.
e Bhāvaprakāśanighaṇṭu, with Lalitārthakarī Hindī commentary by Paṇḍit Viśvanāthadvivedī Śāstrī, *1st ed., Lahore 1941/42; 8th ed., Dillī/Paṭnā/Vārāṇasī 1974; *ed., Motilal Banarsidass, Delhi 1998. See on Viśvanāth Dvivedī: DGV IV, 312–313; S. Miśra (1988).
f Bhāvaprakāśanighaṇṭu, ed. with Hindī commentary by K.C. Chunekar and G.S. Pandey, Vidyābhavan Āyurveda Granthamālā 28, Vārāṇasī, 1st ed., 1969; 5th ed., 1977; the text of the commentary is identical with that of ed. m of the complete Bhāvaprakāśa; this ed. is provided with indexes.
*g ed. by Paṇḍit Rāmacandra Śarmā, Aligarh, n.d.

Translation: *English translation with notes, appendices and index by K.R. Srikantha Murthy, vol. 1 (including the Nighaṇṭu), Krishnadas Ayurveda Series 45, Krishnadas Academy, Varanasi 1998. The ophthalmological chapter (cikitsā 63) of the *Bhāvaprakāśa* has been translated into German by A.A.M. Esser (1930; reviewed by J. Filliozat, JA 223, 1933, 107–109, and by A. Mieli, Archeion 16, 1934: 246–248), (1932; reviewed by J. Filliozat, JA 223, 1933, 107–109). See also A.A.M. Esser (1931a), (1931b), (1933), (1934; reviewed by A. Mieli, Archeion 16, 1934, 246–248).

16 The *Laghutrayī* consists of the *Mādhavanidāna*, *Śārṅgadharasaṃhitā* and *Bhāvaprakāśa*; the *Carakasaṃhitā*, *Suśrutasaṃhitā* and *Aṣṭāṅgahṛdayasaṃhitā* are collectively known as the *Bṛhattrayī*.
17 The story of the descent of āyurveda is told twice, with Ātreya and Bharadvāja as the protagonists. The assembly of sages is described in the second version (1.35–43ab) and differs somewhat from that in the *Carakasaṃhitā*: Garga, Gobhila, Hārīta and Parāśara are added, while Abhijit, Aśmarathya, Baḍiśa, Bhikṣu Ātreya, and a number of other sages are absent.
18 See on Śeṣa: Patañjali. See also: J. Gonda (1954): 151–152.
19 Compare on the nighaṇṭu: DGV IV, 291–292; V. Dvivedī (1966): 233–242.
20 See on samaśarkaracūrṇa (cikitsā 12.35–36) and maricādyacūrṇa (cikitsā 12.39–40): R.R. Desāī (1978): 475.
21 The formula of madanamañjarīvaṭī is ascribed to him. Compare *Rasayogasāgara*, pakārādi 503.
22 Quoted on the nāḍī called samīraṇā, located in the madanātapatra, a part of the female genitals. The madanātapatra is probably the clitoris (see K. Mylius, 1995: 176–177). Candramauli is mentioned in the *Pañcasāyaka* (see R. Schmidt, 1911: 50).
23 The recipe of kaṇḍūrākṣasataila, attributed to Hārīta.
24 This may be Bhāvamiśra's *Guṇaratnamālā*.
25 It is not clear which work is quoted.
26 The source of the first quotation is unknown; the second one is from the *Bhāvaprakāśanighaṇṭu* (māṃsa 58).
27 Compare these lists with the one compiled by P.V. Sharma (1972a): 73–74 (see for the same list, without references, AVI 188–189); additional sources, mentioned by P.V. Sharma, are: *Aṣṭāṅgahṛdaya*, *Aṣṭāṅgasaṃgraha*, Bheḍa, *Cikitsākalikā*, *Rājanighaṇṭu*, *Rasahṛdayatantra*, *Rasaratnasamuccaya*, *Rasendramaṅgala*, *Rasendrasārasaṃgraha*, *Rugviniścaya*, *Triśatī* and Varāhamihira (verification proved impossible due to the inexact references). Several references to sources may be due to the editor of ed. m; examples are: Ātreya (cikitsā 1.30), *Brahmapurāṇa* (5.164), *Cakradatta* (cikitsā 1.26), Dhanvantari (cikitsā 1.272).
28 E.g., *Bhāvaprakāśanighaṇṭu*, guḍūcyādi 191ab = *Dhanvantarīyanighaṇṭu* 1.70ab; guḍūcyādi 263 = 2.38ab; āmrādi 83ab = 5.72ab.
29 E.g., *Bhāvaprakāśanighaṇṭu*, guḍūcyādi 132ab and ef = Madanapāla 1.320; guḍūcyādi 258–259ab = 1.262; guḍūcyādi 297 = 1.292 a-d; guḍūcyādi 307 = 1.316.
30 E.g., *Bhāvaprakāśanighaṇṭu*, dhānya 79ab = *Rājanighaṇṭu*, śālyādi 126ab. It depends on the date of the *Rājanighaṇṭu* whether or not it can have been one of Bhāvamiśra's sources.

31 Some pākas and other preparations have been taken from the *Rasaratnākara* according to P.V. Sharma (1972a: 70).
32 The *Śārṅgadharasaṃhitā* is the major source of prakaraṇa seven; almost all the definitions of the series beginning with dīpana (6.212–237) are already found in the *Śārṅgadharasaṃhitā* (I.4) and in Vaṅgasena (dīpanapācanadravyalakṣaṇādhikāra).
33 See the saṃnipāta fevers in the section on special features of the *Bhāvaprakāśa*.
34 H.H.M. Schmidt indicates in his edition of the text that *Yogaśataka* 5, 7, 9, 14 (= cikitsā 37.11), 16 (= cikitsā 35.20), 17 (= cikitsā 29.36), 18 (= cikitsā 68.13), 31 (= cikitsā 6.35), 37 (= cikitsā 54.146), 56 (= cikitsā 66.146), and 76 (= cikitsā 71.152) are incorporated in the *Bhāvaprakāśa*.
35 Bāpālāl Vaidya (1982): 616.
36 This Mallinātha, different from the well-known commentator on works of Kālidāsa, etc., cannot be dated exactly; he lived between the beginning of the fourteenth and the seventeenth century (see A.A. Ramanathan, 1971: Intr. XLVI–XLVII). The *Bhāvaprakāśa* quoted need not be the medical work; several treatises of the same title are known.
37 See JAI 157: written in Hindī, completed in A.D. 1761/62.
38 This work is said to date from 1500–1510, which cannot be correct if Bhāvamiśra's *Bhāvaprakāśa* is quoted in it.
39 Cat. BHU Nr. 251.
40 P.V. Sharma (1972a): 74; AVI 189.
41 See JAI 155.
42 Also quoted as *Nighaṇṭu*.
43 Quoted as *Nighaṇṭu*.
44 See the upodghāta to vol. II of ed. m.
45 See, e.g., cikitsā 1.447–448, 716 and 805; 21.2; 31.15.
46 The information on drugs has been collected by Bāpālāl Vaidya (1982, Appendix XIV).
47 See, e.g., cikitsā 5.63, 71–72 and 73–80; 8.30–34; 22.33.
48 E.g., cikitsā 61.15 (dāruṇaka = rūsī); 61.37 (vyaṅga = jhāīṃ); 61.71 (cippa = veḍavā); 61.118 (alasa = kandaī); 61.122 (dārī = bivāī); 61.132–133 (lakṣman = laśuna); 61.151 (jālagardabha = agnivāta); 71.127–128 (kukuṇaka = kothuāha); 71.133–134 (pārigarbhika = ahīḍī).
49 AVI 194. S.K. Ramachandra Rao (1985): 39.
50 CC II, 93. STMI 91.
51 Compare the three āvartas of Suśruta (Śā.5.43). See on the nāḍīs of the female genitals: P. Tewari (1986): I, 6–9.
52 Usually six chief parts are mentioned: head, trunk, the two arms and the two legs.
53 Cf. A.s.Śā.12.5. See on the aṣṭamaṅgala: A. Wayman (1989).
54 See on the evil eye in India, for example: A.L. Basham (1978): 172; G.W. Briggs (1953): 392–395; J. De Cunha (1886–1889); J.A. Dubois (1947): 149–150, 228; J. Gonda (1970a): 3, 5, 59–60 (with references); O.P. Jaggi (1973): III, 64–65, 126–127, 185, 204; P.B. Joshi (1886–1889); S.L. Srivastava (1974): 267–268; P. Tivārī (1990): 465.
55 Usually four types are distinguished: aśita, pīta, līḍha and khādita (Ca.Sū.28.3).
56 Many of these verses are also found, in a different order, in Vaṅgasena's treatise.
57 These definitions are also found, in a slightly different order, in the *Śārṅgadharasaṃhitā* (I.4).
58 The sources of the verses on these subjects remain unknown; they have not been borrowed from Vaṅgasena; mukhaparīkṣā and the tailabindu method of mūtraparīkṣā are absent.

59 The verses on this subject have been taken from monographs on nāḍīparīkṣā. See on the examination of the pulse in the *Bhāvaprakāśa*: N.P. Rai, S.K. Tiwari, S.D. Upadhya and G.N. Chaturvedi (1979): 114–116; S. Upadhyaya (1986): 55–57.
60 The order of Vaṅgasena differs from that adopted by Bhāvamiśra.
61 Vaṅgasena has visphoraka, a reading mentioned in a gloss by Bhāvamiśra.
62 Vaṅgasena has babhru, a reading mentioned in a gloss by Bhāvamiśra.
63 Bhallu corresponds to the fevers called vidhu and phalgu by Vaṅgasena; Bhāvamiśra mentions phalgu as a variant of bhallu.
64 Vaṅgasena has karkoṭaka, a reading mentioned by Bhāvamiśra in a gloss.
65 Compare the fevers described in the *Bhālukitantra* as quoted in the *Madhukośa* ad *Mādhavanidāna* 2.18–23 (see G.J. Meulenbeld, 1974: 103–105); see G.J. Meulenbeld (1974: 165–169) for a translation of Vaṅgasena's verses and notes on Bhāvamiśra's variants.
66 See G.J. Meulenbeld (1974: 169–170) for a translation of these verses.
67 One verse only, describing antaka (1.501), is also found in *Jvaratriśatī* (177), *Jvaranirṇaya* (4.114) and *Jvaratimirabhāskara* (7.309). The verses on the therapy of these fevers (1.641–694), however, also occur, at least for the major part, in the *Jvaratriśatī*.
68 See G.J. Meulenbeld (1974: 171–172) for a translation of these verses.
69 The references are to the verses of cikitsā 24 where the particular disorder is described.
70 Compare on the disorders not separately described: 24.215–219.
71 The list agrees only partially with Ca.Sū.20.14.
72 The list agrees only partially with Ca.Sū.20.17.
73 P. Rāy (1956): 206: it is often found to be almost pure calomel (Hg_2Cl_2) and sometimes a mixture in indefinite proportions of calomel and corrosive sublimate ($HgCl_2$); U.Ch. Dutt (1922): 29: perchloride of mercury. See on the preparation of rasakarpūra: W. Ainslie (1826): II, 351–353; R.R. Desāī (1979): 962–963; U.Ch. Dutt (1922): 29–30; D. Joshi and G. Prabhakara Rao (1992); V.V.R.D. Prasad, P.G. Rao and D. Joshi (1992). See on the action of rasakarpūra: A.K. Choudhary et al. (1999). See on the history of the treatment of syphilis with mercurial preparations: E. Lesky (1959).
74 The root of *Smilax* species; see AVI 344; E. Balfour (1968): III, 679–680; U.Ch. Dutt (1922): 265; DWH III, 500–503; J. Jolly (1901: 106; C.G. Kashikar 128–129); B. Laufer (1967): 556–557; Watt VI (part 3), 253–255; WIRM IX, 365–368.
75 Usually identified as *Anacyclus pyrethrum* DC.
76 Authors and works mentioning śītalā or related names for this disease (śītalī, śītalikā) and the goddess associated with it are: Āḍhamalla (ad *Śārṅgadharasaṃhitā* I.7.91–100ab), Anantakumāra's *Yogaratnasamuccaya* (22), the *Arkaprakāśa* (6), Ballālasena's *Yogamuktāvalī*, Bhoja's *Rājamārtaṇḍa* (30.2–5), Cāmuṇḍa's *Jvaratimirabhāskara* (14.73–93ab), Ḍalhaṇa (ad Su.Ni.5.34 and 13.38; Ci.33.12), the *Haṃsarājanidāna* ((pramehādipiṭikābheda 14), the *Kaiyadevanighaṇṭu* (8.263), Kalyāṇa's *Bālatantra* (13.90–91), the *Kusumāvalī* (ad *Siddhayoga* 73.17), Māhuka's *Haramekhalā* (4.305–306), Mevārāma's *Vaidyakaustubha* (10.43–55), Nārāyaṇa's *Tantrasārasaṃgraha* (11), the *Nighaṇṭuratnākara* (II, 730–732), Soḍhala's *Gadanigraha* (kāya 41.69 and 71–73), Śrīkaṇṭhasūri's *Hitopadeśa* (8.47–49), Trimalla's *Bṛhadyogataraṅgiṇī* (126.93–105), the *Vaidyavinodasaṃhitā* (13.140–158), Vidyāpati's *Vaidyarahasya* (masūrikācikitsā 9; netraroga 68), and the *Yogaratnākara* (724–726). See on smallpox, Śītalā, etc.: Mādhava. See on Śītalā also: P. Kolenda (1982); R.W. Nicholas (1982). Compare the references to Śītalā in G.J. Meulenbeld (1984c): 91.

77 Called duḥkhakodravā according to a gloss of Bhāvamiśra.
78 Bhāvamiśra adds in a gloss that it is called dāma in Magadha.
79 According to a gloss of Bhāvamiśra its vernacular name is camaragoṭhī.
80 This hymn is said to derive from the *Kāśīkhaṇḍa* of the *Skandapurāṇa*, but cannot be traced there; see on this Kāśīkhaṇḍa: R. Adriaensen, H.T. Bakker, H. Isaacson (1998): 15–16. Cikitsā 60.55–82 has been translated into French by P. Cordier (1901b).
81 Suśruta's number of thirty-one has been increased to thirty-four by distinguishing four types of raktapitta instead of one.
82 Āyurvedic contraceptive and antifertility drugs have been studied extensively. See for a number of these studies: R.B. Arora, N. Ghatak and S.P. Gupta (1971); S.K. Batta and G. Santhakumari (1971); B. Bhaduri et al. (1967), (1968); Bhagwan Dash and R.N. Basu (1968); K.V. Billore and K.C. Audichya (1978); L.L. Bodhankar, S.K. Garg and V.S. Mathur (1974); J.G. Buch, R.K. Dikshit and S.M. Mansuri (1988); R.C.D. Casey (1960); B. Chakrabarti, A. Chaudhuri and P.R. Chowdhury (1968); R.R. Chaudhury and M. Haq (1980); R.R. Chaudhury, M. Haq and U. Gupta (1980); R.R. Chaudhury and S.B. Vohora (1970b); R.V. Desai and E.N. Rupawala (1967); M.L. Dhar et al. (1968); B.N. Dhawan et al. (1980); S.K. Dixit and G.K. Bhatt (1975); T. Dutta and U.P. Basu (1968); B.B. Gaitonde and R.T. Mahajan (1980); S.K. Garg (1972), (1976); S.K. Garg and G.P. Garg (1971a), *(1971b); S.K. Garg, V.S. Mathur and R.R. Chaudhury (1978); S.K. Garg, S.K. Saksena and R.R. Chaudhury (1970); S.K. Garg, S.B. Vohora and R.R. Chaudhury (1969); N. Gowri, Kanchana Srinivasan and S. Venkataraghavan (1982); M.L. Gujral et al. (1960); M.L. Gujral, D.R. Varma and K.N. Sareen (1960); M.L. Gupta, T.K. Gupta and K.P. Bhargava (1971); R.S. Gupta, Nutan Sharma and V.P. Dixit (1990); K. Hemadri and S.S. Rao (1983); A. Joshi (1976); V.P. Kamboj (1988); V.P. Kamboj and B.N. Dhawan (1982); M. Kapoor, S.K. Garg and V.S. Mathur (1974); G. Keshri et al. (1988); U. Khanna et al. (1969); U. Khanna and R.R. Chaudhury (1968); S.D. Kholkute et al. (1972), (1976), (1978); S.D. Kholkute, S. Chatterjee and K.N. Udupa (1976); S.D. Kholkute, M.B. Kekare and S.R. Munshi (1979); S.D. Kholkute, V. Mudgal and K.N. Udupa (1977); S.D. Kholkute and K.N. Udupa (1974), (1976); R.L. Khosa and R.H. Singh (1972); C.K. Kokate et al. (1985); M. Krishna Reddy, C.K. Kokate and N. Chari (1984), (1989); B. Lal, D.N. Srivastava and K.N. Udupa (1976); R. Lal et al. (1986); B.S. Malhi and V.P. Trivedi (1972); M.S. Mameesh, L.M. El-Hakim and A. Hasan (1963); S.R. Munshi et al. (1972); S.R. Munshi and I. Ljungkvist (1972); S.R. Munshi and S.S. Rao (1972); S.R. Munshi, T.A. Shetye and R.K. Nair (1977); J.M. van der Nat (1989): 51; M. Oommachan (1981); A. Pakrashi, B. Basak and N. Mookerji (1975); A. Pakrashi and P.L. Pakrashi (1977); A.O. Prakash et al. (1988); A.O. Prakash and R. Mathur (1979); P. Premakumari, K. Rathinam and G. Santhakumari (1977); N. Radhakrishnan and Mohammed Muzaffer Alam (1976); N. Radhakrishna Pillai, Muzaffer Alam and K.K. Purushothaman (1977); V.S.N. Rao, P. Dasaradhan and K.S. Krishnaiah (1979); K. Rathinam, Santhakumari and N. Ramiah (1976); J.H. Rawal (1991); M.K. Razdan, K. Kapila and N.K. Bhide (1969); S.S. Riar et al. (1988); S.K. Saksena, S.K. Garg and R.R. Chaudhury (1970); G.V. Satyavati (1984); G.V. Satyavati, A.K. Gupta and N. Tandon (1987): 24–39; V.K. Saxena (1973); J.D. Sharma et al. (1987); V.N. Sharma and K.P. Saksena (1959); M.P. Singh, R.H. Singh and K.N. Udupa (1982); S. Singh and K. Singh (1992); S.P. Singh (1985); K.C. Sinha et al. (1984); M. Sinha, P.V. Tewari and H.K. Pati (1992); D. Suganthan and G. Santhakumari (1979); P.V. Tewari and C. Chaturvedi (1968), (1981); P.V. Tewari, C. Chaturvedi and S.N. Dixit (1970); P.V. Tewari, C. Chaturvedi and V.B. Pandey (1973a), (1973b); P.V. Tewari, H.C. Mapa and C. Chaturvedi (1976); P.V. Tewari, M. Sinha and C. Chaturvedi (1979); P.V. Tiwari (1974); P.V. Tiwari and C. Chaturvedi (1971); P.V. Tiwari, D.N. Misra and C. Chaturvedi (1982); P.V. Tiwari, S.K. Sharma and K. Tikku (1975); S.B. Vohora, S.K. Garg and R.R. Chaudhury (1969). See also on contraception in India: N.E. Himes (1970): 114–125. See on contraception in kāmaśāstra literature: R. Schmidt (1911). See on indigenous fertility regulation in various cultures and regions: N.E. Himes (1970); L.F. Newman (1985). See on the history of contraception in general: B.E. Finch and H. Green (1963); N.E. Himes (1970); A. McLaren (1990). See on the history of contraception in the Graeco-Roman world: N.E. Himes (1970): 79–101.

83 See cikitsā 70.158–162 and 163–164; 72.32–38 and 41–48. Compare AVI 190–194 on special features of the *Bhāvaprakāśa*; see also P.V. Sharma (1972a): 63–75.
84 Cikitsā 50.42.
85 Cikitsā 50.42.
86 Cikitsā 50.42.
87 Cikitsā 49.34; 50.39.
88 Cikitsā 50.41.
89 Cikitsā 49.34.
90 Cikitsā 50.42.
91 The botanical identifications are those of ed. m of the *Bhāvaprakāśa* and ed. f of the *Bhāvaprakāśanighaṇṭu*.
92 *Biophytum sensitivum* (Linn.) DC. Other identifications are: *B. candolleanum* Wight (absent from WIRM; see Hooker I, 437) (see M. Abdul Kareem, 1997, Nr. 239), *Mimosa pudica* Linn. (see M. Abdul Kareem, 1997, Nr. 1107), *Neptunia oleracea* Lour. (see M. Abdul Kareem, 1997, Nr. 1163), and *Sphaeranthus indicus* Linn. (see M. Abdul Kareem, 1997, Nr. 1523). Compare T.B. Singh and K.C. Chunekar (1972): 24.
93 *Dioscorea* species.
94 *Colocasia antiquorum* Schott.
95 *Curcuma amada* Roxb.
96 *Pyrus communis* Linn. Other identifications are: *Cydonia oblonga* Mill. (see M. Abdul Kareem, 1997, Nr. 545), *Emblica officinalis* Gaertn. (see M. Abdul Kareem, 1997, Nr. 671), *Psidium guajava* Linn. (see M. Abdul Kareem, 1997, Nrs. 1357 and 1358), *Trichosanthes cucumerina* Linn. (see M. Abdul Kareem, 1997, Nr. 1642), and *Vitis vinifera* Linn. (see M. Abdul Kareem, 1997, Nr. 1718).
97 *Curcuma aromatica* Salisb. Compare M. Abdul Kareem, 1997, Nr. 535 (idem).
98 *Cannabis sativa* Linn.
99 *Lepidium sativum* Linn.
100 Cf. Ḍa. ad Su.Sū.38.29 (chagalāntrī is either a variety of vṛddhadāraka or of budhnā), 39.5 (chagalāntrī = vṛddhadāraka) and 46.249 (chagalāntrī is vṛddhadāraka or budhnā).
101 *Centipeda minima* (Linn.) A.Br. et Aschers. = *A. orbicularis* Lour.
102 *Trichosanthes anguina* Linn.
103 *Panicum miliaceum* Linn.
104 *Cinnamomum camphora* T.Nees et Eberm.
105 *Artemisia nilagirica* (C.B. Clarke) Pamp. = *A. vulgaris* Linn. Also identified as *A. sieversiana* Ehrh. ex Willd. (see M. Abdul Kareem, 1997, Nr. 171; P.K. Hajra et al., 1995: 41–43: agnidamanaka).
106 *Baliospermum montanum* Müll.-Arg.

107 Of disputed identity. Regarded as the same as dantī, as *Cressa cretica* Linn. (see M. Abdul Kareem, 1997, Nr. 504), *Croton tiglium* Linn. (see M. Abdul Kareem, 1997, Nr. 516), *Jatropha curcas* Linn., *J. glandulifera* Roxb., *J. glandulosa* Vahl (absent from Hooker and WIRM), *J. gossypifolia* Linn. (see M. Abdul Kareem, 1997, Nrs. 962–965), and *Merremia emarginata* (Burm.f.) Hallier f. (see M. Abdul Kareem, 1997, Nr. 1096).

108 *Cinnamomum zeylanicum* Blume. Also identified as *Cinnamomum verum* Presl. (see M. Abdul Kareem, 1997, Nr. 409).

109 *Luffa echinata* Roxb.

110 *Luffa graveolens* Roxb.

111 *Citrullus vulgaris* Schrad. var. *fistulosus* (Stocks) Duthie et Fuller. Also identified as *Trichosanthes tricuspidata* Lour. (absent from Hooker and WIRM) (see M. Abdul Kareem, 1997, Nr. 1644).

112 Unidentified.

113 *Smilax china* Linn. See on the term dvīpāntara: J. Gonda (1938): 143.

114 Identified as *Luvunga scandens* (Roxb.) Buch.-Ham. ex Wight (see M. Abdul Kareem, 1997, Nr. 1049).

115 *Aganosma caryophyllata* G. Don. Also identified as *Myrtus communis* Linn. (see M. Abdul Kareem, 1997, Nr. 1156).

116 P.K. Hajra et al. (1995a: 159–160) mention *Sphaeranthus africanus* Linn. as śvetahapuṣā and *S. indicus* Linn. as hapuṣā.

117 Of disputed identity; different from candana and raktacandana. Identified as *Coscinium fenestratum* Colebr. (see M. Abdul Kareem, 1997, Nr. 498), *Crocus sativus* Linn. (see M. Abdul Kareem, 1997, Nr. 508), *Pterocarpus santalinus* Linn.f. (see M. Abdul Kareem, 1997, Nr. 1363), and regarded as a synonym of lavaṅga (see M. Abdul Kareem, 1997, Nr. 1562).

118 *Citrullus colocynthis* Schrad. and *Trichosanthes bracteata* (Lam.) Voigt = *T. palmata* Roxb.

119 *Jasminum officinale* Linn. forma *grandiflorum* (Linn.) Kobuski.

120 Probably *Jasminum humile* Linn.

121 *Musa* x *paradisiaca* Linn. = *M.* x *sapientum* Linn.

122 *Ipomoea aquatica* Forsk. Also identified as *Basella alba* Linn. var. *rubra* (Linn.) Stewart (see M. Abdul Kareem, 1997, Nr. 217).

123 *Rheum australe* D. Don = *R. emodi* Wall. ex Meissn. (see S.S.R. Bennet, 1987). Also identified as *Euphorbia pilosa* Linn. (absent from WIRM; see Hooker V, 260) (see M. Abdul Kareem, 1997, Nr. 709), *Garcinia hanburyi* Hook.f. (absent from Hooker and WIRM) (see M. Abdul Kareem, 1997, Nr. 780), and *G. morella* Desr. (see M. Abdul Kareem, 1997, Nr. 783).

124 Karañjī is identified as *Holoptelea integrifolia* Planch. Others regard *Caesalpinia bonduc* (Linn.) Roxb. as karañjī (see M. Abdul Kareem, 1997, Nr. 281).

125 *Phoenix sylvestris* Roxb.

126 *Phoenix dactylifera* Linn.

127 *Papaver somniferum* Linn.

128 *Acacia latronum* Willd. Others regard *Acacia leucophloea* Willd., *A. nilotica* Delile, subsp. *indica* (Benth.) Brenan, *Barleria prionitis* Linn., and *Garuga pinnata* Roxb. as kiṅkirāta (see M. Abdul Kareem, 1997, Nrs. 19, 20, 212, 793).

129 *Blumea lacera* DC. Compare M. Abdul Kareem (1997), Nrs. 246–249 (four species of *Blumea* are regarded as kukundara).

130 *Crocus sativus* Linn.

131 *Ceiba pentandra* (Linn.) Gaertn. = *Eriodendron anfractuosum* DC. (compare M. Abdul Kareem, 1997, Nr. 364). Also identified as *Bombax insigne* Wall. and *Tecoma undulata* G. Don = *Tecomella undulata* (Sm.) Seem. (see M. Abdul Kareem, 1997, Nrs. 255 and 1592).

132 *Portulaca quadrifida* Linn. Compare M. Abdul Kareem (1997), Nr. 1335.

133 *Portulaca oleracea* Linn. Compare M. Abdul Kareem (1997), Nr. 1334.

134 Identified as *Hibiscus cannabinus* Linn. (see M. Abdul Kareem, 1997, Nr. 870), *Tamarix aphylla* (Linn.) Karsten, and *T. troupii* Hole (see M. Abdul Kareem, 1997, Nrs. 1584 and 1587).

135 *Euryale ferox* Salisb.

136 *Cassia angustifolia* Vahl. Also identified as *Cassia senna* Linn. (see M. Abdul Kareem, 1997, Nr. 351).

137 *Alternanthera sessilis* (Linn.) R.Br. Also identified as *Bacopa monnieri* (Linn.) Pennell (see M. Abdul Kareem, 1997, Nr. 195; compare WIRM II, rev. ed., 2: Pennell replaced by Wettst.) and *Enhydra fluctuans* Lour. (see M. Abdul Kareem, 1997, Nr. 673).

138 *Raphanus sativus* Linn.

139 Identified as *Artemisia nilagirica* (C.B. Clarke) Pamp. (see M. Abdul Kareem, 1997, Nr. 168) and *Crinum asiaticum* Linn. (see M. Abdul Kareem, 1997, Nr. 505).

140 Identified as *Arisaema album* N.E. Br. (see M. Abdul Kareem, 1997, Nr. 63) (see Hooker VI, 498; absent from WIRM; compare WIRM I, rev. ed., 420–422).

141 *Amaranthus caudatus* Linn.

142 Identified as *Iris germanica* Linn. and *I. versicolor* Thunb. (see M. Abdul Kareem, 1997, Nrs. 933 and 935; *I. versicolor* is absent from Hooker and WIRM).

143 *Hyoscyamus niger* Linn. Also identified as *Artemisia maritima* Linn. (see M. Abdul Kareem, 1997, Nr. 169).

144 *Pogostemon cablin* Benth. = *P. patchouli* var. *suavis* Hook.f. Also identified as *Fumaria vaillantii* Loisel. = *F. indica* Pugsley (see M. Abdul Kareem, 1997, Nr. 776; compare WIRM IV, 68).

145 Of disputed identity. Regarded as the same as kuṣṭha (see M. Abdul Kareem, 1997, Nr. 499). Also identified as *Inula racemosa* Hook.f. and *I. royleana* DC. (see M. Abdul Kareem, 1997, Nrs. 913 and 914).

146 Identified as *Ophiorrhiza mungos* Linn., *Polygonum plebeium* R.Br., *Rauvolfia serpentina* Benth. ex Kurz, and *Xanthium strumarium* Linn. (see M. Abdul Kareem, 1997, Nrs. 1202, 1332, 1381, 1733). The valid name of *X. strumarium* is now *X. indicum* Koenig (see Flora of India 12: 427–429).

147 *Asparagus racemosus* Willd.

148 *Asparagus sarmentosus* Linn.

149 *Trichodesma zeylanicum* R.Br. Also identified as *Dalbergia volubilis* R.Br. (see M. Abdul Kareem, 1997, Nr. 573).

150 *Alpinia galanga* Willd.

151 *Zingiber zerumbet* Rosc. ex Smith.

152 Unidentified.

153 *Acacia suma* Buch.-Ham. = *A. suma* Kurz. Also identified as *Acacia senegal* Willd. (see M. Abdul Kareem, 1997, Nr. 24; Akhtar Husain et al., 1992: 5).

154 See G.J. Meulenbeld (1984c): 50–53.

155 Identified as *Tabernaemontana crispa* Robt. (absent from Hooker and WIRM) (see M. Abdul Kareem, 1997, Nr. 1580) and *Valeriana jatamansi* Jones (see M. Abdul Kareem, 1997,

Nr. 1676).
156 *Eruca sativa* Mill. Also identified as *Cajanus cajan* (Linn.) Millsp. (see M. Abdul Kareem, 1997, Nr. 287).
157 *Melilotus indica* All. = *M. parviflora* Desf.
158 *Jasminum sambac* (Linn.) Ait.
159 *Chenopodium album* Linn.
160 *Chenopodium ambrosioides* Linn. (see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty, 1994: II, 64).
161 *Jasminum auriculatum* Vahl.
162 *Jasminum diversifolium* Kobuski = *J. heterophyllum* Roxb. Also identified as *J. bignoniaceum* Wall. (absent from WIRM; see Hooker VII, 602) (see M. Abdul Kareem, 1997, Nr. 942).
163 Compare the list compiled by P.V. Sharma (1972a): 66–67.
164 *Anacyclus pyrethrum* DC.
165 Probably the same as śivaliṅgī.
166 Probably a synonym of bhavaliṅgī. Bhāvamiśra mentions in a gloss that its vernacular name is pañcaguriyā.
167 *Thespesia populnea* Soland. ex Correa (P.V. Sharma, 1997). Its vernacular name is gajahaḍa according to Bhāvamiśra's own gloss.
168 A fragrant substance called āṇḍī according to Bhāvamiśra's own gloss.
169 The same as vanasūraṇa according to Bhāvamiśra's own gloss. Vanasūraṇa is not described in the *Bhāvaprakāśanighaṇṭu*. Vajrāṇḍī is regarded as identical with sūraṇa (see M. Abdul Kareem, 1997, Nr. 119). Araṇyasūraṇa (= vanasūraṇa) is identified as *Amorphophallus sylvaticus* (Roxb.) Kunth (see M. Abdul Kareem, 1997, Nr. 120a).
170 Compare: *Kṣemakutūhala*.
171 Flat, roasted circlets of wheat or other cereals. See K.T. Achaya (1994; see index).
172 Called gujiyā in the vernacular. See K.T. Achaya (1994; see index s.v. gujiya).
173 Called besan in the vernacular. See K.T. Achaya (1994; see index s.v. besan).
174 Compare the fishes of Su.Sū.46 and Cakrapāṇi's *Dravyaguṇa*.
175 Very small fish.
176 Compare the bhākuṭa of Cakra's *Dravyaguṇa*.
177 Compare the elaṅga of Cakra's *Dravyaguṇa*.
178 Compare the illisa of Cakra's *Dravyaguṇa*.
179 Small fish.
180 The vernacular name is paptā. It may be *Ompok pabo* (Ham.) = *Callichrous pabo* Day, called pabdā in Bengal, and prized as nourishing food (see WIRM IV, Supplement 23–24). A.K. Nadkarni (1954: II, 214) mentions *Callichrous pabda* Ham.-Buch. as the pabda.
181 The vernacular name is puṇṭhī. It may be *Puntius sophore* Ham., called thus in Bengal (see WIRM IV, Supplement 21). A.K. Nadkarni (1954: II, 214) regards it as the mahseer, *Barbus sophore* Ham.-Buch.; the scientific name of the mahseer is *Tor tor* (Ham.) (see WIRM IV, Supplement 21).
182 The vernacular name of this fish is ṭeṅgrā. It may be *Mystus vittatus* (Bl.), esteemed as food (see WIRM IV, Supplement 26). Compare A.K. Nadkarni (1954): II, 215 (*Macrones tangra*).
183 Compare the śilinda of Cakra's *Dravyaguṇa*.
184 These headings are attributed to Bhāvamiśra by Bāpālāl Vaidya, who collected the vernacular words they contain (1982, App. XIII).

185 CC I, 155 and 408; II, 31. NCC VI, 52. CESS A 5, 254. STMI 139–140 and 630.
186 Cat. IO Nr. 2751, a complete MS (compare F.R. Dietz, 1833: 136: Miśrabhava's *Guṇaratnamālākoṣa*). A.B. Keith (1935): 751 (Nr. 6248). See also M.A. Stein (1894): 182 (Nr. 3121): complete.
187 See V.N. Dwivedi, C.N. Dube and Y.N. Sharma (1974).
188 This proves that it is anterior to the *Bhāvaprakāśa*. It may also be quoted as *Ratnamālā* in the *Bhāvaprakāśa*.
189 Śivadatta quotes from works called *Bhāvaguṇanāmamālā*, *Bhāvaguṇaratnamālā* and *Guṇaratnamālā*.
190 See: Ṭoḍara's *Āyurvedasaukhya*.
191 The author mentions his name at the beginning of chapter two of the *Bhāvaprakāśa*. He is also called Miśrabhāva (see the colophons of ed. m and Cat. Mysore XIII, Nr. 42144). G. Hāldār (Vṛddhatrayī 334) calls him Bhavanāthamiśra. The name of the author is Bhavadevamiśra in the Kavīndrācāryasūcipatram (Nr. 1078). P. Hymavathi (1993: 98) is of the opinion that Bhāvamiśra belonged to a family of Miśraśaivas (see his information on this form of Śaivism).
192 See the colophons of ed. m; CC I, 408; Cat. IO MS Nr. 2751. Variants are Laṭaka Miśra (VŚS, Preface 9; S.K. Ramachandra Rao, 1985: I, 38), Laṭakana Miśra (V. Śukla I, 227), Laṭhakana (Cat. IO MS Nr. 2657). Bhāvamiśra is quoted as Laṭakanasūnu by Sukhānanda in his commentary on Lolimbarāja's *Vaidyajīvana*. P. Hymavathi (1993: 98–99) says that the name Laṭaka(na) may point to a physician familiar with venereal diseases and having prostitutes among his patients.
193 As indicated by his name ending in -miśra (AVI 188; P.V. Sharma 1972a: 163).
194 The author does not refer to his place of birth or residence. It is usually assumed that he lived in Northern India: Uttar Prades (P. Rāy, 1956: 162–163; V. Śukla I, 212), Benares (J. Jolly, 1901: 2, C.G. Kashikar 3; Bhagvat Sinh Jee 38), Kānyakubja (Gaṇanatha Sena, 1924: 57), or Magadha (AVI 188 and 392; DGV IV, 291; P.V. Sharma, 1976a: 126–127). One of the very few authors to adduce arguments for assigning him to a particular region is P.V. Sharma: Bhāvamiśra mentions the famous temple of Viṣṇupada (2.2: śrīpatipada) at Gayā; he uses regional names prevalent in Magadha and describes, e.g., types of banana which are commonly grown in Bihār. Bāpālāl Vaidya states (1982: 616) that some scholars believe that he belonged to Kāśī or Gorakhpur because even today people with names such as Laṭakana, Guṭakana, Maṭakana, etc., are met with there. Bhagvat Sinh Jee (38) records the tradition that Bhāvamiśra was an inhabitant of Benares where he had no less than four hundred pupils (see also P. Hymavathi, 1993: 100). Dattarāma says in his *Bṛhannighaṇṭuratnākara* (I, 36) that Bhāvamiśra was born in the country of the Madras and settled later in Vārāṇasī, where he became a renowned physician with four hundred pupils. P. Hymavathi (1993: 99–102) is convinced that Bhāvamiśra belonged to the South. He argues that arrangements of the seasons which distinguish a prāvṛṣ, and do not mention a śiśira, are characteristic of Southern India (see on the seasons: *Bhāvaprakāśa* I.5.323–326). Other arguments adduced by Hymavathi are: the prescription of rasakarpūra against syphilis (it is said to be mentioned for the first time with this indication in the *Rasapradīpikā*); the recommendation to patients suffering from viṣamajvara to visit the holy places Śrīśaila (gloss ad cikitsā 1.800) and Puruṣottamakṣetra (gloss ad cikitsā 1.800; N.N. Bhattacharyya, 1991, and N. Dey, 1979: Puruṣottama and Puruṣottamakṣetra designate Purī in Orissa); the use made of works written in the South, such as the *Madanapālanighaṇṭu* and the treatises of Lolimbarāja; the reference to a place called Mudgal (*Nighaṇṭu*, āmrādi 127;

said to be situated in the Kṛṣṇā-Tuṅgabhadrā doāb; see the details given by Hymavathi). P.V. Sharma (AVI 189) interpreted the word mudgal as referring to the Mughals. The geographical names which occur in the *Bhāvaprakāśa* have been collected by P.V. Sharma (1972a: 72–73).

195 P. Cordier (1899b): 562.

196 P.V. Sharma's Foreword to Vol. I of the *Āyurvedasaukhya*.

197 See about the species of *Smilax* used as copacīnī: M. Abdul Kareem (1997), Nrs. 1493–1497; DWH III, 500–503; Watt VI (Part 3), 253–255; WIRM IX, 365–368. See also: W. Ainslie (1826): I, 70–72. See on the chemical constituents of *Smilax aspera* Linn.: S. Rangaswami and K.N.N. Ayengar (1968). Indian sarsaparilla, employed as a substitute, derives from a botanically unrelated plant, *Hemidesmus indicus* R.Br. = *Periploca indica* Willd. (W. Ainslie, 1826: I, 381–383; R.N. Chopra et al., 1958: 187–189; DWH II, 446–449; WIRM V, 33–34), and some other species. Copacīnī is called dvīpāntaravacā in the *Bhāvaprakāśanighaṇṭu*. See on the Indian substitutes for sarsaparilla: R.V. Krishna Rao, T. Satyanarayana and D.V.S. Padmasree (1989); S.P. Wahi, M.S. Ansari and S. Prasad (1971a), (1971b).

198 See on the way syphilis may have reached India: Ed. Jeanselme (1931): 102. See about syphilis in India and in Indian medicine: I. Bloch (1901): 284–291; N. Chevers (1886): 325–330; P.D. Gaitonde (1983): 72–73; HIM I, Intr. 132–137; P. Hymavathi (1993): 259–262; J. Jolly (1901): 106 (C.G. Kashikar 128–129); N.M. Penzer (1952): 65–66; Radha Krishna (1927); D.V.S. Reddy *(1936), *(1938a), *(1938b), *(1938c), *(1939a), *(1939b), *(1940), (1972a); H.E. Sigerist (1961): 131–132. Less well-known works dealing with syphilis are, for example, the following works written in Telugu: Veṅkaṭanātha's *Pañcatantramu*, the *Navaratnākara* and Tuḷḷūru Śarabharāju's *Śarabharājīyamu*; the *Navaratnākara* describes twelve, the *Śarabharājīyamu* eighteen kinds of the disease (see P. Hymavathi, 1993: 261). Syphilis and its treatment by Indian physicians are often mentioned in the records left by European travellers; see, for example: Anonymous (1965c): 248–249 (taken from the notes and observations of John Marshall). See on syphilis in Persian medical literature: C. Elgood (1979): 375–382. See on the earliest descriptions of the disease and its treatment (with mercury and salsaparilla) in China: Ed. Jeanselme (1931): 99–100. The history of syphilis is discussed in several books and articles; see, for example, I. Bloch (1901, 1911); A.W. Crosby (1972): 122–164, (1977); Mirko D. Grmek (1991): 133–144 (with references); E.H. Hudson (1965); E. Jeanselme (1931): I, 1–432 (with references); N.M. Penzer (1952): 44–68. Yaws (framboesia), like syphilis caused by a spirochaete of the genus *Treponema*, is not described as a distinct entity in āyurvedic texts; see on yaws in India: M.J. Joshi and C.D. Deshpande (1972): 8–9.

199 U.Ch. Dutt (1922), Preface 13. DWH III, 500. F.A. Flückiger and D. Hanbury (1986): 648. B. Laufer (1967): 556–557. See especially Garcia d'Orta's 47th Colloquy on the root of China: Garcia d'Orta (1979): 378–389; the first edition of d'Orta's work was published in Goa on 10 April 1563. See about d'Orta and his work: K.T. Achaya (1994): 168–169; A.K. Bagchi (1997): 116–122; V. Ball (1889–1891); J. Barros (1988); C.R. Boxer (1963); R. Desmond (1992): 14–15; Conde de Ficalho (1983); H. Friedenwald (1941); P.D. Gaitonde (1983): 118–140; E. Jeanselme (1934); M. de Jong (1964); M. de Jong and D.A. Wittop Koning's Introductions to the facsimile ed. (1963) of Carolus Clusius (1567); R.N. Kapil and A.K. Bhatnagar (1976); Sir C.R. Markham's Intr. to his English translation of the Coloquios (*1913; repr. 1979); N.M. Penzer (1952): 189–199; D.V.S. Reddy *(1938c), *(1939d), (1939e), (1940b), (1974); *L. Roddis (1931); J. Semmelink (1885a): 34–47; A.X. Soares (1923); M. Vallauri (1955); *A. Vogl (1887); R. Watermann (1964). Compare the Latin version of d'Orta by Clusius (1963: facsimile edition 168–173 on radix Chinae). See on Clusius (1526–1609): C.R. Boxer (1963): 24–28; R. Desmond (1992): 16–17; Conde de Ficalho (1983): 367–392; F.W.T. Hunger (1927), (1943); J. Theunisz (1939); D.A. Wittop Koning (in: Clusius, 1963: 24–33). See on the China root also the account by the Dutch traveller Jan Huyghen van Linschoten (1563–1611) (see D.V.S. Reddy, 1972a). See on the China root in Yūnānī medicine: O.P. Jaggi VIII, 67. See on the Portuguese in India: A.K. Bagchi (1997): 108–136; Conde de Ficalho (1983); J.M. de Figueiredo (1984); J.B. Harrison (1975).

200 J. Jolly (1901): 3 (C.G. Kashikar 3), who refers to *R. Garbe (1899), Nr. 153. H.H. Wilson (1984: III, 236–237) supposed Bhāvamiśra to have lived about the first half of the seventeenth century; he relied on a MS dated A.D. 1668/69.

201 Haragovinda Śāstrī (1970), prastāvanā 10.

202 C. Vogel, IL 316.

203 At least two recipes of Harṣakīrti may have been taken from the *Bhāvaprakāśa*: kāmeśvaramodaka (*Yogacintāmaṇi*, p.31 = *Bhāvaprakāśa*, cikitsā 72.39), and rativallabhapūgapāka (*Yogacintāmaṇi*, p.29–30 = *Bhāvaprakāśa*, cikitsā 72.32–38).

204 P.V. Sharma (1972a): 74.

205 NCC VIII, 338 and X, 203: Dalapatirāja wrote a work on dharmaśāstra in twelve sections, called *Nṛsiṃhaprasāda*, between 1490 and 1512; he was a minister of Nizām Shāh of Devagiri (1490–1508). D. Pingree (CESS A 3, 96) states that Dalapati was the samastakaraṇādhīśvara of Nijāma Sāha, the ruler of Devagiri, who is probably Burḥān, Nizām Shāh of Ahmadnagar (1510–1533); his floruit is about 1511/12 according to Pingree. See on Burḥān: J.N. Chaudhuri (1984): 416–420 (dates of his reign: 1509–1553).

206 NCC IX, 19 and 23: different from the Dāmodara who wrote the *Harivandana*. Sometimes identified with the latter (CC I, 251; STMI 92). See also: commentaries on the *Vaidyajīvana*.

207 NCC IX, 162. ABI 307 and 599. C.G. Kashikar (1977): 154. V. Raghavan (1972): 181.

208 See, for example, *Rasayogasāgara*, kakārādi 248; takārādi 328.

209 NCC I, 206.

210 CC I, 412 and 752; II, 38 (*Cikitsotsava*), 44, 94, 181 and 215. Check-list Nr. 152. STMI 77–78. H.D. Velankar (1944): 123: *Cikitsotsava*. CBORI XVI, 1, Nr. 139. Coll. Punyavijayaji Nr. 154: *Haṃsanidāna* by Haṃsarāja, with bījaka (2 copies).

211 This title is mentioned by the author himself in the introductory verses, at the end of the chapter on fevers, and in the last verse of the chapter on mūtraparīkṣā. The colophons of the edition also call it *Bhiṣakcakracittotsava*.

212 Edition: haṃsarājanidāna, kavivara haṃsarājapraṇīta, dattarāma māthura kṛta haṃsarājārthabodhinī ṭīkā sahita, Tejakumār Press, Lakhnaū 1952. References are to page numbers of this edition.

213 NCC VII, 379. Check-list Nr. 747. STMI 77–78. CBORI XVI, 1, Nrs. 308–309. Cat. München Nr. 397 (a copy of one of the BORI MSS). The introductory verses are identical with those of the *Bhiṣakcakracittotsava*.

214 See, e.g., jvara (6), (prameha)piṭikā (95).

215 See, e.g., atisāra (28).

216 See, e.g., grahaṇī (30), arśas (32), kṛmi (37), pāṇḍuroga (39), raktapitta (42), aruci (51–52), tṛṣṇā (56).

217 See, e.g., chardi (53), vātarakta (75), śūla (81), gulma (86), visarpa (118).
218 See, e.g., jvara (21–23), pāṇḍuroga (39), raktapitta (42), kāsa (46), svarabheda (50), chardi (54), tṛṣṇā (55), śūla (80), kuṣṭha (114).
219 Also referred to at the end of the chapter on jvara (26).
220 Also referred to at the end of the chapter on jvara (26).
221 Also mentioned in the body of the work (93).
222 Also referred to at the end of the chapter on jvara (26).
223 Also referred to at the end of the chapter on jvara (26).
224 See V.P.P. Śāstrī (1984): 391–392.
225 See JAI 123–125.
226 Abhinyāsa is described at Su.U.39.42 and A.h.Ni.2.33cd.
227 This disorder is described in a verse added to the chapter on pāṇḍuroga of the *Mādhavanidāna*. A closely related stanza is found in Cakrapāṇidatta's commentary ad Ca.Ci.16.132cd–133, and in Ḍalhaṇa's commentary ad Su.U.44.12.
228 Not occurring among Mādhava's types.
229 Probably the same as Mādhava's ṛṣyajihva.
230 Unknown from other sources.
231 Probably the same as Mādhava's kiṭibha.
232 Probably the same as pūyālasa.
233 These verses, which may be a later addition (they are absent from CBORI XVI, 1, Nr. 139), are the only ones of Haṃsarāja's work which are quoted from an earlier source; they are identical with Su.Śā.2.38–43.
234 See CC II, 181; NCC VII, 379; Check-list Nrs. 152 and 747; STMI 77; CBORI XVI, 1, Nrs. 139 and 308–309.
235 CBORI XVI, 1, Nr. 308: it refers to a work called *Jvaratimira*, which cannot be but that of Cāmuṇḍa.
236 P.V. Sharma (AVI 246) does take this Dāmodara into account.
237 The worship of Śītalā is recommended in cases of pramehapiṭikā, of which masūrikā is a particular variety (102).
238 AVI 246. V.P.P. Śāstrī (1984) also assumes that the Dāmodara, referred to by Haṃsarāja, is either the father of the author of the *Śārṅgadharasaṃhitā* or the author of the *Bhīmavinoda*.
239 CC I, 477 and 763; II, 111, 146, 184, 219; III, 102 and 127 (also recorded as *Vaidyakasārasaṃgraha* and *Vaidyakasāroddhāra*). H.D. Velankar (1944): I, 365. Check-list Nr. 1040. STMI 79–81.
Editions:
*a with Hindī transl., ed. by Paṇḍit Śrīdhara Śivalāl, Bombay 1868.
b with Hindī ṭīkā and Maravāḍī vacanikā, Jñānasāgara Press, Bombay 1869 [IO.12. G.22].
c with Hindī commentary, called Bhāvārthaprakāśinī, by Nārāyaṇaprasāda Mukundarāma, Gujarātī Printing Press, Bombay 1896 [IO.19.G.19].
d with Gujarātī transl. by Vaidya Pūrṇacandra Śarmā of Ahmedābād, ed. by M.R. Jaguṣṭe, 1st ed., Ahmedabad 1898 [BL.14053.ccc.20]; Union Printing Press, Ahmedabad 1900 [IO.1484]; 2nd ed., Jaina-vidyāvijaya Press, Ahmedabad 1908 [BL.14043.cc. 33; IO.18.BB.29]; *ed., Ahmedabad 1912 (see STMI 81).
e with Marāṭhī transl., ed. by D.G. Saḍekar, Dhanaṃjaya Press, Khanapur 1907 [BL.14043.cc.27; IO.27.BB.21].

*f with Hindī comm. by Dattarāma Māthura, Bombay 1909/10 (see Cat. BHU 130).
g with Hindī comm. by Sītārām Śarmā, 1941.
h yogacintāmaṇiḥ, śrīmadbhiṣakśiromaṇiśrīharṣakīrtinirmitaḥ, māthuravaṃśāvataṃsaśrīyutakanhaiyyālālapāṭhakatanayadattarāma(caube)kṛta- māthurīmañjūṣāhindīṭīkāsahitaḥ, Lakṣmī Veṅkaṭeśvar Steam Press, Bombay 1954; Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.
References are to page numbers of ed. h.
See on some MSS of the work: Cat. BHU Nrs. 130–135; Cat. Mysore Nr. 42584 (*Vaidyakasāroddhāra*); Cat. Tanjore Nr. 11094; CBORI XVI, 1, Nrs. 158–161; D. Wujastyk (1990): 108–109: Bodleian d.717.4 (with commentary), d.724(2, 3, 4, 5, 6, 7), d.727(8), e.138; Coll. Punyavijayaji Nrs. 99–101; V.P.P. Śāstrī (1984): 391 and 395.
240 See C. Vogel, IL 358–359, on Harṣakīrti's dictionaries.
241 See STMI 79 and the Introduction to M.M. Patkar's edition of Harṣakīrti's *Śāradīyākhyanāmamāla*, Sources of Indo-Aryan Lexicography 6, Poona 1951. See also JAI 114. Compare CC I, 763; II, 184.
242 The title is mentioned in the introductory and concluding verses of the work. The colophons of ed. h call it *Vaidyakasāroddhāra*, as does the colophon of Cat. Mysore XIII, Nr. 42584. Harṣakīrti himself refers to it as a sārasaṃgraha (introductory verses) and vaidyakaśāstrasāra (concluding verses). Two MSS of an anonymous *Vaidyakasārasaṃgraha* (Bodleian d.713.5 and d.727.6) may contain Harṣakīrti's *Yogacintāmaṇi* (see D. Wujastyk, 1990: 106).
According to R. Bhaṭnāgar (JAI 119), Harṣakīrti's *Yogacintāmaṇi* is still often consulted by vaidyas in Rājasthān and by Jain physicians in general.
243 The subjects of the chapters are enumerated in one of the introductory verses.
244 Harṣakīrti did not yet employ this term which became current only later. See on aṣṭasthānaparīkṣā: K.R. Srikantamurthy (1983): chapter XX (p.653–697).
245 Seven of the seventeen verses on this subject may have been borrowed from Śārṅgadhara (I.3).
246 Part of these verses are also found in Vaṅgasena (ariṣṭādhikāra).
247 Almost identical with Vaṅgasena, ariṣṭādhikāra 178–185.
248 Almost identical with Vaṅgasena, ariṣṭādhikāra 187–188.
249 Almost identical with Vaṅgasena, ariṣṭādhikāra 189–192.
250 Identical with *Śārṅgadharasaṃhitā* I.1.14cd–33ab and 37cd–42.
251 Identical with Śārṅgadhara I.5.1–22.
252 It may be that two types of pāka are distinguished, a pāka sensu stricto and an avaleha.
253 See on this disease: J. Filliozat (1981): 83–92; G.J. Meulenbeld (1981b): 214–215.
254 This may be Bhṛgu's work on karmavipāka (see NCC III, 208) or another treatise ascribed to him.
255 The following recipes may have been borrowed from the *Śārṅgadharasaṃhitā*: 86–87: sudarśanacūrṇa = Śārṅgadhara II.6.26–36; 93: tumburādicūrṇa = II.6.105cd–107; 93–94: ajamodādicūrṇa = II.6.113cd–118ab; 99: kapitthāṣṭakacūrṇa = II.6.54–57; 188–189: kāśīsādighṛta = II.9.51–57; 189: pañcatiktakaghṛta = II.9.91cd–92ab; 200–209: vajrītaila = II.9.185cd–189; 215–216: yogarājaguggulu = II.7.56cd–70ab; 218–219: kiśoraguggulu = II.7.70cd–81; 219–220: triphalāguggulu = II.7.82–83; 220: kāñcanāraguggulu = II.7. 95cd–100; 221: gokṣurādiguggulu = II.7.84–87; 232: tāmramāraṇavidhi = II.11.28–35; 232: sūcībharaṇarasa = II.12.121–127ab; 260: tālakeśvara = II.12.175–180ab.

One formula is said to derive from Śrīpūjyarāja (jvarahararasa, 267).
Some formulae may derive from the *Bhāvaprakāśa*: 29–30: bṛhatpūgīpāka = *Bhāvaprakāśa*, cikitsā 72.32–38 (rativallabhapūgapāka); 31: kāmeśvaramodaka = cikitsā 72.39 (see P.V. Sharma, 1972a: 74).

256 Meghamuni's *Meghavinoda*, in Hindī, was written in 1761/62 (JAI 157); it also quotes a *Sārasaṃgraha* (JAI 157), which may be the *Yogacintāmaṇi* or the *Hitopadeśa*.

257 See JAI 141–145 on Rāmacandra and his works. The *Rāmavinoda*, written in Hindī, was completed in 1663/64.

258 According to J. Eggeling (see Cat. IO Nr. 2709).

259 See JAI 155.

260 R.K. Jain (1981): 87. V.P.P. Śāstrī (1984: 391) mentions two commentaries, called *Bālabodha* and *Stavaka*. The Collection Punyavijayaji (Nrs. 100 and 101) contains three MSS of a commentary called *Bālāvabodha* and three MSS of a *Stabaka*. Compare STMI 79–80: the author of the *Stabaka* is Narasiṃha; some MSS contain a Gujarātī translation of the *Yogacintāmaṇi*, called *Bālabodha* and written by a Narasiṃha. See also JAI 119 on these commentaries: the *Bālāvabodha*, in Gujarātī, was written by the Jain monk Ratnajaya who was probably called Narasiṃha when he was still a gṛhastha; it dates from the second half of the seventeenth century; the *Ṭabbā*, i.e., *Stavaka*, is identical with the *Bālāvabodha*.

261 According to a Wellcome MS, β372, containing Harṣakīrti's text along with a Sanskrit commentary called *Bālāvabodha*.

262 CC I, 399 and 477: on yoga?; rather medical.

263 Kāyastha Cāmuṇḍa was already acquainted with it, although he did not describe it in his *Jvaratimirabhāskara*.

264 This is an Arabic medical term.

265 The Hindī commentator renders it by cakattā, i.e., a scar.

266 Ākalla (71, 75), ākallaka (33, 46, 55, 107, 119, 271), ākallika (60), akārakarabha (104), arkakarabha (31), kallaka (40), kalihāraka (156), and karahāṭaka (48) are synonyms of this plant according to the Hindī commentator.

267 I.e., the galls of *Quercus infectoria* Olivier, not yet recorded in the *Bhāvaprakāśanighaṇṭu*. See on these galls, for example: W. Ainslie (1826): I, 144–146; DWH III, 360–364; G. Watt VI, part I, 383–384; WIRM VIII, 351–352.

268 I.e., *Pistacia lentiscus* Linn., the mastic tree. See on mastic, for example: W. Ainslie (1826): I, 214–216; DWH I, 377–379; F.A. Flückiger and D. Hanbury (1986): 142–146; Watt VI, part I, 270–271; WIRM VIII, 122.

269 Ahiphena (270); khasaphala (31); sarpaphena (265).

270 Vijayā (31).

271 *Piper cubeba* Linn.f. Compare kabābacīnī (see P.V. Sharma, 1997). See on *Piper cubeba*, for example: W. Ainslie (1826): I, 97–99; DWH III, 180–183; B. Laufer (1987d).

272 Prescribed here against vāta diseases, not against phiraṅgaroga as in the *Bhāvaprakāśa*.

273 This may be a synonym of hemasāgara, identified as *Kalanchoe laciniata* (Linn.) DC. (see WIRM V, 315–316; compare M. Abdul Kareem, 1997, Nr. 983 and S.S.R. Bennet, 1987). Identified as nāgaramothā, *Cyperus scariosus* R.Br., in the Hindī commentary.

274 *Myristica fragrans* Houtt.

275 The same as jiṅgiṇī (P.V. Sharma, 1997).

276 The same as cīnīkabābī (see Hindī commentary).

277 Compare kalauñjī (= upakuñcikā); see P.V. Sharma (1997).

278 Kaselikā is a synonym of pūga (P.V. Sharma, 1997).

279 This is the Hindī name of kapikacchū.

280 The gum of *Acacia catechu* Willd.

281 A synonym of pārasīkayavānī.

282 Kucelā is found at Ca.Sū.27.95.

283 This may be *Helicteres isora* Linn.

284 Mentioned for the first time by Harṣakīrti and Bhāvamiśra.

285 I.e., Indian senna, *Cassia angustifolia* Vahl, probably mentioned for the first time by Harṣakīrti.

286 Hindī commentary: the same as ajavāyan (= Sanskrit ajamodā).

287 A synonym of saṇa.

288 Hindī equivalent: saphed kaṭerī.

289 The author calls himself sūrīśvara śrīharṣakīrtivarapāṭhaka and harṣakīrtyāhvasūri in the last verses of the *Yogacintāmaṇi*.

290 He is said to be a yativara in most of the colophons of ed. h; the colophon of Cat. Mysore XIII, Nr. 42584 calls him a gaṇanāyaka. Harṣakīrti praises the Jina and the Tīrthakṛt in the introductory verses.

291 C. Vogel, IL 358.

292 The colophons of ed. h call him nāgapurīya(yativara). According to R. Bhaṭnāgar (JAI 112–113) he was not a resident of Nāgpur, but belonged to the nāgapurīya śākhā of the Tapāgaccha.

293 See the concluding verses of the *Yogacintāmaṇi*; the introductory verses call him Mānakīrti. See on Candrakīrti: P.K. Gode (1944d): 11–19. Compare STMI 79: Harṣakīrti says in his *Sārasvatadīpikā* that his guru Candrakīrti was highly honoured by Salim Shah, i.e., Jahāngīr.

294 He calls himself pravarasiṃhaśiro'vataṃsa in the last verses of the *Yogacintāmaṇi*.

295 See V.P.P. Śāstrī (1984): 391.

296 C. Vogel, IL 358–359. Compare M.M. Patkar's Intr. to his ed. of Harṣakīrti's *Śāradīyākhya-Nāmamālā*.

297 Harṣakīrti wrote the *Yogacintāmaṇi* while he was an upādhyāya (see JAI 115).

298 His title was gaṇarāja acc. to Cat. BHU 131.

299 J. Jolly (1901): 3 (C.G. Kashikar 4). Compare JAI 116. Atrideva (1978: 32) asserts that Harṣakīrti wrote his *Yogacintāmaṇi* in 1666 or 1668.

300 NCC III, 249; XIII, 276. Check-list Nr. 129. STMI 94–95. Cat. BHU Nrs. 96–99. See for details on eleven MSS: J. Heckmann (ed. d).The author mentions his name and the title of his work at 1.1–2.

301 Editions:

- *a ed. by Paraśurāma Nārāyaṇa Paṭavardhana, Pune 1894; chapter four is absent from this edition.
- b atha bālatantram (nānāvidhauṣadhopacāraprayogasaṃdarbhitam) vidvadvarakalyāṇavaidyaviracitam, rohitakajilāntargataverīnivāsipaṇḍitavaranandakumārarājavaidyaviracitayā hindīṭīkayā sametam, Lakṣmīveṅkaṭeśvar Press, *Bombay 1936; ed. 1957; ed. 1983; *ed. 1986.
- c śrīkalyāṇanirmitaṃ bālatantram, edited by Kavirāja Śrī Viṣṇudatta Purohita, Rājasthāna Purātana Granthamālā 117, Rajasthan Oriental Research Institute, Jodhpur 1972; this edition, based on three MSS (see the editor's bhūmikā, 25), has a very unsatisfactory text.

d Critical edition with annotated German translation by J. Heckmann, Ph.D. thesis, University of Freiburg, Germany (forthcoming).

References are to c.

302 The author states that he composed part of the verses himself (11.1 and 14.26).

303 Verse 1.4 enumerates disorders by raktapitta, vāta, kapha and saṃnipāta, but the verses describing them have a series by pitta, vāta, kapha and saṃnipāta.

304 These grahas are not specified (1.4), but the verses on the treatment of these disorders (27–29ab) mention a madhyamagraha.

305 See 1.4: abhicāra; 1.31: kṛtyā.

306 Cf. Su.Śā.2.32 and A.h.Śā.1.41cd–42. See on lakṣmaṇā: Ch.L. Yadav and K.C. Chunekar (1984). The identity of this plant is disputed (see M. Abdul Kareem, 1997, Nrs. 151, 155, 920, 923, 928, 997, 1064, 1065, 1382, 1506; T.B. Singh and K.C. Chunekar, 1972).

307 Drawing a maṇḍala in the form of a lotus flower, nyāsa of deities, etc., have their place in this ritual.

308 Their names are Brahmā, the Aśvins, the eleven Rudras, the twelve Ādityas, Vināyaka (= Gaṇeśa), the eight Vasus, Skanda, Durgā, the Devamātaraḥ, Nirṛti, Vāsudeva, and Vāsudeva once again.

309 Mostly called grahī in the *Bālatantra*, sometimes designated as pūtanā.

310 Compare: *Kumāratantra*.

311 The description of this series of grahas is remotely related to that found in the *Tantrasārasaṃgraha*.

312 Their names are Nandinī, Sanandanā (v.l. Vasunandanā), Ghaṇṭālī, Kaṭakolī (v.l. Kākolī), Haṃkārī, Ṣaḍvāyī (v.l. Ṣaṭkārī), Hiṃsikā, Bhīṣaṇī, Meṣā, Rodanā. Some of the readings are evidently corrupt.

313 Their names are Kumārī, Mukuṭā, Gomukhī, Piṅgalā, Vaḍavā, Padmā, Pūtanā, Arjikā, Kumbhakarṇikā, Tāpasī, Sugrahī, Bālikā.

314 Their names are Nandinī, Rodanī, Dhanadā, Cañcalā, Nartakī, Yamunā, Nartakī again, Kumārikā, Kalahaṃsā, Devadūtī, Bālikā, Vāyasī, Yakṣiṇī, Svacchadā, Kapī, Durjayā.

315 The description of this series closely agrees with that found in the *Nārāyaṇīya Bālatantra* of Anantakumāra's *Yogaratnasamuccaya*, with this difference that in the latter text the series has only twelve members.

316 Their names are Nandanī, Sunandanā, Pūtanā, Maṇḍalikā, Viḍālikā, Ṣaḍvārikā, Kālikā, Kāminī, Madanā, Revatī, Pūtanānvitā, Adbhutā, Bhadrakālī, Tārā, Yoginī, Kumārī.

317 Their names are Pūtanā, Mahāpūtanā, Ūrdhvapūtanā, Bālakā, Revatī, Puṣparevatī, Śuṣkarevatī, Śakunī, Śiśumuṇḍikā.

318 A puppet (putrikā), made of a particular substance, figures prominently among these objects.

319 The hymn to Śītalā occurring in this chapter (13.91–103) is the same as that found in the *Bhāvaprakāśa* (cikitsā 60.70–82).

320 The *Prayogasāra* is also mentioned as a source in Pṛthvīmalla's *Śiśurakṣāratna*.

321 See on this commentary JAI 155–156.

322 JAI 155.

323 Rituals and mantras do not only occur in the chapters on grahas but also elsewhere in the work; see, e.g., 1.30 and 32 (durgāmantra); 4.7–10, 13–14, and 16; chapter five (twelve mantras, one for each month of pregnancy); 6.4–5 and 30.

324 See, e.g., many verses of chapter six.

325 Probably the same as ikṣuraka and different from gokṣuraka.

326 *Celosia cristata* Linn. (P.V. Sharma, 1997).

327 Identified as *Bryonopsis laciniosa* (Linn.) Staud = *Bryonia laciniosa* Linn. (Bāpālāl Vaidya, 1968: 657–658).

328 A synonym of mūrvā (P.V. Sharma, 1997). Identified as *Clematis triloba* Heyne ex Roth (M. Abdul Kareem, 1997, Nr. 434: mūrvā),

329 The names of these eight disorders are not known from other texts, but they may be found in the unedited *Śiśurakṣāratna* or the *Prayogasāra*.

330 Ahicchattra was identified as Ramnagar, twenty miles west of Bareli in Rohilkhaṇḍa by Nando Lal Dey (1979: 2–3), as Ramnagar, near Anola in the Bareilly District by N.N. Bhattacharyya (1991: 51). V. Raghavan (1975: 180–181) reports that Durgashankar Shastri has shown that Kalyāṇa and his father Mahīdhara were Prasnora Nāgara Brahmins who called themselves of Ahicchattra jñāti; their great-grandson Veṇīdatta composed the *Rasataraṅgiṇī* in 1661/62 (Th. Aufrecht mentions in his CC only a commentary by Veṇīdatta on Bhānudatta's *Rasataraṅgiṇī*). R. Mitra (Notices II, Nr. 818) states that Kalyāṇa was born at Ahicchattrā.

331 See *Mantramahodadhi* 25.124–125.

332 His name was Phannabhaṭṭa according to Puruṣottamalāla Menāriyā (prastāvanā to ed. c, 2–3).

333 See *Mantramahodadhi* 25.123 (Narahari), 128 (Narasiṃha), 130 (Nṛsiṃha).

334 *Mantramahodadhi* 25.121–125.

335 Mahīdhara's father is called a rāmabhakta (*Mantramahodadhi* 25.122). Compare CC I, 444.

336 See P.K. Gode (1941e); the bhūmikā by Viṣṇudatta Purohita to ed. c of the *Bālatantra*. Compare NCC III, 249.

337 The *Mantramahodadhi* was composed in 1588/89 (NCC III, 249). R. Mitra (Notices II, Nr. 818) claims that Kalyāṇa's *Bālatantra* was completed in Benares in A.D. 720.

338 According to G. Hāldār (Vṛddhatrayī 472), his real name was Rādhākānta, as appears from the *Vaidyakulapañjikā*.

339 Author of a *Ratnāvalī*.

340 NCC III, 266; XIII, 72. Another work by Kavikaṇṭhahāra, also written at the court of Rāmacandra, is the *Carkarītarahasya*, a grammatical treatise belonging to the Kātantra school (NCC III, 224 and 266; VI, 402).

341 ABI 472. Vṛddhatrayī 472.

342 Cat. IO Nr. 2678.

343 Cat. IO Nr. 2678.

344 The title of the work is mentioned in chapter one (1.21).

345 NCC V, 162 and 165. Check-list Nrs. 402 and 403. STMI 102–103. Cat. IO Nr. 2735. Additional MSS: Bodleian c.303(2) and d.723(9) (see D. Wujastyk, 1990, 97). Editions:

a śrīkṣemaśarmaviracita kṣemakutūhala nāmaka pākaśāstra; jayapuranivāsi paṇḍita mādhavaprasāda purohita siddhānta vāgīśakṛta bhāṣānuvāda sahita, 1st ed., Lucknow 1908.

b vaidyavaraśrīkṣemaśarmaviracitaṃ kṣemakutūhalam, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitaṃ prakāśitaṃ ca, Āyurvedīyagranthamālā 13, Nirṇayasāgar Press, Bombay 1920.

c śrīkṣemaśarmaviracitaṃ kṣemakutūhalam, 'mañjulā'-hindīvyākhyāvibhūṣitam, hi-

ndīvyākhyākāra: Dr. Indradeva Tripāṭhī, Prakīrṇa Granthamālā 17, 1st ed., Vārāṇasī 1978.
References are to c.

346 Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 94–95 (talitamāṃsa).
347 Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 33–34.
348 Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 90–93. See K.T. Achaya (1994): 154, 158.
349 This is one of the earliest references to this dish. See on jalebī or jilebī: K.T. Achaya (1994; see index); P.K. Gode (1944b). Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 137–142 (kuṇḍalinī = jalebī).
350 A wheat flour preparation. See K.T. Achaya (1994): 91; Om Prakash (1961): 204, 217, 286.
351 A thin cake prepared with the flour of some pulse. See K.T. Achaya (1994; see index); Om Prakash (1961): 62, 70–71, 138, 173, 290. Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 44–45.
352 A fried wheat envelope with stuffing. See K.T. Achaya (1994): 157.
353 A thread-like preparation of wheat flour. See K.T. Achaya (1994; see index: sev, sevika); Om Prakash (1961): 204, 292. Cf. *Bhāvaprakāśanighaṇṭu*, kṛtānna 19–20, 126.
354 This may be the tāpaharī of the *Bhāvaprakāśanighaṇṭu* (kṛtānna 11–14).
355 This may be the same as veṣṭikā. See K.T. Achaya (1994; see index); Om Prakash (1961): 207, 294.
356 This is an early reference, already noticed by P.K. Gode (1945b: 36), to the rose, usually called gulāba.
357 This is one of the earliest references to this plant, the identity of which is disputed: *Euryale ferox* Salisb. (makhānna: *Bhāvaprakāśanighaṇṭu*, āmrādiphalavarga 91; Bāpālāl Vaidya, 1968: 64; Nadkarni I, 530; makhana: Chopra's Glossary; WIRM III, 232) or a *Barleria* species (tālamakhānā: Hindī transl. of ed. c; makhānā: Hindī transl. of ed. a).
358 He is sometimes called Kṣemarāja (NCC V, 164 and 165).
359 Hūdani in ed. a, Dūdani in NCC (V, 162).
360 Most of the MSS do not have this verse (NCC V, 162).
361 He is sometimes called Budhalakṣmaṇa (Filliozat, Liste Nr. 93).
362 NCC VI, 94–95; X, 20. R. Mitra's Notices I, Nr. 179. STMI 104–105. Cat. IO Nrs. 2753–54. AVI 310. The Check-list records an anonymous *Yogacandrikā* (Nr. 1036) and a *Yogacandrikāvyākhyā* (Nr. 1037). The *Yogacandrikāvilāsa* (CC I, 477; Check-list Nr. 1038) may be a commentary on the *Yogacandrikā*.
363 CBORI XVI, 1, Nr. 246.
364 Filliozat, Liste Nr. 92.
365 STMI 104–105: one of the MSS contains a version in 2,170 verses.
366 See, for example, *Rasayogasāgara*, cakārādi 215.
367 NCC I, 136. Th. Aufrecht (CC II, 186 and 222) records an *Advaitasudhākalāpa* by Lakṣmaṇa, son of Datta Sūri; this title is absent from the NCC.
368 STMI 104.
369 NCC VI, 94–95.
370 STMI 104.
371 STMI (105) records a MS dating from 1600/01. One of the IO MSS (Nr. 2754) was copied in 1676/77. Śārṅgadhara's *Triśatī*, on which Lakṣmaṇa's teacher Nārāyaṇa wrote a commentary, can probably be assigned to the fifteenth century. According to Bhagvat Sinh Jee (215), the *Yogacandrikā* was completed in 1633. A. Rahman (STMI 104) mentions that he may have flourished during the latter half of the seventeenth century.

372 CC I, 433 and 546. Check-list Nr. 437. J. Filliozat, Liste Nr. 85 (by Malladevalokanātha). STMI 106. Cat. Berlin Nr. 956. Cat. Bikaner Nr. 1417. CBORI XVI, 1, Nr. 141 (a MS completed in 1578/79).
373 See P.K. Gode (1930).
374 Cat. Berlin Nr. 956.
375 Cat. Bikaner Nr. 1417.
376 NCC IV, 19: a work on jyotiṣa. STMI 130: ascribed to the author's patron, Malladeva.
377 NCC VIII, 205: by Arimalla alias Malladeva.
378 The mentioned works of Lolimbarāja have been edited by Dr. Brahmānanda Tripāṭhī as the Lolimbarāja-granthāvalī at the end of his Lolimbarāj aur unkī kṛtiyāṃ – ek adhyayan (Lolimbaraj and his works: A study), Caukhambā Rāṣṭrabhāratī Granthamālā 3, Vārāṇasī 1977; the Lolimbarāja-granthāvalī has also been published separately. See for a summary of the contents of the *Harivilāsakāvya*: B. Tripāṭhī (1977): 75–82, and for an analysis of the *Ratnakalācarita*, a poem in praise of the author's wife in which several interlocutors appear: B. Tripāṭhī (1977): 83–88. The *Ratnakalācarita* is called *Ratnakalācaritra* by Aufrecht (CC I, 489 and 546); he refers to it as a medical work. Other works, sometimes ascribed to Lolimbarāja, are a *Lolimbarāja Ākhyāna* in Marāṭhī (AVI 320; C.G. Kashikar, 1977: 155), a poem on the same subject as that of the *Harivilāsakāvya*, called *Sundaradāmodara* (P.K. Gode, 1946i; Krishnamachariar 216), and a commentary in Marāṭhī on the tenth skandha of the *Bhāgavatapurāṇa* (P.K. Gode, 1941a); many songs are also attributed to him (*V.L. Bhāve, Mahārāṣṭra Sārasvata, 2nd ed., Poona 1919, referred to by P.K. Gode, 1941a); Aufrecht (CC I, 546 and 613) adds a medical work called *Lolimbarājīya* and a *Vaidyavilāsa*(?).
379 NCC VI, 386. Check-list Nr. 168. STMI 106. Cat. Tanjore Nr. 11047, catalogued as the *Camatkāracintāmaṇi* of Govindarājakavirāja (see the colophon), contains part of Lolimbarāja's work of this title (the introductory verses are identical; it ends with 3.27); compare A.C. Burnell (1880): 69: XXVII (Nr. 5,403). The title of the work is mentioned at 1.7 and the author's name, Lālalolimbarāja, at 3.43.
Editions:
a camatkāracintāmaṇiḥ, bhiṣagvara-lolimbarājaviracitaḥ, 'vimalā' saṃskṛta-hindīvyākhyāvibhūṣitaḥ, vyākhyākāraḥ sampādakaś ca śrī brahmānanda tripāṭhī (Vaidyaka Camatkāracintāmaṇi of Lolimbarāja, edited with the Vimalā Sanskrit and Hindī commentaries by Śrī Brahmānanda Tripāṭhī), Vidyābhavan Āyurveda Granthamālā 68, The Chowkhamba Vidyabhawan, Vārāṇasī 1973.
b ed. in Lolimbarāja-granthāvalī (see preceding note).
References are to b. See on the *Camatkāracintāmaṇi*: Brahmānanda Tripāṭhī (1974).
380 STMI (106) records a MS containing 351 verses.
381 See for the metres: B. Tripāṭhī (1977): 137–138; the Sanskrit commentary of ed. a. See for the figures of speech (alaṃkāra): B. Tripāṭhī (1977): 132–136.
382 Some noteworthy items are: khākhasavalkala (5.16), lelīta (4.15; sulphur according to the Sanskrit commentary of ed. a), riṅgiṇī (3.4; a Marāṭhī name for kaṇṭakārī according to B. Tripāṭhī, 1977: 12, and the Sanskrit commentary of ed. a), tūlinī (5.14; the same as śālmalī according to the Sanskrit commentary of ed. a), and vijayā (3.2; bhaṅgā according to the Hindī commentary of ed. a).
383 *Camatkāracintāmaṇi* 5.15 = *Yogataraṅgiṇī* 80.73; 5.16–17 = 80.97–98.
384 *Camatkāracintāmaṇi* 3.4 = *Yogaratnākara* 370, śvāsacikitsā 5.

385 See B. Tripāṭhī (1977): 239.

386 CC I, 546 and 611; II, 146 and 227; III, 128. Check-list Nr. 883. STMI 106–109. Bodleian d.717(1), d.717(2), d.723(8), d.730(7), d.730(8), d.736, e.140(1); d.730(7) dates from 1655 (see D. Wujastyk, 1990: 105–106). A.C. Burnell (1880): 66: XII (Nrs. 5,418–5,422). Cambridge Add 1474 (see D. Wujastyk, 1990: 114). Cat. Berlin Nr. 976. Cat. BHU Nrs. 186–205. Cat. IO Nrs. 2685–2690. Cat. Mysore XIII, Nrs. 42479, 42634–45. Cat. Tanjore Nrs. 13245–47. CBORI XVI, 1, Nrs. 260–271. F.R. Dietz (1833): 135, 141. A.B. Keith (1935): 744 (Nr. 6234). The title is mentioned at 1.3 (*Sadvaidyajīvana*) and 5.24, the name of the author (Lolimbarāja, Lolimbanṛpati) at 1.36, 4.1, 4.27 and 5.24. In some MSS the title is *Sadvaidyajīvana* (Cat. Madras Nrs. 13245–47). The *Vaidyajīvana* is sometimes wrongly ascribed to Cāṇakya (CC I, 184 and 611; STMI 44); see NCC VII, 3. Editions:

- a with Kṛṣṇa Śāstrī Bhāṭavaḍekar's Marāṭhī commentary, 4th ed., Bombay 1861; 5th ed., Bombay 1864 [Haas, Cat. BM, p.74].
- *b with Harināthagosvāmin's commentary, Benares 1868/69.
- c with Sukhānandanātha's commentary and a Hindī commentary, Benares 1869 [Haas, Cat. BM, p.74].
- d with Sukhānandanātha's Lolimmadīpikā and a Hindī commentary, Brahma Press, Lahore 1872 [IO.1716].
- e with the Dīpikā of Rudra Bhaṭṭa, National Press, Bombay 1876 [IO.402].
- f with Sukhānandanātha's commentary, Saṃvāda-jñāna-ratnākara Press, Calcutta 1876 [IO.9.D.26].
- g with Telugu transl. by Vēṃpalli Vēṃkaṭa, Vartamāna-taraṅgiṇī Press, Madras 1876 [IO.11.D.18].
- h with Sukhānandanātha's Sanskrit commentary and a Hindī paraphrase, Benares 1880 [BL.14043.d.34].
- i Vartamāna-taraṅgiṇī Press, Madras 1881 [IO.16.E.39] (this is the second ed. of ed. g; see STMI 109).
- j vaidyajīvanam, bhiṣagvaralolimbarājakaveḥ kṛtiḥ, śrīmadyativarya-sukhānandakṛtayā dīpikayā vidvannandakumārakṛtabhāṣānuvādena ca samanvitam, aināpure ity upanāmakoddhavācāryeṇa saṃśodhitam, Gaṇapatakṛṣṇājī Press, Bombay 1886/87.
- k ed. by Govinda Ratha, Cuttack 1904 [BL.14043.b.15].
- l Vaidyajīvana, followed by Vaidyāvataṃsa, with Gujarātī prose translations of both works, Gujarātī metrical version of the Vaidyajīvana, introduction, etc., by Kṛṣṇalāla Govindarāma Devāśrayin, Union Press, Ahmedabad 1908 [BL.14043.b.17; IO.19.B.15].
- m Cawnpore 1911 [BL.14044.c.2(1)].
- n with Telugu translation, Ādi-sarasvatī-nilaya Press, Madras 1915 [IO.San.B.102].
- o with Sukhānandanātha's commentary and Hindī transl., Native Opinion Press, Bombay 1916 [IO.14.C.18].
- p with Marāṭhī commentary by Kṛṣṇājī Viṣṇu Jośī, Yaśavanta Press, Poona 1918 [IO.San.D.329 (c)].
- q with Sukhānanda's Sanskrit Dīpikā and Mihiracandra's Hindī Bhāṣyavivṛti, Veṅkaṭeśvar Press, *Bombay 1920; bhiṣagvaryalolimbarājakavikṛtaṃ vaidyajīvanam, śrīmadyativaryasukhānandakṛtayā dīpikayā paṇḍitamihiracandrakṛtabhāṣāvivṛtyā ca samanvitam, Lakṣmīveṅkaṭeśvar Press, Bombay 1952/53.
- r with Telugu transl., Hindu-ratnākara Press, Madras 1922 [IO.San.D.842].

- s with Kannaḍa transl., Bangalore Press, Bangalore 1923 [IO.San.B.1050].
- t ed. by Mādeti Sanyāsayya, with Telugu commentary, Sujana-rañjinī Press, Rajhmundry 1924 [IO.San.D.968/01] (compare STMI 109).
- u with Sukhānandanātha's Sanskrit commentary and Kṛṣṇalāla's Hindī transl., Bombay Bhūṣaṇa Press, Muttra 1926 [IO.D.562].
- *v Bombay 1929 (see AVI 322).
- *w Vaidyajīvana of Lolimmarāja, with commentary in Hindī by Paṇḍit Śrī Pāvanīprasāda Śarmā, ed. by Śrī Mannalal Abhimanyu, Master Maṇimālā Series No. 90, Benares 1937.
- x śrīlolambarāja-viracitaṃ vaidyajīvanam, saṭippaṇa 'sudhā' hindīvyākhyopetam, ṭīkākār: vaidya śrī kālikācaraṇapāṇḍeya, sampādak: paṇḍit brahmaśaṅkar miśra, Haridās Sanskrit Granthamālā 139, 3rd ed., Vārāṇasī 1965.
- y ed. by Brahmānanda Tripāṭhī in his Lolimbarāja-granthāvalī.
- z ed., with Rudrabhaṭṭa's commentary and Hindī translation, by P.V. Sharma, Chowkhamba Ayurvijnan Granthamala 58, Chaukhamba Surbharati Prakashan, Varanasi 1998.

References are to y.

387 B. Tripāṭhī (1977): 19.

388 The *Vaidyajīvana* and *Camatkāracintāmaṇi* have thirty-three verses in common (see B. Tripāṭhī, 1977: 139–140).

389 See for the metres: B. Tripāṭhī (1977): 119, and for the figures of speech the same: (1977): 109–115.

390 Seventy-three verses in ed. x; absent are 1.14, 22, 23, 33, 37, 39, 45, 63, 81. Seventy-six verses in ed. j.

391 See on the treatment of fevers in the *Vaidyajīvana*: N. Saxena (1997).

392 Twenty-six verses in ed. x; absent are 2.17, 18, 24, 25. Twenty-six verses in ed. j.

393 Thirty-nine verses in ed. x; absent are 3.8, 15, 18, 20, 27, 29, 32, 43, 48. Thirty-nine verses in ed. j.

394 This chapter contains an abortifacient recipe (3.44); see Sukhānanda's comments (ad 3.36 in ed. j).

395 Stanza 4.11 is in Prakrit, 4.52 partly so. Forty-three verses in ed. x; absent are 4.3, 11, 14, 19, 28, 32, 34, 38, 45, 46, 47, 52. Stanza 4.22 of ed. x is absent from ed. y. Forty-three verses in ed. j.

396 Twenty-one verses in ed. x; absent are 5.3, 12, 16cd. Twenty-one verses in ed. j.

397 The *Vaidyajīvana* is sometimes, erroneously, described as a treatise on the clinical and therapeutical aspects of marital relations (R.C. Majumdar, 1971: 264).

398 Viśvatāpaharaṇarasa (5.11), śītārirasa (5.13), kanakasundararasa (5.14), pañcāmṛtaparpaṭī (5.15–16), vilāsinīvallabharasa (5.19–20).

399 *Vaidyajīvana* 3.7 = *Yogataraṅgiṇī* 28.28 (said to be from Lolimbarāja); see for influences of the *Vaidyajīvana* on the *Yogataraṅgiṇī*: B. Tripāṭhī (1977): 212–216.

400 *Vaidyajīvana* 4.27 = *Vaidyarahasya*, agnimāndya 19; see for influences of the *Vaidyajīvana* on the *Vaidyarahasya*: B. Tripāṭhī (1977): 216–218.

401 *Vaidyajīvana* 1.41–42 = *Yogaratnākara*, the last two verses of p.176; many more verses, common to both works, are quoted by B. Tripāṭhī (1977): 222–226.

402 B. Tripāṭhī (1977): 237. See: *Siddhayogasaṃgraha*.

403 B. Tripāṭhī (1977): 237–238.

404 B. Tripāṭhī (1977): 238–239.

405 B. Tripāṭhī (1977): 239–241. The *Lolamarāja* dates from A.D. 1842/43.

406 B. Tripāṭhī (1977): 241–242. According to R. Bhaṭnāgar (JAI 170), the *Vaidyajīvana* was rendered into Hindī verse by Gaṅgārāma, a Jain monk, in 1815/16 (see JAI 164–170 on Gaṅgārāma and his works).

407 NCC VII, 326; IX, 19. Th. Aufrecht (CC I, 251) and A. Rahman (STMI 92) are of the opinion that this author also wrote the *Harivandana* and *Vyādhyargala*; the NCC (IX, 19 and 23) regards Dāmodara alias Jñānadeva as the author of the *Vyādhyargala* and the commentary on the *Vaidyajīvana*, and another Dāmodara(miśra) as the one who composed the *Harivandana*. Compare the authors called Dāmodara.

408 See B. Tripāṭhī (1977): 3 and 6: this MS was described by *F. Kielhorn (1874): 222 (MS Nr. 74). Compare STMI 92.

409 CC I, 611; II, 146 and 227; III, 128 (called Harinātha). Check-list Nrs. 883–884. STMI 78–79, 108–109. CBORI XVI, 1, Nrs. 263, 264, 266, 270 and 757. Wellcome γ209.

410 AVI 320. STMI 78.

411 NCC: not recorded. STMI 78. AVI 320. Cat. BHU Nrs. 200–205. Cat. Mysore XIII, Nrs. 42652–54.

412 AVI 320. *Cat. Calcutta Sanskrit College Nr. 92 (see STMI 78–79 where, however, a MS is also recorded that was completed in 1611/12).

413 CBORI XVI, 1, Nr. 270 and Cat. BHU Nr. 200. The BORI catalogue identifies Kuśapura with Kasur in the Pañjāb. N. Dey (1979: 110–111): the same as Kuśabhavanapura and Kuśasthalī. See on Kuśasthalī: N.N. Bhattacharyya (1991: 200); S. Saxena (1995): 621–622. Compare B.C. Law (1984: 102) on Kuśapura.

414 The CC (I, 414; II, 95; III, 89) and NCC (XI, 126) record only a commentary by Padmanābha on the *Bhuvaneśvarīstotra* of Pṛthvīdhara.

415 See CC I, 749 and 756: *Svapnādhyāya* by Kavīndra Hari.

416 STMI 78; this statement is probably based on the description of CBORI XVI, 1, Nr. 270, a MS that, apart from Harinātha's commentary, contains the mentioned four works, which are, however, not attributed to Harinātha in the BORI catalogue.

417 CC I, 611; II, 146; III, 128. NCC IX, 69. Check-list Nr. 883. STMI 106–109, 186–187. He is also called Rudradhara Bhaṭṭa (CC I, 580 and 643). Some MSS of Rudrabhaṭṭa's commentary are: Bodleian c.305(2), d.716(1), d.726(5), d.737 (see D. Wujastyk, 1990: 105–106); Cat. BHU Nrs. 197–199; Cat. Bikaner Nr. 1442; Cat. IO Nr. 2688; Cat. Mysore XIII, Nrs. 41833 and 42648–51 (the author is called Rudra); CBORI XVI, 1, Nrs. 260, 262, 265, 267, 268, 269, 271; J. Filliozat, Liste Nr. 165; Wellcome γ186. The Coll. Punyavijayaji (Nr. 130) contains a MS of the *Vaidyajīvana* with a *Dīpikā* ascribed to Koneribhaṭṭa. Cat. Mysore XIII, Nrs. 42470 and 42646–47 are problematic; Nr. 42470 contains a commentary on the *Vaidyajīvana* that is called *Lalitāṅgikā*; Nr. 42646 contains the same commentary, ascribed to Kṛṣṇapaṇḍita, son of Koneri according to the introductory verse, but son of Ammaṇapaṇḍita, who lived in Vijayapura, according to the colophon (the term lalitāṅgikā appears in this colophon).
Editions: see eds. e and z of Lolimbarāja's *Vaidyajīvana*. References are to ed. z.

418 This name is also written as Konera-, Koṇeri-, and Kauṇeribhaṭṭa (see CBORI XVI, 1, Nrs. 260, 265, 267, 268, 271). Rudrabhaṭṭa's mother was called Cirajāmbī according to Cat. IO Nr. 2688. Koneribhaṭṭa (1557–1630) was a physician of Khankhana and the author of a large number of works (see Cat. BHU Nr. 197).

419 NCC III, 93; IV, 361; V, 94. See also AVI 320 and Cat. BHU Nr. 197.

420 Author of a commentary on the *Carakasaṃhitā* and of the *Sāhityasudhāsamudra* (CC I, 116 and 716: by Kṛṣṇa Vaidya, father of Hīrabhaṭṭa, father of Nārāyaṇa and Viṣṇu; Viṣṇu was father of Koṇera Bhaṭṭa, father of Rudra Bhaṭṭa); both works are referred to in Rudrabhaṭṭa's commentary on the *Vaidyajīvana* (NCC IV, 361 and V, 94; AVI 320).

421 Śrīkṛṣṇa's father was called Manda (see Cat. BHU Nr. 197).

422 Koneribhaṭṭa, said to have composed a voluminous work on medicine, was the court physician of 'Abdu'l-Raḥīm Khān-e-Khānān (1557–1630) (NCC V, 94; AVI 321); 'Abdu'l-Raḥīm is described as the very embodiment of erudition and culture during the reigns of Akbar and Jahāngīr (Abdus Subhan, 1984: 622); he was the son of Bairam Khān who was the guardian and protector of the young Akbar (see on Bairam Khān: S. Roy, 1984).

423 The *Oṃkāragrantha* is mentioned in Rudrabhaṭṭa's commentary on the *Vaidyajīvana* (NCC III, 93).

424 Cat. Mysore XIII, Nr. 42652 calls it *Gūḍhārthadīpikā*.

425 See B. Tripāṭhī (1977): 6. This MS is CBORI XVI, 1, Nr. 268.

426 See preceding note on Koneribhaṭṭa.

427 Apart from the commentary on the *Vaidyajīvana*, he wrote one on the *Śārṅgadharasaṃhitā* (see *Śārṅgadharasaṃhitā* and Cat. BHU Nr. 197); the other three commentaries are unknown.

428 AVI 321. See on Mirzā Khān: S. Roy (1984): 146.

429 AVI 221.

430 CC I, 694. ABI 319. Jaggi IV, 44. Vṛddhatrayī 469. Rudrabhaṭṭa may not have written this treatise itself but a commentary on it, because a commentary, called *Saṃnipātārthadīpikā*, on the *Saṃnipātakalikā* is ascribed to Rudra Māṇḍa (STMI 187), who may be identical with Rudrabhaṭṭa (see Rudrabhaṭṭa's genealogy).

431 References are to ed. z. Compare AVI 321.

432 CC: not recorded. STMI 106. AVI 321. P.K. Gode (1941a): 80. References are to ed. j.

433 See the comments ad 4.19 and 5.20. P.V. Sharma (AVI 321) claims that he lived in Rājasthān.

434 A Tantra (see Tāntrika Sāhitya 147–150).

435 Mādhava's *Rogaviniścaya* is quoted.

436 Mādhava's *Rogaviniścaya* is quoted.

437 CC I, 304–305; II, 66 and 208; III, 65. NCC X, 201–202.

438 This may be Vaidyarāja's *Sukhabodha*.

439 CC: not recorded.

440 I.e., Maheśvara's *Viśvaprakāśa* or Viśvanātha's *Koṣakalpataru*.

441 Not recorded in Tāntrika Sāhitya.

442 Compare P.V. Sharma's list (AVI 321), which adds a *Māṇḍavīya*.

443 See his comments on the terms kambala, rallaka and kuthā (ad 1.65; = 1.60 in ed. j); rasa is explained as gandharasa = bola (ad 3.25; = 3.21 in ed. j); the eye disease called arjuna is described (ad 3.28; = 3.23 in ed. j); kaphābdhi is explained as hiṇḍīra, i.e., cuttle-fish bone (ad 3.28; = 3.23 in ed. j); bhallī is explained as bhallātaka (3.41; = 3.34 in ed. j); the mantra to be addressed to the rākṣasī Jambhalā, living on the banks of the Godāvarī, is referred to (ad 3.45; = 3.37 in ed. j).

444 CC II, 193 and 227. STMI 35. AVI 322. Wellcome β518.

445 NCC: not recorded.

446 NCC VII, 123.
447 STMI 35. See CC I, 394, as well as STMI 35, for the other commentaries of Bhagīratha.
448 CC I, 399 and 611. STMI 37–38.
449 STMI 37–38.
450 CC and NCC: not recorded as a commentator on the *Vaidyajīvana*. Check-list Nr. 883. STMI 106 and 108. P.K. Gode (1941a): 80.
451 See the introductory verse of Cat. Mysore Nr. 42646.
452 See the colophon of Cat. Mysore Nr. 42646.
453 See Rudrabhaṭṭa's commentary on the *Vaidyajīvana*.
454 CC I, 355, 571, 611; II, 146. NCC XIII, 52. STMI 106, 109, 170. Bodleian c.309 (see D. Wujastyk, 1990: 108).
455 CC and NCC: not recorded. Check-list Nr. 993. STMI 106 and 221. See also B. Rama Rao (1984). Tāta Sūryanārāyaṇa also wrote a commentary on a *Vaidyam-nāḍī*, and a medical treatise called *Vaidyavijñānasaṃgraha* (B. Rama Rao, 1984).
456 CC: not recorded. JAI 163.
457 CC and NCC: not recorded. JAI 158–159.
458 STMI 106 and 234–235. P.K. Gode (1941a): 80. Compare Check-list Nr. 891: *Vaidyakajīvanakāvyadīpikā*, anonymous (commentaries on the *Vaidyajīvana*, called *Dīpikā*, were written by Harinātha, Rudrabhaṭṭa and Sukhānanda). The Chandra Shum Shere collection of the Bodleian Library at Oxford contains an anonymous *Lolimbarājaṭippaṇa* (see D. Wujastyk, 1990: 98). The Coll. Punyavijayaji possesses a MS (Nr. 129) of the *Vaidyajīvana* with an anonymous *Stabaka*.
459 CC I, 546 and 613; II, 146. STMI 110. A.C. Burnell (1880): 67: XIII (Nrs. 5,402, 5,405, 5,406). CBORI XVI, 1, Nr. 292. The title is mentioned in the second verse and the author's name in verses two (Lālalolimbarāja) and 172 (Lolimbarāja).
Editions:
a with Marāṭhī commentary by Kṛṣṇa Śāstrī Bhāṭavaḍekar, Bombay 1860 [Haas, Cat. BM, p.74].
b together with Hastiruci's *Vaidyavallabha*, and with a Gujarātī translation, Diamond Jubilee Press, Ahmedabad 1900 [IO.2085].
c see ed. l. of the *Vaidyajīvana*.
d śrīmallolimbarājapraṇītaḥ vaidyāvataṃsaḥ (laghunighaṇṭuḥ), 'padārtha-prakāśinī', hindī-vyākhyā sahitaḥ, vyākhyākāraḥ brahmānandatripāṭhī, 1st ed., Dillī/Vārāṇasī/Paṭnā 1967.
e see ed. y of the *Vaidyajīvana*.
References are to ed. e. Compare on the *Vaidyāvataṃsa*: DGV IV, 294.
460 It is called a laghunighaṇṭu (see eds. d and e).
461 The number of verses differs in the MSS (see B. Tripāṭhī, 1977: 197, n.3); ed. d has fifty-seven verses; P.V. Sharma (AVI 395) mentions a number of fifty-seven verses, V. Śukla (I, 147) fifty-eight verses; one of the BORI MSS has 155 verses (see P.K. Gode, 1941a: 91).
462 Some verses show complicated poetic devices; the first verse, e.g., has a double meaning and describes both Pārvatī and the drug harītakī (see B. Tripāṭhī, 1977: 128); humorous verses (hāsyavinoda) are also found in it (7cd; 115cd).
463 Their number is 166 according to B. Tripāṭhī (1977: 129–131).
464 Some fruits are described in the section on various substances, e.g., panasa (86), madhujambīra (98), bījapūra (99), tūda (100–101).

465 See, e.g., 55, 59–60, 68, 121, 123, 130, 135, 136.
466 *Vaidyāvataṃsa* 79 = *Dhanvantarīyanighaṇṭu* 1.182.
467 *Vaidyāvataṃsa* 91ab = *Rājanighaṇṭu*, śatāhvā 158cd; 159 = *Rājanighaṇṭu*, kṣīrādivarga 56.
468 See B. Tripāṭhī (1977): 225–226.
469 Mentioned at Su.Sū.46.256. Identified as *Medicago sativa* Linn. (P.V. Sharma, 1997) and *Trigonella foenum-graecum* Linn. (ed. d, phalaśākavarga 33ab).
470 The same as bhaṅgā (P.V. Sharma, 1997).
471 *Bhāvaprakāśanighaṇṭu*, dhānya 81: = śarabīja.
472 A kind of trapusa (P.V. Sharma, 1997). Identified as *Cucurbita maxima* Duchesne (the squash or red gourd) by Bāpālāl Vaidya (1968: 656–657).
473 The gum of *Gardenia gummifera* Linn.f. (see A. Anandakumar et al., 1984).
474 The same as dhāmārgava (see M. Abdul Kareem, 1997, Nr. 1044).
475 The same as pārasīkayavānī.
476 The same as saptaraṅgī, identified as *Salacia chinensis* Linn. (P.V. Sharma, 1997).
477 A variety of trapusa (P.V. Sharma, 1997).
478 *Eleusine coracana* Gaertn. (P.V. Sharma, 1997).
479 P.K. Gode (1941a: 91–92) regards the verses on tamākhū (59–65) as an interpolation, because there is no other evidence for the cultivation of tobacco in India from this early period, and because a BORI MS mentions that these verses have been taken from some other work. B. Tripāṭhī (1977: 200–202) disagrees with P.K. Gode, because in his opinion the tobacco plant is already described in the *Rājanighaṇṭu* as dhūmrapattrā (this identification is disputed). See on the introduction of the tobacco plant into India and the earliest sources referring to it: P.K. Gode (1955b); (1956a); (1957a); (1958). See also DWH II, 632; Hobson-Jobson (s.v. tobacco); G. Watt V, 361–363; WIRM VII, 31.
480 The exudate of the tree called tīkṣṇakaṇṭa, which may be the same as babbūla (see M. Abdul Kareem, 1997, Nr. 20).
481 Edited by B. Tripāṭhī, on the basis of a single MS, in his *Lolimbarāja-granthāvalī*. See on this work: B. Tripāṭhī (1977): 140–143. The title is not mentioned in the work itself; the poet's name occurs many times.
482 The Sanskrit names of the diseases mentioned have been listed by B. Tripāṭhī (1977): 142–143.
483 The *Padyaveṇī* (CC I, 603; NCC XI, 160: seventeenth century; S.N. Dasgupta and S.K. De, 1947: 415: probably seventeenth century), composed in 1644 (L. Sternbach 1974: 28), quotes seven verses from the *Harivilāsakāvya* (P.K. Gode, 1946i: 2–6).
484 CC: not recorded. This work quotes four verses from the *Harivilāsakāvya*; it probably dates from the end of the seventeenth century (see L. Sternbach, 1974: 38, note 204).
485 CC: not recorded. It is not known which of Lolimbarāja's poems is quoted by Siddhicandra, who lived in the period 1588–1666 (see P.K. Gode, 1946i: 2–6).
486 See P.K. Gode (1941a): 87 and B. Tripāṭhī (1977): 14.
487 CC: not recorded. S.N. Dasgupta and S.K. De (1947): 679 and 772. M. Krishnamachariar (1989): 273. English translation: J. de Bruyne (1968).
488 J. de Bruyne (1968): XI. Krishnamachariar (1989): 273. B. Tripāṭhī (1977): 207–209.
489 Some MSS call him Lolambarāja (Cat. Mysore XIII, Nrs. 42635, 42640, 42645). P.K. Gode (1941a: 79 and 89) suggested that his real name may have been Tryambakarāja. P.K. Gode's hypothesis (1941a: 79–96) that the *Harivilāsakāvya* was written by an earlier author of the name Lolimbarāja, different from the medical writer, has convincingly been refuted by B. Tripāṭhī (1977: 5–14).

490 See on Divākara: B. Tripāṭhī (1977): 22–23. Divākara is referred to at *Camatkāracintāmaṇi* 1.7, *Vaidyajīvana* 1.3 and 5.24. He is sometimes called Divākara Bhaṭṭa (ABI 310; AVI 319; C.G. Kashikar, 1977: 155; V. Śukla I, 146), Divākara Jośī (B. Tripāṭhī, 1977: 22), or Dinakarabhaṭṭa Jośī (see P.K. Gode, 1941a: 79).

491 As stated by Raghunātha in his commentary on the *Harivilāsakāvya* (see P.K. Gode, 1941a: 85). Junara is mentioned by Lolimbarāja in his *Ratnakalācarita* (55). See on Junara, Junnar or Jīrṇanagara: N.N. Bhattacharyya (1991): 161; N. Dey (1979): 82; B. Tripāṭhī (1977: 32).

492 See Hobson-Jobson (s.v. soubadar).

493 He refers to himself as Murāsā's husband at *Vaidyajīvana* 1.11; Murāsā's name is also found in the *Ratnakalācarita* (19, 20, 72, 73). Ratnakalā is frequently mentioned in Lolimbarāja's works. See B. Tripāṭhī (1977: 23–24) on the name Murāsā and the Marāṭhī custom of changing a woman's name after she has married. There are insufficient grounds for the assumption that Murāsā was Lolimbarāja's lawful wife and Ratnakalā the name of another beloved woman (B. Tripāṭhī, 1977: 24).

494 See B. Tripāṭhī (1977): 25–32.

495 B. Tripāṭhī (1977): 13.

496 Bhūbhṛtsabhābhūṣaṇa (*Vaidyajīvana* 5.24), samastapṛthvīpatipūjanīya (*Vaidyāvataṃsa* 172).

497 See on Hari's genealogy P.K. Gode (1941a): 83–84. The name of this king was Harihara according to the colophons of the *Harivilāsakāvya*.

498 According to the last verse of each sarga of the *Harivilāsakāvya*.

499 P. Hymavathi (1993: 71–73) identifies this Hari(hara) as Harihara I of the Vijayanagar dynasty (A.D. 1336–1356 according to N. Venkataramanayya, 1980: 272). Compare on this king and the dates of his reign: R. Sewell (1972): 25–26.

500 B. Tripāṭhī (1977): 14. P.K. Gode (1941a): 87–88. See also *Ratnakalācarita* 77.

501 B. Tripāṭhī (1977): 22.

502 B. Tripāṭhī (1977): 10, 17, 49; according to Raghunātha's commentary on the *Harivilāsakāvya* he was even an incarnation of this goddess (P.K. Gode, 1941a: 85); Saptaśṛṅga is mentioned at *Vaidyajīvana* 1.2.

503 See B. Tripāṭhī (1977): 21–22. Saptaśṛṅga is one of the principal hills in the Chāndor range in the centre of Nāsik district; it is not fortified because it is sacred to the goddess Saptaśṛṅgī (J. de Bruyne, 1968: 56).

504 Kavikulasulatāna (*Vaidyāvataṃsa* 2), kavināyaka (at the end of each sarga of the *Harivilāsakāvya*), kavipātaśāha (*Vaidyāvataṃsa* 172), uttamsaḥ kavitāvatām (*Vaidyajīvana* 5.24). See on Lolimbarāja's qualities as a poet B. Tripāṭhī (1977): 108–115, 132–136, 144–180.

505 See on Lolimbarāja's knowledge of medicine B. Tripāṭhī (1977): 181–206, 247–251.

506 *Vaidyajīvana* 5.24. See B. Tripāṭhī (1977): 39–42, on Lolimba's knowledge of music.

507 B. Tripāṭhī (1977): 48.

508 See Winternitz III, 73 (with references); S.N. Dasgupta and S.K. De (1947): 332. A.B. Keith (1973: 137) dates the *Harivilāsa* to 1050; Keith (1973: 511) and Winternitz (III, 552) assign the medical author Lolimbarāja to the seventeenth century. G. Hāldār (Vṛddhatrayī 472) places him in the sixteenth or seventeenth century; G. Hāldār (Vṛddhatrayī 464) mentions an earlier Lolimbarāja, who lived in the eleventh century, who wrote a *Bheṣajakalpa* and a (non-medical) *Vaidyavilāsa*. Aufrecht's claim (CC I, 761) that the *Harivilāsa* is already quoted in Puruṣottama's *Varṇadeśanā* (first half twelfth century) has contributed to this early dating; B. Tripāṭhī (1977: 35–37) proved this assertion to be entirely unfounded. Recently S. Lienhard (1984: 209) assigned Lolimbarāja, author of the *Harivilāsa*, and a recognized authority on medicine, to the middle of the eleventh century again, adding that he was a contemporary of king Bhoja of Dhārā.

509 B. Tripāṭhī (1977): 15–18.

510 P.K. Gode (1941a): 79–96.

511 B. Tripāṭhī (1977): 5–14.

512 P. Hymavathi (1993): 71–73: Lolimba's father, Divākara, is regarded as the Divākara who lived towards the close of the thirteenth century.

513 B. Tripāṭhī (1977): 14.

514 *Marāṭhī Vāṅmayācā Itihās II, 1935, 604 (referred to by B. Tripāṭhī, 1977: 1).

515 AVI 322.

516 *Mahārāṣṭra Sārasvata, 2nd ed., Poona 1919, 170 (referred to by B. Tripāṭhī, 1977: 1).

517 See B. Tripāṭhī (1977): 1, 2 and 4. P.K. Gode (1941a : 81–84 and 94) mentions that this date is found in a chronogram at the end of MS Nr. 377 of 1884–86, completed in 1622/23, of the BORI collection (the concluding verses are quoted in his article). The same chronogram is found at the end of MS Nr. 204 of 1879/80 of the BORI collection (see M.M. Patkar, 1936).

518 J. Jolly (1901: 2; C.G. Kashikar 3) and P.K. Gode (1941a: 92), who refer to *G. Bühler (1873: 241); this date of the MS is unreliable according to P.V. Sharma (AVI 322). Several authors assign the *Vaidyajīvana* to the year 1633: *V.L. Bhāve, Mahārāṣṭra Sārasvata, 2nd ed., Poona 1919 (referred to by P.K. Gode, 1941a: 89), *L.R. Pāṅgārkar, Marāṭhī Vāṅmayācā Itihās II, 1935, 603–604 (referred to by P.K. Gode, 1941a: 93), and Bhagvat Sinh Jee (1927: 39 and 214).

519 P.K. Gode (1941a): 93, who refers to *F. Kielhorn (1874): 221.

520 The author mentions his name at the beginning and end of his work, and at *Vaidyāmṛta* 2.8; he is sometimes called Mayūreśvara (STMI 140).

521 AVI 296 and 428. Check-list Nr. 927. STMI 140. CBORI XVI, 1, Nr. 291, colophon.

522 See the introductory verse and the colophon of chapters one and four; Cat. BHU Nrs. 222–224.

523 See the colophon of chapters one and four; the last verse of the *Vaidyāmṛta* mentions Nagara as the place of residence of the author (CBORI XVI, 1, Nr. 291: Nagara near Poona?).

524 CC I, 468 and 613; II, 146. Check-list Nr. 927. STMI 140. Cat. BHU Nrs. 222–224. CBORI XVI, 1, Nr. 291. The title of the treatise is mentioned at the beginning and end.
Editions:
a with Marāṭhī commentary by Kṛṣṇaśāstrī Bhāṭavadekar, 4th ed., Bombay 1862 [Haas, Cat. BM, p. 89].
b with Hindī commentary by Bāhā Jotiḥsvarūpa, Benares 1865 [BL.14043.d.13]; Benares Light Press, Benares 1870 [IO. 1001].
c with Hindī commentary by Rāmanātha Bhaṭṭa, Benares 1867 [BL.14043.d.15].
d Colombo, 1870? [Haas, Cat. BM, p. 90].
e with Telugu translation by Viśvanātha Śāstrulu, Vartamāna-taraṅgiṇī Press, Madras 1877 [IO.16.E.50].
f with Telugu translation by Jayakṛṣṇadāsa Veṅkaṭadāsa, Vartamāna-taraṅgiṇī Press, Madras 1878 [IO.8.F.28]; Śāradānilaya Press, Madras 1880 [IO.13.G.18].
g with Gujarātī translation, Court Press, Bombay 1889 [IO.451].
h with Telugu translation by Piḍugu Subharāmayya, Hindu-ratnākara Press, Madras 1909 [IO.8.K.30].

*i with Malayāḷam translation by Bālarāman, Kojhīkoṛe 1958.
References are to a; pages 25–40 of my copy of this edition are missing.

525 The year of composition (1603, probably Vikrama era) is given at the end of the work. Bhagvat Sinh Jee (1927: 39 and 214) gives the year of composition as 1627, STMI (140) as 1682/83.

526 STMI 140; chapter one has fifty-one, chapter three fifty-four, and chapter four twenty-four verses.

527 According to the index of ed. a; chapter 2.24 to the end, and chapter 3.1–14 are missing in the copy I consulted.

528 This recipe, against jvarātisāra, contains isabagola.

529 I.e., the seeds of *Plantago ovata* Forsk., a drug derived from Islamic medicine; this may be the first occurrence of this drug in a Sanskrit therapeutic treatise.

530 Riṅgiṇī is a synonym of kaṇṭakārī (P.V. Sharma, 1997).

531 Probably related to jhaṇajhaṇikā (Cakrapāṇidatta ad Ca.Ci.12.12) and similar words.

532 Works with the title *Vaidyāmṛta* were also written by Nārāyaṇa and Śrīdhara.

533 NCC X, 128. STMI 140.

534 CC: not recorded. See Cat. BHU Nr. 222.

535 NCC X, 4, 20 and 128. Check-list Nr. 504. STMI 152–153. CBORI XVI, 1, Nr. 118. Cat. Bikaner Nr. 1422. Cat. IO Nr. 2671. Cat. München Nr. 381. F.R. Dietz (1833): 129. J. Filliozat, Liste Nrs. 60 and 61.The author is also called Nāgabhaṭṭa (AVI 248) and Nāgeśa (NCC X, 4).

536 The NCC (X, 4) also attributes to him a commentary, called *Advaitasudhā*, on the *Raghuvaṃśa*.

537 Cat. IO Nr. 2671.

538 CC I, 282. Cat. Bikaner Nr. 1422. The NCC (X, 4) also regards it as a commentary.

539 Several works of this title are known.

540 Kṛṣṇabhaṭṭa wrote an *Auṣadhaprakāra* (NCC III, 106; IV, 334) and a commentary on the *Carakasaṃhitā* (AVI 221).

541 NCC X, 4. Compare CBORI XVI, 1, Nr. 94.

542 CC I, 282. NCC X, 4: uncle and teacher of Lakṣmaṇapaṇḍita. CBORI XVI, 1, Nr. 246. Cat. IO Nrs. 2753–54.

543 CBORI XVI, 1, Nr. 118.

544 AVI 248.

545 NCC VII, 378 and X, 82 (where also a commentary on the *Jvaranirṇaya* by Nārāyaṇa Vaidyaśarman is recorded). Check-list Nrs. 347 (*Jvaranirṇaya*) and 348 (*Jvaranirṇayaṭīkā*). STMI 158. Cat. Berlin Nr. 951. The title of the work is mentioned twice (1.2 and 5.36). Edition: Jvaranirṇaya of Śrī Nārāyaṇa Paṇḍita, edited and published by K. Raghavan Pillai, University of Kerala Sanskrit Series No. 202, Trivandrum 1963 (originally published in the *Journal of the Kerala University Manuscripts Library).

546 Cat. Berlin Nr. 951: 389 ślokas. STMI 158: one of the MSS contains 494 verses.

547 These verses, with the exception of 2.54cd, are taken from Vāgbhaṭa (A.h.Ni.2.10–22cd = A.s.Ni.2.5–18).

548 Verses 2–14ab are borrowed from the *Carakasaṃhitā* (Ci.3.91–102), where they occur in a different order; 6ab has been added to Caraka's description.

549 Borrowed from Vāgbhaṭa (A.h.Ni.2.27–33ab = A.s.Ni.3.24–30ab).

550 Borrowed from Vāgbhaṭa (A.s.Ni.3.30cd–33, to which 50ab has been added).

551 Taken from Caraka (Ci.3.287cd–288ab).

552 The verses describing these fevers are, also quoted from the *Bhālukitantra*, found in Vijayarakṣita's commentary on the *Mādhavanidāna* (ad 2.18–23), and, without their ascription to Bhāluki, in Vallabhabhaṭṭa's commentary on the *Triśatī* (ad 69); Vaṅgasena incorporated them in his treatise (jvara 353–391). A series of thirteen saṃnipāṭa fevers with the same names is found in the *Parahitasaṃhitā* (I.622–636). The readings present numerous variants which also affect the names of the fevers. Compare G.J. Meulenbeld (1974): 103–105 (together with the notes).

553 This series is said to derive from *Vṛddhasuśruta*. The same verses form part of the *Jvaratimirabhāskara* (7.308–337) and *Bhāvaprakāśa* (cikitsā 1.510–522).

554 *Jvaranirṇaya* 4.124 = *Triśatī* 99; 125 = 71; 126 = 144; 127 = 106; 128 = 81; 129 = 119; 130 = 166; 131 = 84; 132 = 131; 133 = 136; 134 = 139; 135 = 124; 124; 136 = 150.

555 Partly borrowed from the *Aṣṭāṅgasaṃgraha* (4.143cd–144ab = *Aṣṭāṅgasaṃgraha* Ni.2.95cd–96ab) or the *Mādhavanidāna* (4.143cd–144ab = *Nidāna* 2.41).

556 Borrowed from the *Aṣṭāṅgasaṃgraha* (Ni.2.96cd–97ab) or the *Mādhavanidāna* (2.40).

557 4.153cd–155 = Su.U.39.59–61ab = *Mādhavanidāna* 2.45–47ab; 4.157 = A.s.Ni.2.100cd–101ab = *Mādhavanidāna* 2.43.

558 To be read thus (the reading is corrupt: khāraṣmādi), since 4.37 is a verse ascribed to Kharanāda by Cakrapāṇidatta (ad Ca.Si.3.74).

559 Many of the verses borrowed from these treatises were identified by the editor of the *Jvaranirṇaya*.

560 See 4.183, 190, 212, 216.

561 Also mentioned by Vijayarakṣita ad *Nidāna* 2.39.

562 See, e.g., 3.1–6 and 21–25; 4.1, 41, 147, 183.

563 See, e.g., 3.17 and 4.18–19.

564 See, e.g., 4.186–196.

565 This is probably the same as the fever called madhuraka (*Bhesajjamañjūsā*), madhūraka (Harṣakīrti's *Yogacintāmaṇi*) and manthara (*Yogaratnākara*). Its occurrence in the *Jvaranirṇaya* has not been noticed before. See on this fever: G.J. Meulenbeld (1981b): 214–215; J. Filliozat (1981).

566 Compare NCC X, 82: Nārāyaṇa (Bhaṭṭa), son of Kṛṣṇa Bhaṭṭa, author of *Jvaranirṇaya*.

567 The editor of the *Jvaranirṇaya* stated: "We are not in a position to say anything definite regarding the date of the author as no clue to it is to be found in the work" (Intr. to the ed., 5).

568 NCC I, 294; IX, 357, 361, 369. Check-list Nrs. 1 and 588. STMI 156–157. Cat. IO Nrs. 2743 and 2744. Cat. Madras Nrs. 13254 and 13255. Cat. Tanjore Nrs. 11289–91 (A.C. Burnell, 1880: 71–72: XLVII, Nr. 5,409). Cat. Mysore XIII, Nrs. 41234, 42400–04. CBORI XVI, 1, Nrs. 231 and 232. F.R. Dietz (1833): 125–126, 137.
Editions:
*a Madras 1813.
*b London 1826.
*c Madras, about 1880.
d rāja-nighaṇṭuḥ, śrī-narahari-paṇḍita-viracitaḥ, Kāśī-Saṃskṛta-Press, Benares 1883 [IO.San.9.G.3].
e rājanighaṇṭusahito dhanvantarīyanighaṇṭuḥ, etat pustakam…"puraṃdare"ity upanāmakair… vaidyanārāyaṇa-śarmabhiḥ saṃśodhitam, ānandāśramasaṃskṛtagranthāva-

liḥ 33, 1st ed., Poona 1896 [BL.14003.ccc.(no. 33)]; 2nd ed., Poona 1925; this edition is based on sixteen MSS (see the ādarśapustakollekhapattrikā).

f rājanighaṇṭuḥ, mahāmahopādhyāyaśrīmannaraharipaṇḍitaviracitaḥ, ...āśubodhavidyābhūṣaṇabhaṭṭācāryeṇa tathā nityabodhavidyāratnabhaṭṭācāryeṇa ca deśāntarābhidhānena saṃkṣiptaṭīkayā ca samalaṃkṛtaḥ saṃskṛtaḥ sajjīkṛtaḥ prakāśitaś ca, Siddheśvar Press, Calcutta, 1st ed., 1899 [IO.1664]; 2nd ed., 1933.

g śrīmannaraharipaṇḍitaviracitaḥ rāja-nighaṇṭuḥ, 'dravyaguṇaprakāśikā' hindīvyākhyāsahitaḥ, vyākhyākāraḥ Dr. Indradeva Tripāṭhī, Kṛṣṇadāsa Āyurveda Series 5, Vārāṇasī 1982; *ed. 1998.

References are to ed. g, ed. 1982.

Ed. e is the only one provided with an index. Ed. g contains the botanical names of the plants described (these scientific names are unreliable due to innumerable printing errors). Chapter thirteen (suvarṇādivarga) has been edited and translated into German by Richard Garbe: Die indischen Mineralien, ihre Namen und die ihnen zugeschriebenen Kräfte, Narahari's Rājanighaṇṭu Varga XIII, Sanskrit und Deutsch, mit kritischen und erläuternden Anmerkungen herausgegeben, Leipzig 1882, reprinted Hildesheim 1974. See on the *Rājanighaṇṭu* also: Alix Raison (1984); Bāpālāl Vaidya (1982), Appendix XV, 607–612.

569 This is the title found in one of the introductory verses (4) and in the colophons of ed. e.

570 The work is called thus at the end of the second chapter and in the colophons of ed. e. Variants occur in the concluding verses of several vargas, e.g., *Abhidhānaracanācūḍāmaṇi* (varga 3), *Nāmakāṇḍapariṣaccūḍāmaṇi* (varga 5), *Nāmagrāmaśikhāmaṇi* (varga 6), etc.

571 Compare DGV IV, 292–294; V. Dvivedī (1966): 190–228.

572 Their number is 3,685 in ed. f (C. Vogel, IL 376). The metres of the suvarṇādivarga have been analyzed by R. Garbe (1974: 30–31).

573 According to ed. e (atritanūdbhava); ed. g reads tritanūdbhava (i.e., Dattātreya).

574 See on Lāṭa: N.N. Bhattacharyya (1991): 202–203; N. Dey (1979): 114; B.C. Law (1984): 287–288.

575 I.e., trees connected with the asterism of one's birth; a nakṣatravṛkṣa has to be protected and cannot be used for medicinal purposes.

576 Called vīrudvarga at the end of the chapter; it contains creepers and climbing plants.

577 Called kṣupavarga at the end of the chapter; it contains shrubby plants and large herbs.

578 Called kṣudrakṣupavarga; it contains herbs.

579 Called paṇyauṣadhavarga; it contains drugs sold in the market.

580 Called śākavarga and consisting of vegetables.

581 This chapter is about thorny trees (kaṇṭakiviṭapin) and grasses (tṛṇa).

582 This chapter deals with trees growing wild (vanyamahīruha).

583 This chapter is concerned with plants with medicinally used flowers or leaves.

584 This chapter is about trees and climbers with eatable or medicinally useful fruits.

585 This chapter deals with fragrant substances (gandhadravya).

586 This chapter describes metals, minerals, mercury and allied substances, gems, etc. (lauhadhātu-rasa-ratna).

587 E.g., sadāpuṣpa = ravidruma (ekārthāḥ 1); compare karavīrādi 26–27: sadāpuṣpa = ravi, and karavīrādi 111: sadāpuṣpa = kunda.

588 E.g., gardabhī = kaṭabhī (ekārthāḥ 42); compare prabhadrādi 144–145 on the names of kaṭabhī: gardabhī is not mentioned.

589 E.g., *Rājanighaṇṭu*, mūlakādi 197 = *Dhanvantarīyanighaṇṭu* 1.181.

590 E.g., *Rājanighaṇṭu*, pippalyādi 135 = *Dhanvantarīyanighaṇṭu* 1.12; mūlakādi 198 = 1.182; candanādi 78 = 3.36; suvarṇādi 73 = 3.166, 79 = 3.125, 99 = 3.138, etc.

591 The number of drugs described in chapters 3–13 is 698 according to Viśvanāth Dvivedī in his prastāvanā to ed. g (9); Bāpālāl (1982: 609) mentions a number of 780 vegetable drugs in chapters 3–13 and seventy-four substances in the suvarṇādivarga.

592 These quotations are introduced by anyac ca (see ed. e, e.g., pages 159, 180, 185).

593 I.e., the *Madanapālanighaṇṭu*.

594 I.e., Halāyudha's *Abhidhānaratnamālā*, composed in the tenth century (C. Vogel, IL 321; Winternitz III, 413).

595 I.e., Maheśvara's *Viśvaprakāśa*, written in 1111/12 (C. Vogel, IL 329; Winternitz III, 413).

596 I.e., Puruṣottamadeva's *Trikāṇḍaśeṣa*, a supplement to the *Amarakoṣa*, probably written in the first half of the twelfth century (C. Vogel, IL 331).

597 Referred to on the subject of the nakṣatravṛkṣas (2.46).

598 See Haragovindaśāstrī (1970): prastāvanā 10.

599 Mentioned as *Nighaṇṭurāja*.

600 Quoted as *Nighaṇṭurāja*.

601 Ad A.s.U.43.56 (this quotation must be an interpolation).

602 It is quoted as *Nighaṇṭu*, *Nighaṇṭurāja*, and *Rājanighaṇṭu*.

603 Quoted as *Nighaṇṭurāja* and *Rājanighaṇṭu*.

604 It is quoted as *Abhidhānacūḍāmaṇi* and as *Rājanighaṇṭu*.

605 A work of Chalāri Nṛsiṃha, composed in A.D. 1682 (CC I, 748).

606 *Yogaratnākara* 99.

607 CC I, 501.

608 *Solanum trilobatum* Linn. (M. Abdul Kareem, 1997, Nr. 1513; Bapalal, 1982: 158; P.V. Sharma, 1997) or *S. dulcamara* Linn. (M. Abdul Kareem, 1997, Nr. 1503; DGV V, 307). Also identified as *Artemisia nilagirica* (C.B. Clarke) Pamp. (see M. Abdul Kareem, 1997, Nr. 168); compare Akhtar Husain et al. (1992): 50 (nāgadamanī).

609 *Cassia auriculata* Linn. (M. Abdul Kareem, 1997, Nr. 346; DGV V, 312; P.V. Sharma, 1997). Not identified in ed. g. Compare Bāpālāl Vaidya (1982): 263–264. Soḍhala mentions āhulī (*Gadanigraha*, kāya 7.64).

610 *Saccharum sara* Roxb. (ed. g). P.V. Sharma (1997): the same as bhadramuñja. Compare DGV V, 308.

611 *Canavalia gladiata* (Jacq.) DC. (M. Abdul Kareem, 1997, Nr. 310; DGV V, 311; P.V. Sharma, 1997). Not identified in ed. g.

612 Probably *Ampelocissus araneosa* (M.A. Laws.) Planch. = *Vitis araneosus* Dalz. et Gibs. ex M.A. Laws. according to P.V. Sharma (DGV V, 311). Unidentified in ed. g.

613 Identified as *Abelmoschus esculentus* (Linn.) Moench (see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty, 1994: I, 1–3).

614 *Hymenodictyon excelsum* Wall. (M. Abdul Kareem, 1997, Nr. 892; DGV V, 311; P.V. Sharma, 1997). Not identified in ed. g.

615 *Tricholepis glaberrima* DC. (Akhtar Husain et al., 1992: 471; DGV V, 341; P.V. Sharma, 1997). Not identified in ed. g. Compare G.J. Meulenbeld (1984b): 103.

616 Either the same as caṇaka or *Eragrostis tremula* Hochst. (DGV V, 329); a kind of grass (P.V. Sharma, 1997). Not identified in ed. g.

617 A *Colocasia* species (DGV V, 336); some kind of bulb or tuber (P.V. Sharma, 1997). Not identified in ed. g.

618 *Nicotiana tabacum* Linn. (ed. g). This identification is questionable since the earliest references to the tobacco plant in Indian literature date back to the seventeenth century (see P.K. Gode, 1958: 225–232).
619 *Bridelia retusa* Spreng. (Kirtikar and Basu III, 2213–14; P.V. Sharma, 1997); *Rheum nobile* Hook.f. et Thoms. (DGV V, 314).
620 A species of *Hyptis* (DGV V, 325–326; P.V. Sharma, 1997). Not identified in ed. g.
621 Unidentified. A kind of grass according to P.V. Sharma (1997).
622 *Euphorbia thymifolia* Linn. (DGV V, 328; P.V. Sharma, 1997). Not identified in ed. g.
623 *Adansonia digitata* Linn. (M. Abdul Kareem, 1997, Nr. 40; DGV V, 328; P.V. Sharma, 1997). Not identified in ed. g.
624 Unidentified; see DGV V, 328; compare P.V. Sharma (1997): a kind of grass.
625 Identified as *Leea macrophylla* Roxb. (DGV V, 353; P.V. Sharma, 1997) and *Ampelocissus latifolia* (Roxb.) Planch. = *Vitis latifolia* Roxb. (G. Pandey, 1994: 12–17). Not identified in ed. g. Mentioned in the *Hārītasaṃhitā* (I.16.35 and 39).
626 A *Heliotropium* species (DGV V, 353); *Heliotropium indicum* Linn. (P.V. Sharma, 1997). Not identified in ed. g.
627 *Dendrobium macraei* Lindl. (DGV V, 353–354); *Dregia volubilis* (Linn.f.) Benth. ex Hook.f. (ed. g); the same as svarṇajīvantī (P.V. Sharma, 1997). The valid botanical name of the latter plant is *Wattakaka volubilis* (Linn.f.) Stapf.
628 Probably the same as dvīpāntaravacā of the *Bhāvaprakāśanighaṇṭu* (harītakyādivarga 108), i.e., sarsaparilla (a *Smilax* species) (see AVI 394); the same as kaṅkuṣṭha (P.V. Sharma (1997).
629 *Allium stracheyi* Baker (DGV V, 330; P.V. Sharma, 1997). Not identified in ed. g. Different from the tree called jambū.
630 According to some it is *Dipterocarpus alatus* Roxb., but it is probably to be identified as *Terminalia alata* Heyne ex Roth according to P.V. Sharma (DGV V, 330–331); later, regarded as *Dipterocarpus turbinatus* Gaertn.f. by P.V. Sharma (1997). Also identified as *Shorea robusta* Gaertn.f. (see M. Abdul Kareem, 1997, Nr. 1481). Not identified in ed. g.
631 *Tagetes erecta* Linn. (AVI 356–357; P.V. Sharma, 1997); *Tagetes erecta* Linn. and *Calendula officinalis* Linn. (*Vanauṣadhicandrodaya* III, 125). Not identified in ed. g.
632 *Triumfetta rhomboidea* Jacq. (Akhtar Husain et al., 1992: 475; DGV V, 331; P.V. Sharma, 1997). Not identified in ed. g.
633 *Ventilago madraspatana* Gaertn. (DGV V, 324; P.V. Sharma, 1997) or *Cyperus rotundus* Linn. (ed. g).
634 Probably *Blepharis edulis* Pers. (DGV V, 319; P.V. Sharma, 1997). Not identified in ed. g.
635 *Tephrosia spinosa* Pers. or *T. uniflora* Pers. subsp. *petrosa* (Blatt. et Halb.) Gill. et Ali (DGV V, 315) = *T. petrosa* Blatt. et Halb.; *T. spinosa* Pers. (Akhtar Husain et al., 1992: 455; P.V. Sharma, 1997); *T. purpurea* Pers. (ed. g.); *T. petrosa* Blatt. et Halb. (Kirtikar and Basu I, 726–727).
636 It may be *Selaginella rupestris* Spreng. (DGV V, 316; P.V. Sharma, 1997). Not identified in ed. g.
637 *Canthium parviflorum* Lam. (the variety with thorns) and *C. dicoccum* (Gaertn.) Teijsm. et Binn. var. *umbellatum* (Gamble) Sant. et Merch. = *C. umbellatum* Wight (the variety without thorns) acc. to P.V. Sharma (DGV V, 320); *C. parviflorum* Linn. (P.V. Sharma, 1997). Not identified in ed. g. See on this plant: V.S. Togunashi, B.S. Venkataram and S.N. Yoganarasimhan (1983): 6–10 (six different identifications are discussed).

638 *Cardiospermum halicacabum* Linn. (Akhtar Husain et al., 1992: 105; DGV V, 317; ed. g; P.V. Sharma, 1997; WIRM II, 75); *Cleome icosandra* Linn. = *C. viscosa* Linn. (Nadkarni I, Nr. 615).
639 Unidentified; see DGV V, 317.
640 *Viscum monoicum* Roxb. ex DC. (DGV V, 315; P.V. Sharma, 1997). Also identified as *Picrorhiza scrofulariaeflora* Pennell (see M. Abdul Kareem, 1997, Nr. 1282).
641 This plant has been identified as *Hymenodictyon excelsum* Wall., but is probably a species of *Pandanus* (DGV V, 324; P.V. Sharma, 1997). Not identified in ed. g.
642 *Urginea indica* Kunth (M. Abdul Kareem, 1997, Nr. 642; DGV V, 324; P.V. Sharma, 1997). Not identified in ed. g.
643 *Panicum psilopodium* Trin. var. *psilopodium* Hook.f. and var. *odoratum* Hook.f. (DGV V, 323; P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nrs. 1228 and 1229. Not identified in ed. g.
644 A species of *Pentatropis* (DGV V, 322). Also identified as *Holostemma annulare* K. Schum. (see M. Abdul Kareem, 1997, Nr. 878).
645 *Gardenia turgida* Roxb. (DGV V, 342; P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nr. 792. Not identified in ed. g.
646 Unidentified. A kind of grass (P.V. Sharma, 1997).
647 Identified as *Coleus forskohlii* Briq. = *C. barbatus* Benth. by P.V. Sharma (1997).
648 *Eulophia nuda* Lindl. (M. Abdul Kareem, 1997, Nr. 695; P.V. Sharma, 1997; T.B. Singh and K.C. Chunekar, 1972), but it may also be some other plant (DGV V, 343). Compare R.E. Emmerick (1974): 42–43.
649 Probably *Chloris incompleta* Roth (DGV V, 342); a kind of grass (P.V. Sharma, 1997). Also identified as *Enteropogon dolichostachyus* (Lagas.) Keng ex Lazar (see M. Abdul Kareem, 1997, Nr. 677). Not identified in ed. g.
650 The galls of *Quercus infectoria* Olivier; see G.J. Meulenbeld, 1984b: 105.
651 *Jasminum malabaricum* Wight (DGV V, 343; P.V. Sharma, 1997). Also identified as *Averrhoa carambola* Linn. (M. Abdul Kareem, 1997, Nr. 191) and *Jasminum sambac* (Linn.) Ait. (M. Abdul Kareem, 1997, Nr. 959). Not identified in ed. g.
652 *Lablab vulgaris* Linn. (ed. g); not identified by P.V. Sharma (DGV V, 337: a kind of pulse).
653 Unidentified. A kind of grass according to P.V. Sharma (1997).
654 Unidentified.
655 *Pogostemon cablin* Benth. (P.V. Sharma, 1997); *P. cablin* Benth. or *P. heyneanus* Benth. = *P. patchouli* Hook.f. non Pelletier (DGV V, 338). See on the issue whether or not a *Pogostemon* was the source of the malabathron (Sanskrit tamālapattra) of the Graeco-Roman commerce with India: J. André and J. Filliozat (1986): 361–362. Not identified in ed. g.
656 A species of *Ficus* (ed. g). Not identified by P.V. Sharma (DGV V, 337).
657 Unidentified. A kind of grass (P.V. Sharma, 1997).
658 Unidentified. A kind of grass (P.V. Sharma, 1997).
659 *Zingiber cassumunar* Roxb. (DGV V, 339; P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nr. 1746: *Zingiber purpureum* Roscoe = *Z. cassumunar* Roxb. Not identified in ed. g.
660 *Putranjiva roxburghii* Wall. (ed. g); a climber resembling *Putranjiva roxburghii* (DGV V, 339). Also identified as *Ipomoea maxima* (Linn.f.) G. Don = *I. sepiaria* Koenig ex Roxb. (see M. Abdul Kareem, 1997, Nr. 928), *Mandragora officinalis* (see M. Abdul Kareem, 1997, Nr. 1065; compare WIRM VI, 253), and *Momordica dioica* Roxb. ex Willd. (see

M. Abdul Kareem, 1997, Nr. 1123). See on *Mandragora*, the mandrake: DWH II, 581–584; *M. Eliade (1940–42); B. Laufer (1987e); A.K. Nadkarni (1954): I, 764; G. Watt V, 143–144; WIRM VI, 253.

661 Unidentified.

662 The same as mācikā, i.e., *Hibiscus cannabinus* Linn. (DGV V, 351); galls of *Tamarix troupii* Hole (P.V. Sharma, 1997). Not identified in ed. g.

663 *Salvia plebeia* R.Br. (M. Abdul Kareem, 1997, Nr. 1432; DGV V, 353); *Barringtonia acutangula* Gaertn. (ed. g; Abdul Kareem, 1997, Nr. 214; P.V. Sharma, 1997); *Barringtonia racemosa* (Linn.) Spreng. (see M. Abdul Kareem, 1997, Nr. 215).

664 An *Arisaema* species (DGV V, 351). Not identified in ed. g; not identified by P.V. Sharma (1997).

665 A *Mucuna* species (DGV V, 350); some vegetable (P.V. Sharma, 1997). Not identified in ed. g.

666 Unidentified. Some kind of grass (P.V. Sharma, 1997).

667 Unidentified.

668 The same as vanaharidrā, *Curcuma aromatica* Salisb. (M. Abdul Kareem, 1997, Nr. 535; P.V. Sharma, 1997). Mentioned by Ugrāditya (*Kalyāṇakāraka* 4.34: śoli).

669 Identified as *Caryota urens* Linn. (see M. Abdul Kareem, 1997, Nr. 338) and *Corypha umbraculifera* Linn. (see M. Abdul Kareem, 1997, Nr. 497). A variety of tāla (P.V. Sharma, 1997). See *R.S. Singh (1987).

670 *Acacia sinuata* (Lour.) Merr. See V.S. Togunashi, B.S. Venkataram and S.N. Yoganarasimhan (1978): 99–103. See on this tree: Akhtar Husain et al. (1992): 6.

671 Unidentified in DGV and ed. g. A kind of grass (P.V. Sharma, 1997). Identical with babbūla according to Āḍhamalla ad *Śārṅgadharasaṃhitā* II.1.12. Mentioned at *Tantrasārasaṃgraha* 8.32.

672 Unidentified.

673 Unidentified. The name of various plants (P.V. Sharma, 1997). Compare the śvetanāmā of Ca.Sū.1.77, identified by Cakra as śvetāparājitā. See also *Dhanvantarīyanighaṇṭu* 4.84: śvetā = śvetanāmā = śvetā girikarṇikā = kaṭabhī.

674 Unidentified. Mentioned by Ugrāditya (*Kalyāṇakāraka* 4.29).

675 *Impatiens balsamina* Linn. (DGV V, 333; P.V. Sharma, 1997). Not identified in ed. g.

676 Probably *Dactyloctenium aegyptium* Beauv. (DGV V, 332; P.V. Sharma, 1997). Not identified in ed. g.

677 It may be a species of *Acacia* (DGV V, 332). Not identified (ed. g; P.V. Sharma, 1997).

678 A variety of *Fagopyrum tataricum* Gaertn. (DGV V, 313; P.V. Sharma, 1997). Not identified in ed. g.

679 *Blepharis edulis* Pers. (P.V. Sharma, 1997); *B. edulis* Pers. or *B. boerhaaviaefolia* Pers. (DGV V, 313); *Echinops echinatus* Roxb. (ed. g).

680 A *Crinum* species (DGV V, 348); *Crinum defixum* Ker-Gawl. (G. Pandey, 1977: 114–123). Not identified in ed. g and by P.V. Sharma (1997).

681 *Girardinia heterophylla* Decne. (DGV V, 349); *Tragia involucrata* Linn. (P.V. Sharma, 1997). Not identified in ed. g.

682 *Acacia pennata* Willd. (see M. Abdul Kareem, 1997, Nr. 21).

683 A kind of alābū (P.V. Sharma, 1997). Identified as *Ceropegia candelabrum* Linn. subsp. *tuberosa* (Roxb.) Huber (see M. Abdul Kareem, 1997, Nr. 382).

684 Identified as *Wattakaka volubilis* (Linn.f.) Stapf = *Marsdenia volubilis* T. Cooke by D.K. Kamat (1972): 30–32. Compare the note on hemā.

685 *Coleus amboinicus* Lour. = *C. aromaticus* Benth. (ed. g). Also identified as *Marsilea minuta* Linn. and *M. quadrifolia* Linn. (see M. Abdul Kareem, 1997, Nrs. 1075 and 1076; compare WIRM VI, 306).

686 *Cucumis pubescens* Willd. (ed. g).

687 A variety of alābū (P.V. Sharma, 1997).

688 *Murraya koenigii* (Linn.) Spreng. (M. Abdul Kareem, 1997, Nr. 1140; P.V. Sharma, 1997). Also identified as *Careya arborea* Roxb. (M. Abdul Kareem, 1997, Nr. 329), *Pongamia pinnata* Pierre (M. Abdul Kareem, 1997, Nr. 594), *Melia azedarach* Linn. (M. Abdul Kareem, 1997, Nr. 1082), *M. dubia* Cav. (absent from WIRM; see Hooker I, 545) (M. Abdul Kareem, 1997, Nr. 1083), and *Myrica nagi* Thunb. (absent from WIRM; see Hooker V, 597) (M. Abdul Kareem, 1997, Nr. 1148).

689 *Citrullus vulgaris* Schrad., the watermelon (ed. g). Compare M. Abdul Kareem (1997), Nr. 415 and WIRM III, rev. ed., 599: *Citrullus lanatus* (Thunb.) Matsumura et Nakai = *C. vulgaris* Schrad. ex Ecklon et Zeyher.

690 Unidentified. The identification of karkaṭa as *Momordica cochinchinensis* Spreng. (see M. Abdul Kareem, 1997, Nr. 1122) does not apply in this case, nor can it be an abbreviation of karkaṭaśṛṅgī.

691 *Cucumis sativus* Linn. (ed. g; Abdul Kareem, 1997, Nr. 527). Also identified as three different varieties of *Cucumis melo* Linn. (see M. Abdul Kareem, 1997, Nrs. 522–524).

692 Unidentified.

693 *Lagenaria siceraria* (Mol.) Standl. = *Cucurbita lagenaria* Linn. (ed. g).

694 *Indigofera tinctoria* Linn. (ed. g).

695 *Cucumis pubescens* Willd. (ed. g); compare M. Abdul Kareem (1997), Nr. 526: *Cucumis pseudo-colocynthis* Royle = *C. pubescens* Wall. (mṛgākṣī). Also identified as *Citrullus colocynthis* (Linn.) Schrad. (see M. Abdul Kareem, 1997, Nr. 414).

696 Unidentified. Regarded as identical with punarnavā by some (see M. Abdul Kareem, 1997, Nr. 251).

697 Unidentified. Regarded as the same as kaṇṭakārī by some (see M. Abdul Kareem, 1997, Nr. 1516).

698 Unidentified.

699 Unidentified.

700 Identified as *Acacia pennata* Willd. (see M. Abdul Kareem, 1997, Nr. 21).

701 Unidentified.

702 *Acacia farnesiana* Willd. (M. Abdul Kareem, 1997, Nr. 17; P.V. Sharma, 1997). Also identified as *A. leucophloea* Willd. (see M. Abdul Kareem, 1997, Nr. 19).

703 A house lizard with a red tail.

704 The synonyms point to a hedgehog.

705 This name designates a leech found in the ears.

706 Some synonyms are vajradaṃṣṭrā and kṛśāṅgī.

707 Probably a fox according to MW and PW.

708 A bedbug. Bhagvat Sinh Jee (1927: 131) mentions that in Indian medicine the bedbug is alleged to cure quartan fever if swallowed. See on the bedbug in the history of medicine: R. Hoeppli (1959; see index).

709 The crab-louse.

710 A house lizard, also called jyeṣṭhā and kuḍyamatsyā.

711 These ants are called pipīlikā, tailapipīlikā and kṛṣṇapipīlikā.

712 The body louse (aṅgavastrotthā).
713 This is the head louse, because keśakīṭa is one of its synonyms.
714 *Achyranthes aspera* Linn. (see M. Abdul Kareem, 1997, Nr. 29).
715 See prastāvanā 22 and the last verses of the various chapters.
716 See 1.39.
717 He calls himself a kāśmīra (prastāvanā 22) and a kāśmīravaṃśatilaka (2.71); see also the last verse of the prabhadrādivarga. Narahari's reference (prastāvanā 18) to the names of drugs in the languages of Karṇāṭa, Mahārāṣṭra and Āndhra has led some authorities to the view that he belonged to the Deccan (Bāpālāl's Intr. to the ed. of the *Nighaṇṭuśeṣa* 10, n.6; Bāpālāl, 1982: 608; H.H. Wilson, 1984: III, 236; VŚS, Preface 8–9: supposed by others to have been a brāhmaṇa of the Deccan).
718 See the last verse of the ānūpādi-, karavīrādi-, śālyādi-, māṃsādi-, siṃhādi-, rogādi-, and miśrakādivarga, where the author calls himself a ruler (īśvara, īśitar).
719 See the last verse of the sattvādivarga.
720 See prastāvanā 2 and 22, and the last verse of the parpaṭādi-, prabhadrādi-, manuṣyādi-, siṃhādi-, and miśrakādivarga.
721 See Viśvanāth Dvivedī's prastāvanā to ed. g, 6–8.
722 See, e.g., the colophon of CBORI XVI, 1, Nr. 231; Cat. Calcutta Sanskrit College IX, Nr. 70; Cat. Madras Nr. 13254. This type of colophon has been printed in ed. e.
723 Compare NCC IX, 357 and X, 189–190; AVI 393; V. Śukla I, 223; C. Vogel, IL 376.
724 Bhagvat Sinh Jee (1927): 120; V. Śukla I, 223. Compare NCC VI, 302: Caṇḍeśvara alias Rājarājendragiri, an immediate predecessor of Narahari. Compare the colophon of CBORI XVI, 1, Nr. 231, which does not state any relationship between Īśvarasūri and Caṇḍeśvara.
725 NCC X, 357. See the colophon of CBORI XVI, 1, Nr. 231. C. Vogel (IL 376) and P. Hymavathi (1991; 1993: 65–69) regard Narahari as a pupil of Śrīkaṇṭha, which is incorrect since he is said to have been a devotee of Śrīkaṇṭha, i.e., Śiva. P. Hymavathi identifies Śrīkaṇṭha as the author of the *Hitopadeśa*, also known as *Yogaratnāvalī*.
726 See the colophon of CBORI XVI, 1, Nr. 231.
727 Bhagvat Sinh Jee (1927): 120. V. Śukla I, 223 (reading: śrīmaṭhasiṃha). Compare the colophons of CBORI XVI, 1, Nr. 231 (śrīkāśmīramaṇḍalaprasiddhavasatiśrīmaṭhasiguhākṣāsthāna) and Cat. Calcutta Sanskrit College IX, Nr. 70 (kāśmīramaṇḍalaprasiddhavasatiśrīmaṭhasiddhaguhākhyāsthāna). Siṃhapura is identified as Nellore in Āndhradeśa by P. Hymavathi (1991: 2; 1993: 65–69). See on cities called Siṃhapura: N.N. Bhattacharyya (1991): 274; N. Dey (1979): 186.
728 P. Hymavathi (1991: 5; 1993: 69).
729 See: commentaries on the works of Vāgbhaṭa.
730 The first to state this explicitly was Th. Aufrecht (1887). The work has nevertheless been assigned to an earlier period: twelfth-thirteenth century (H.H. Wilson, 1984, III: 236); 1235–1250 (R. Garbe, 1974, Vorwort 6; A.B. Keith, 1973, 512; Winternitz III, 554); thirteenth century (Paṇḍit Madhusūdan Gupta, referred to in U.Ch. Dutt, 1922, Preface 13); thirteenth or fourteenth century (ABI 319; Vṛddhatrayī 468); fourteenth century (P. Hymavathi, 1991; L. Renou and J. Filliozat, 1953: 162); fourteenth or the beginning of the fifteenth century (Bāpālāl Vaidya, 1982: 608).
731 C. Vogel, IL 316.
732 AVI 394. P.V. Sharma (1976a): 133–134.
733 Usually identified as *Thevetia peruviana* (Pers.) K. Schum., originally a native of tropical America.

734 *Kaiyadevanighaṇṭu* 1.1543.
735 The name of two species of galanga, *Alpinia galanga* (Linn.) Willd. and *A. officinarum* Hance.
736 Compare AVI 343.
737 See on this plant G.J. Meulenbeld (1984c): 98–99.
738 This plant is mentioned in the *Rājanighaṇṭu* and the much later *Śāligrāmanighaṇṭubhūṣaṇa*.
739 AVI 394.
740 AVI 394. At another page of the same work (352), P.V. Sharma says that the himāvalī of the *Rājanighaṇṭu* can probably be identified as revand, i.e., *Rheum australe* D. Don = *Rh. emodi* Wall. ex Meissn. Bāpālāl (1982: 222–226) considers *Euphorbia thomsoniana* Boiss. as the hiyāvalī (i.e., himāvalī) of the *Rājanighaṇṭu*. Ḍalhaṇa (ad Su.Sū. 39.4) was already acquainted with hiyāvalī as a vernacular name of suvarṇakṣīrī.
741 P. Hymavathi (1993): 65–69.
742 See Hymavathi's references to temples for Rudreśvara and an inscription recording a grant to this deity.
743 NCC: absent. Check-list Nr. 946. STMI 156: in Sanskrit and Kannaḍa. Cat. Mysore XIII, Nrs. 42735–41 (by Nṛsiṃhaśāstrin); Nrs. 42742–46 may contain the same treatise, also beginning with nāḍīparīkṣā, but ascribed to Nañjabhūpa; Nr. 41996 is recorded as a *Nṛsiṃhaśāstra*. *Critically edited (in Kannaḍa script) with introduction by Dr. G. Srinivasa Murti and N. Ramachandra Bhat, Government Oriental Series No. 27, Vol. I, Madras 1951. See J. Filliozat (1981): 90. Cat. Mysore XIII, Nr. 42741 ends with prakaraṇa five, dealing with chardi, hṛdroga, vraṇa, tṛṣṇā, mada, mūrchā, saṃnyāsa, and arśas; it was probably written in Sanskrit and Kannaḍa (see the colophon).
744 See Cat. Mysore XIII, Nr. 42741.
745 Kesarāja or Keśavarāja according to JAI 109.
746 *Edited by Yaduvansa, Khemraj Shrikrishnadas, Veṅkaṭeśvar Press, Bombay 1903/04 (see Cat. BHU, Nr. 206).
747 See JAI 109.
748 JAI 109. Other years of completion mentioned in the literature are: the reign of Akbar (CBORI XVI, 1, Nrs. 276–278), 1586/87 (ABI 599; C.G. Kashikar, 1977: 154; P.V. Sharma, 1962: 14–15), 1592/93 (Cat. BHU Nr. 206), 1593 (STMI 160–161), 1643 (AVI 312), and 1692/93 (ABI 599).
749 CC I, 327: by Sāmbājīpratāparāja. NCC XI, 198. See Har Dutt Sharma (1942).
750 Written as Sukhenadeva. See: Suṣeṇa.
751 The author of this treatise states that he wrote it after studying the *Kriyākālaguṇottara* (quoted in the *Śiśurakṣāratna*), together with the *Ratnāvalī*.
752 See on him: J.N. Chaudhuri (1984): 416–420.
753 P.K. Gode (1943e) and (1946j); Har Dutt Sharma (1942) discovered some evidence which conflicts with P.K. Gode's dating of Pratāparāja.
754 NCC V, 104–105: compare *Kautukanirūpaṇa* and *Kautukaprayoga*. Check-list Nr. 395. Cat. Bikaner Nr. 1410 (the work is called *Cintāmaṇi* and its third section kautukanirūpaṇa). Coll. Punyavijayaji Nr. 159: *Kautukacintāmaṇi*, with stabaka. R. Mitra's Notices IX, Nr. 3108. S. Ārya (1984: 122) regards the *Kautukacintāmaṇi* as a work on rasaśāstra.
755 Protection of one's bodily integrity.
756 Checking attacks with a sword.

757 Checking a fire in one's house.
758 Subjugation of kings, women, husbands, elephants, etc.
759 Making artificial gems and fragrant substances.
760 R. Mitra's Notices IX, Nr. 3108.
761 See P.K. Gode (1953b); P. Rāy (1956): 227–228.
762 NCC V, 104–105.
763 NCC XII, 248–249. See on Pratāparudra and the works attributed to him: P.K. Gode (1944d): 11–19 and (1953b): 42–43; Kane I.2, 860–879; A.K. Majumdar (1980): 361–372.
764 NCC IV, 144, 169, 170.
765 ABI 320. Vṛddhatrayī 471.
766 CC I, 662 and 707. See C. Vogel, IL 338–339: Sādhukīrti disputed before the emperor Akbar and received from him the honorific of Vādīndra.
767 CC I, 687 and 730. Cat. Oxford II, Nr. 1604. STMI (191) assigns the work to the eighteenth century.
768 CC III, 76 and 139. NCC XIII, 113–115. Check-list Nr. 572. A work on rasaśāstra according to Atrideva (ABI 330).
769 STMI 214.
770 R.C. Majumdar et al., 1948: 371. R. Sewell (1972): 181.
771 A. Rahman (STMI 214) assigns him to the fifteenth century. If Śrīśailanātha was a son of the medical author Avadhānasarasvatī, and a great-grandson of the Ekāmranātha who wrote the *Āyurvedasudhānidhi* at Sāyaṇa's request, he indeed belongs to the fifteenth century.
772 NCC VII, 284.
773 ABI 320 (*Jīvakacarita, Jīvakatantra*). Vṛddhatrayī 472.
774 NCC VII, 284.
775 See on the contents of the *Ṭoḍarānanda* NCC VIII, 3–5 and the Intr. to Vol. II (9–10) of the ed. of the *Āyurvedasaukhya*. P.V. Kane (I.2, rev.ed., 909–914) has given a more detailed description of the sections dealing with dharmaśāstra and jyotiṣa. The introductory verses state that the work is in twenty-two sections, but a twenty-third one, called *Āgama-* or *Mantrasaukhya*, is also found in part of the MSS. Two sections, those on Rājanīti and Karmavipāka, have not been preserved. The extent of the entire *Ṭoḍarānanda* may be about 80,000 verses. Sections 1 (*Sargasaukhya*) and 2 (*Avatārasaukhya*) have been edited by Dr. P.L. Vaidya, Ganga Oriental Series No. 5, Bikaner 1948 (reviewed in ABORI 29, 1948, 313–314).
776 The *Āyurvedasaukhya* has been edited and translated into English by Bhagwan Dash and Lalitesh Kashyap: (a) Materia Medica of Ayurveda, based on Ayurveda Saukhyaṃ of Ṭoḍarānanda, Concept Publishing Company, New Delhi 1980; *repr. 1987; (b) Basic Principles of Āyurveda, based on Āyurveda Saukhyaṁ of Ṭoḍarānanda, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 2, New Delhi 1980; (c) Diagnosis and Treatment of Diseases in Āyurveda, based on Āyurveda Saukhyaṁ of Ṭoḍarānanda, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 3, New Delhi 1981; (d) idem, Part two, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 4, New Delhi 1982; (e) idem, Part three, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 5, New Delhi 1984; (f) idem, Part four, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 6, New Delhi 1987; (g) idem, Part five, Ṭoḍarānanda – Āyurveda Saukhyaṁ Series No. 7, New Delhi 1991; (h) Five specialised therapies of Ayurveda (Panca-karma), based on Ayurveda Saukhyam of Todarananda, Ṭoḍarānanda-Āyurveda Saukhyam Series No. 8, New Delhi 1992; (i) Iatro-chemistry of Āyurveda (Rasa Śāstra), based on Āyurveda Saukhyaṃ of Ṭoḍarānanda, Ṭoḍarānanda-Āyurveda Saukhyaṃ Series No. 9, New Delhi 1994. See the Intr. to vol. II (13–18) for the six MSS on which this ed. is based. See for some other MSS: BDHM 3, 3, 1965, 151–153; 3, 4, 1965, 210–211. An English translation of some chapters has appeared in BDHM 3, 3, 1965, 158–160 (part of chapter 20 of vol. I of the ed.); 3, 4, 1965, 212–219 (part of chapter four of vol. IV of the ed.); BIHM 2, 1, 1972, 6–16 (chapters one and two and part of chapter three of vol. III of the ed.).

777 The chapters are listed in the Intr. to vol. II (19–29) of the ed.
778 The verses dealing with vamana and virecana have been left out (see the Preface to vol. I, 11).
779 Compare the Preface (17) to vol. II: "One may hazard the guess that perhaps the work was not finally edited, and that immediately after the compilation of the material further work was discontinued".
780 E.g., the groups of drugs called mahat- and laghupañcamūla (2.206–209 and 30.61–63).
781 Chapter nineteen gives the properties of various fruits, chapter thirty-six synonyms and properties; many fruits are described twice (e.g., āmra, dāḍima, drākṣā, tinduka), some are found in chapter thirty-six only (e.g., akṣoṭa, amṛta, añjīra, bādāma).
782 Some foods are described twice (e.g., lājā, rāgaṣāḍava).
783 E.g., āhastinī (20.48cd), āluka (20.59cd–60).
784 E.g., ārāmaśītalā (31.140cd), nākulī (31.108).
785 The volume on Materia Medica is the only one of the series edited by Bhagwan Dash and Lalitesh Kashyap that does not contain a list of sources referred to in the text.
786 The verses quoted are from Dāmodara's *Ārogyacintāmaṇi* (3.28, 19–20, 15 and 36).
787 This may be Bhāvamiśra's *Guṇaratnamālā*.
788 Verses from the *Mādhavadravyaguṇa*, indicated as such in the edition, are found in chapters two to six and eight to twenty-eight; not all the verses from this source have been traced by Bhagwan Dash and Lalitesh Kashyap (e.g., 2.32 = *Mādhavadravyaguṇa* 1.14; 2.33cd = 1.15ab). P.V. Sharma's claim (see his Intr. to the ed. of the *Mādhavadravyaguṇa*, 7–8) that the chapters on materia medica of the *Āyurvedasaukhya* contain the entire matter of the *Mādhavadravyaguṇa* is questionable.
789 These verses are indicated in the edition.
790 It is unknown which of the two works is the earlier one.
791 See P.V. Sharma's Foreword to the edition and the Preface of the editors.
792 Indicated as such in the edition.
793 I: 20.55cd–56ab = *Soḍhalanighaṇṭu*, Guṇasaṃgraha 255cd–256ab; 20.61cd = Guṇasaṃgraha 540ab; 20.62cd = Guṇasaṃgraha 539cd; 20.63 = Guṇasaṃgraha 538.
794 E.g., I: 16.1 = *Dravyaguṇa*, dhānyavarga 23; 16.6–7ab = dhānyavarga 35; 16.18 = dhānyavarga 27; 16.25cd–26 = dhānyavarga 42–43ab; 17.49 = māṃsavarga 1.3; 20.1 = śākavarga 1.2; 20.2 = śākavarga 1.1; 20.3ab = śākavarga 1.3; 19.2 = phalavarga 2; 19.4cd = phalavarga 4cd; 19.5ab = phalavarga 5cd.
795 The quotations from Agniveśa derive either from the *Carakasaṃhitā* or could not be traced there.
796 Two quotations could be traced: 1.73 = *Hārītasaṃhitā* I.1.22–23; 2.205 = Su.Śā.4.79.
797 II: 1.37 and 3.44; 1.37 refers to *Hārītasaṃhitā* I.2.16.

798 II: 4.56–62 is said to be from Aupadhenava and *Cikitsāsārasaṃgraha* (4.56–59 = Ca.Ci. 15.23–26); Aupadhenava is absent from the list of sources of vol. II.
799 II: 4.11–14, said to be from Bhāluki, forms part of the *Bhelasaṃhitā* (Śā.4.10–15).
800 II: 4.293cd–294ab; Bhāradvāja is absent from the list of sources of vol. II.
801 II: 4.147–150 and 267.
802 II: 2.175–184 and 206–209; Cakṣuṣya is absent from the list of sources of vol. II.
803 II: 3.101; this is a passage from Candraṭa's commentary ad *Cikitsākalikā* 16; Candraṭa is absent from the list of sources.
804 Part of the quotations could not be traced in the *Carakasaṃhitā*; many quotations are not indicated as such in the text.
805 II: 2.76 and 78–81, said to be from the *Cikitsākalikā*, actually derive from the *Yogaśataka*.
806 This text has not been identified; the verses, being in the form of a dialogue, are not from Vaṅgasena's *Cikitsāsārasaṃgraha*.
807 II: 2.148–162 are verses quoted by Ḍalhaṇa ad Su.Sū.15.29–31. Add 2.3 to the list of vol. II; 4.24, 64 and 66 are quotations from Ḍalhaṇa not indicated as such by the compilers.
808 Add 6.50 to the list of vol. II.
809 Add 6.101cd–108 to the list of vol. II.
810 Add 4.50 to the list of vol. II.
811 II: 1.60 is close to Ca.Sū.30.75; not only 1.60, but 1.60–69 may be quoted from Kharanāda.
812 Add 1.139 to the list of vol. II.
813 II: 3.154 (on ṛtucaryā); absent from the list of vol. II.
814 Add 6.29 to the list of vol. II.
815 A treatise on śakunaśāstra, written by Narapati in A.D. 1176 (see NCC II, 72 and 149; IX, 354–355; XI, 152, 153; see also CESS A 3, 187).
816 II: 2.112–113; 4.174–176 and 233–236; absent from the list of vol. II.
817 A work by Nṛsiṃha (CC I, 355–356; II, 79 and 211; III, 75; NCC XIII, 61–62).
818 Add 6.134–139 to the list of vol. II.
819 II: 5.154; absent from the list of vol. II. CC: not recorded. See Tāntrika Sāhitya 563. Quoted (5.141–154) on prognostics based on dreams.
820 CC: not recorded. Quoted (2.55) on the effects of corrupted vāyu.
821 CC: not recorded. See Tāntrika Sāhitya 561. Quoted (6.70–72) on the sixteen types of morbid stools.
822 Aruṇadatta's commentary on the *Aṣṭāṅgahṛdayasaṃhitā*; add 4.133–135 to the list of vol. II.
823 Add 1.20 and 4.225 to the list of vol. II.
824 Quoted (6.58–69) on the examination of the urine by means of a drop of oil (tailabindu).
825 CC: not recorded. Absent from the list of vol. II. The quotation (6.155) prescribes that a physician should not disclose a fatal prognosis to a patient or his relatives.
826 Many quotations are not indicated as such by the compilers; some of those indicated could not be traced.
827 II: 1.9.
828 Numerous quotations are not indicated as such.
829 Absent from the list of vol. II. The quotation (4.282–283) describes the twenty-four śirās of the human body and their seven hundred branches.
830 Quoted (4.124) on svabhāva, which makes more mātuluṅga fruits appear during the dark than during the bright fortnight.

831 Absent from the list of vol. II. A quotation (4.100–101) on the size of the jīva.
832 A quotation (4.25–26) on pitta and agni.
833 Absent from the list of vol. II. A quotation (2.230) on the ten elements of jīvita.
834 Add 4.53–55 (from the *Videhasaṃhitā*) to the list of vol. II.
835 A quotation (3.194–195) on regimen during the seasons.
836 CC I, 581 and III, 123: several works of this title. A quotation (2.8–12) on the five types of vāyu.
837 CC I, 477: several works of this title. Quoted (4.128) on the ratios of rajas and śukra leading to the conception of a male or female child. Add 4.15–16 to the list of vol. II; 4.15–16ab, said to be from the *Yogapradīpa*, is also found in the *Bhelasaṃhitā* (Śā.4.16–17ab).
838 Quoted (6.140–154) on the forecasting of the date of someone's death by means of the vaikuṇṭhīdvādaśākṣara; from Śrīkaṇṭha's *Yogaratnāvalī*?
839 CC: not recorded. Quoted (4.125–126) on the subject of garbhādhāna.
840 II: 3.303–306 = *Cārucaryā* 185–188.
841 II: 6.8–10 = Kaṇāda 22–24; 14cd–15ab = Kaṇāda 30; 19 = Kaṇāda 93 and 104ab, etc.
842 II: 6.4ab = Rāvaṇa 8ab; 5ab = Rāvaṇa 6ab; 7 = Rāvaṇa 11; 12 = Rāvaṇa 76; 16–17 = Rāvaṇa 75, etc.
843 These comments resemble those found in the *Madhukośa* on the *Mādhavanidāna*, without being identical.
844 Compare the examples in the *Madhukośa* ad *Mādhavanidāna* 1.8–9.
845 III: 1.37–39 = Ca.Ni.8.20–22 (unidentified by the editors).
846 The numbering of the chapters shows some discrepancies in the MSS (see Preface to vol. VI, p.VII).
847 Chapter thirteen on emetic and purgative therapies forms part of chapter eight on materia medica of the *Āyurvedasaukhya*.
848 Compare Ṭoḍara IX: 4.300a-d and *Śārṅgadharasaṃhitā* II.10.3.
849 This verse is identical with *Śārṅgadharasaṃhitā* III.11.121.
850 Compare *Śārṅgadharasaṃhitā* III.11.124–127.
851 Compare 1.405 and *Śārṅgadharasaṃhitā* II.9.9.
852 Identical with *Rasendracūḍāmaṇi* 4.6.
853 Compare 1.496–497 and the closely related *Rasendracūḍāmaṇi* 4.2; 1.499 is identical with *Rasendracūḍāmaṇi* 4.3. See about the fees of physicians: P. Hymavathi (1993): 173–175.
854 Compare *Rasendracūḍāmaṇi* 5.5–7. The pestle is called gharṣa in the *Rasendracūḍāmaṇi*.
855 Identical with *Rasendracūḍāmaṇi* 5.8.
856 Compare *Rasendracūḍāmaṇi* 5.9–10ab.
857 A vaṅgadoṣa (see 2.22).
858 A nāgadoṣa (see 2.23).
859 A vaṅgadoṣa (see 2.22).
860 A nāgadoṣa (see 2.23).
861 This verse is close to *Rasaratnākara*, Rasakhaṇḍa 2.13–14ab.
862 See on cinnabar: J. André and J. Filliozat (1986): 366–367; D. Joshi (1986): 174–177. Cinnabar and other mercurial ores are not native to the Indian subcontinent; the names of cinnabar indicate that it was of foreign provenance; darada refers to Daradadeśa, the modern Dardistan, hiṅgula to Hiṅglāj in Baluchistan or to a country called Hiṅgula (see D.G. White, 1996: 65–66).
863 See on bhasmans of various colours: U.Ch. Dutt (1922): 29–31.

864 Ṭoḍara IX: 2.195ab is close to *Rasaratnākara*, Rasakhaṇḍa 2.28ab.

865 See on sulphur in India: W. Ainslie (1826): I, 411–414; E. Balfour (1968): III, 758–759; B.K. Sarkar (1974): I, 122–124; G. Watt VI, part III, 387–389; WIRM X, 71–76.

866 See on mica in India: W. Ainslie (1826): I, 421–423; E. Balfour (1967): II, 941; G. Watt V, 239–240; WIRM VI, 354–369.

867 See on the śālagrāma, a black stone usually containing a fossil ammonite, and worshipped as representing Viṣṇu: J.A. Dubois (1947): 648–649; A.W. Entwistle (1987): 81–82; J. Gonda (1954): 95; Hobson-Jobson (s.v. saligram); M. and J. Stutley (1977): 261; G. Watt VI, part II, 384. See also: *Vīramitrodaya*, Lakṣaṇaprakāśa, śālagrāmalakṣaṇaprakaraṇa.

868 See on gold in India: F.R. Allchin (1962); E. Balfour (1967): I, 1220–1224; H.C. Bhardwaj (1979): 107–142; A.K. Biswas (1996): 325–328; J. Gonda (1991); P. Rāy (1956): 218–224; R.N. Saletore (1975): 150–152, 246–247; B.K. Sarkar (1974): I, 91–96; G. Watt III, 519–533; WIRM IV, 158–168.

869 Compare *Arthaśāstra* 2.13.3–4.

870 Ṭoḍara IX: 3.12 is close to three lines of the *Rasendracintāmaṇi* (chapter 7; p.47). See on the refining of gold in ancient India: H. Falk (1997); M.K. Pal (1978): 255, 258–259.

871 Ṭoḍara IX: 3.14–15 is found in the *Rasendracintāmaṇi* (chapter 7; p.48–49).

872 Compare *Arthaśāstra* 2.13.10. See on silver in India: E. Balfour (1968): III, 641–644; H.C. Bhardwaj (1979): 107–142; P.T. Craddock et al. (1989); H. Falk (1991); A.K. Kumar (1996): 62–63, 113–114, 329–336; R.N. Saletore (1975): 247; B.K. Sarkar (1974): I, 96–97; G. Watt VI, part III, 238–243; WIRM IX, 357–359.

873 See M.K. Pal (1978): 259–260. Compare *Arthaśāstra* 2.13.13–14.

874 See on copper in India: E. Balfour (1967): I, 805–806; H.C. Bhardwaj (1970), (1979): 75–106; A.K. Biswas (1996): 177–192; D.K. Chakrabarti and N. Lahiri (1996); K.T.M. Hegde (1981), (1991): 1–35; K.T.M. Hegde and J.E. Ericson (1985); D. Joshi (1986): 31–36; *P. Neogi (1979); P. Rāy (1956); R.N. Saletore (1973): 148–149, 247–248; B.K. Sarkar (1974): I, 97–98; G. Watt II, 647–649; WIRM II, 316–322.

875 Compare 3.94–95 and *Rasendracūḍāmaṇi* 14.69.

876 See on tin in India: E. Balfour (1968): III, 889–891; A.K. Biswas (1996): 282–283, 328; E.O. von Lipmann (1919): 587–588; P. Rāy (1956): 216–217; R.N. Saletore (1973): 149–150; B.K. Sarkar (1974): I, 99–100; G. Watt VI, part IV, 57–62; WIRM X, 248–251; H. Zimmer (1879): 53. See on the history of tin: E.O. von Lipmann (1919): 577–591, (1931): 225–228, (1954): 145–148 (s.v. Zinn).

877 Compare *Rasendracūḍāmaṇi* 14.131.

878 See on lead in India: W. Ainslie (1826): I, 532–534; E. Balfour (1967): II, 690–692; A.K. Biswas (1996): 329–336, 461–462; P.T. Craddock et al. (1989); H. Falk (1991); R.N. Saletore (1973): 149–150; B.K. Sarkar (1974): I, 100–101; G. Watt IV, 602–605; L. Willies (1984); WIRM VI, 50–55; H. Zimmer (1879): 53.

879 See on brass in ancient India: A.K. Biswas (1996): 351–384; K.T.M. Hegde (1991): 56–83; D. Joshi (1986): 66. See on the history of brass: E.O. von Lipmann (1919): 570–574, (1931): 143–144, (1954): 94–96 (s.v. Messing).

880 See on the caste of the kāṃsyakāras: A. Mitra (1953): 333–336.

881 Taken from a work by Nāgārjuna, not followed consistently in this chapter of the *Āyurvedasaukhya*.

882 Compare the kinds of iron mentioned in Pali literature (see Jyotir Mitra, 1985: 210).

883 Muṇḍa is cast-iron according to P. Neogi (1914: 46).

884 Tīkṣṇa is steel according to P. Neogi (1914: 46).

885 See D. Joshi (1986): 54.

886 See D. Joshi (1986): 51.

887 See D. Joshi (1986): 51.

888 See D. Joshi (1986): 52.

889 See D. Joshi (1986): 53–54.

890 See D. Joshi (1986): 53.

891 Called auṇḍra at 3.190.

892 Enhancement of the properties of other drugs added.

893 This metal is not mentioned at the beginning of the chapter. See on zinc in India: W. Ainslie (1826): I, 573–578; A.K. Biswas (1996): 352–384; *J.C. Brooke (1850); H.D. Carus (1959): 2; P.T. Craddock (1987); P.T. Craddock et al. (1989), (1998); P.T. Craddock, L.K. Gurjar and K.T.M. Hegde (1983); U.Ch. Dutt (1922): 71; H. Falk (1991); I.C. Freestone et al. (1985); K.T.M. Hegde (1991): 56–83; E.O. von Lipmann (1919): 594–595; B.K. Sarkar (1974): I, 101–102; G. Watt VI, part IV, 356–357; L. Willies (1984); WIRM XI, 84–89. See on the history of zinc: E.O. von Lipmann (1919): 591–600.

894 See on maṇḍūra: D. Joshi (1986): 62–66.

895 Identified as copper pyrite.

896 Chalcopyrite and iron pyrite.

897 Identified as a type of chalcopyrite.

898 Identified as a variety of copper sulphate. See D. Joshi (1986): 129.

899 Identified as stibnite. Galena according to U.Ch. Dutt (1922): 74. See D. Joshi (1986): 159.

900 Rasāñjana is usually regarded as the exudate (niryāsa) of pītacandana, which is the same as dāruharidrā (*Berberis aristata* DC.), or its decoction. See D. Joshi (1986): 160.

901 Identified as galena.

902 Identified as zinc oxide by some, as antimony oxide by others. See U.Ch. Dutt (1922): 74; D. Joshi (1986): 161.

903 Identified as galena (see D. Joshi, 1986: 161) or as antimony. See on the history of antimony: E.O. von Lipmann (1919): 629–646, (1931): 40–42.

904 Not mentioned as one of the upadhātus. See on śilājatu: Ca.Ci.3.48–65.

905 Cf. Ca.Ci.3.48–65.

906 Identified as calamine in the edition, as zinc ore by D. Joshi (1986: 134), as zinci carbonas by A.K. Nadkarni (1954: II, 131–132).

907 Identified as earthworms. See D. Joshi (1986): 179. Not mentioned as an upadhātu.

908 See on haritāla (orpiment): W. Ainslie (1826): I, 499–504; U.Ch. Dutt (1922): 41–42; D. Joshi (1986): 144–149; A.K. Nadkarni (1954): II, 20–23; R.N. Saletore (1975): 161–162; E.H. Schafer (1955); G. Watt V, 496–497; WIRM I, 118–119; WIRM I, rev. ed., 431–433.

909 See on manaḥśilā (realgar): D. Joshi (1986): 149–150; A.K. Nadkarni (1954): II, 19–20; R.N. Saletore (1975): 162–163; E.H. Schafer (1955); G. Watt VI, part I, 399; WIRM I, 118–119; WIRM I, rev. ed., 431–433.

910 Ṭoḍara IX: 4.140–142 = *Rasendracūḍāmaṇi* 11.54–56.

911 This verse, quoted from the *Rasasindhu*, mentions eight mahārasas, but enumerates only seven of them.

912 Identified as bismuth in the edition, as bismuth ore by D. Joshi (1986: 131–134).

913 See D. Joshi (1986): 132.

914 Identified as tourmaline. See D. Joshi (1986): 115–117. See on tourmaline in India: WIRM X, 264–265.

915 This verse is very close to *Rasārṇava* 6.126ab and 127.
916 This verse is very close to *Rasārṇava* 6.128.
917 Cf. *Rasārṇava* 6.129.
918 Ṭoḍara IX: 4.175ab = *Rasendracūḍāmaṇi* 10.65ab; compare 4.175 and *Rasārṇava* 6.132.
919 Identified as a type of copper sulphate. See D. Joshi (1986): 128–131.
920 Cf. 3.166.
921 These categories may be found for the first time in a Tamil text, the *Cilappadikāram* (see A.K. and S. Biswas, 1996: 76).
922 The male ones have well-defined facets, edges and angles, the feminine ones are concave, flat or cylindrical, the napuṃsaka ones are spherical or blunt at the tips and slightly heavy (see A.K. and S. Biswas, 1996: 77).
923 Ṭoḍara IX: 4.214–215 is closely related to *Rasaratnākara*, Rasakhaṇḍa 5.19–20.
924 Ṭoḍara IX: 4.251–254 is closely related to *Rasaratnākara*, Rasakhaṇḍa 5.31cd–35.
925 Identical with *Rasaratnākara*, Rasakhaṇḍa 5.36.
926 See A.K. and S. Biswas (1996): 76–77.
927 Identified as lapis lazuli. See on lapis lazuli in India: E. Balfour (1967): II, 679–680; D. Joshi (1986): 219–221; G. Watt IV, 587.
928 Identified as a type of borax.
929 Identified as borax. See on borax: W. Ainslie (1826): I, 44–46; U.Ch. Dutt (1922): 81–82; Hobson-Jobson (s.v. tincall); D. Joshi (1986): 181–182; G. Watt I, 504–511; WIRM II, rev. ed., 199–202.
930 See D. Joshi (1986): 166–168.
931 Ṭoḍara IX: 4.269–270 = *Rasendracūḍāmaṇi* 11.92–93.
932 Identified as arsenic. See D. Joshi (1986): 168–170.
933 Identical with *Rasendracūḍāmaṇi* 11.94.
934 This verse is almost identical with *Rasendracūḍāmaṇi* 11.95. See on navasāra: D. Joshi (1986): 170–171.
935 This verse is almost identical with *Rasendracūḍāmaṇi* 11.97a-d.
936 Identical with *Rasendracūḍāmaṇi* 11.97e-f.
937 Identified as cowrie shells. See D. Joshi (1986): 171–172; A.K. Nadkarni (1954): II, 158–159.
938 Compare 4.275–279 and some closely related verses of the *Rasendracūḍāmaṇi* 11.98–102.
939 Identified as ambergris. See D. Joshi (1986): 172–173.
940 Ṭoḍara IX: 4.281–282 = *Rasendracūḍāmaṇi* 11.103 and 104c-f.
941 Identified as the red oxide of mercury. See D. Joshi (1986): 173–174.
942 Ṭoḍara IX: 4.283–284 = *Rasendracūḍāmaṇi* 11.105–106.
943 Identified as lead oxide. See D. Joshi (1986): 177–178 (mṛddāraśṛṅga).
944 These verses are very close to *Rasendracūḍāmaṇi* 11.111–112, where boddāraśṛṅgaka is described; the reading vedāra instead of bod(d)āra is not known from other texts.
945 Identified as a type of copper sulphate. Compare the substances called amṛtāsaṃjña (Ci. 7.114) and amṛtāsaṅga (Sū.3.10; Ci.14.55 and 25.117) of the *Carakasaṃhitā.*
946 Identical with *Rasendracūḍāmaṇi* 11.113.
947 See on kaṅkuṣṭha: D. Joshi (1986): 162–164.
948 Ṭoḍara IX: 4.292–296ab = *Rasendracūḍāmaṇi* 11.69–73; 4.296cd and 297 are closely related to 11.74ab and cd.
949 Identified as iron sulphate. See on kāsīsa: W. Ainslie (1826): I, 529–532; U.Ch. Dutt (1922): 55; D. Joshi (1986): 152–155.

950 Ṭoḍara IX: 4.304ab is found in the *Rasendracintāmaṇi* (chapter 8; p.62).
951 Identified as red ochre in the edition. See U.Ch. Dutt (1922): 96–97 (ochre); D. Joshi (1986): 49–50, 155–157 (haematite).
952 Identified as a kind of alum. Compare D. Joshi (1986): 152 (a synonym of sphaṭikā).
953 Tuvarī and saurāṣṭrī are synonyms of kāṅkṣī.
954 Identified as alum. See on alum in India: U.Ch. Dutt (1922): 80; D. Joshi (1986): 150–152; P. Rāy (1956): 230–232; WIRM I, 65–66; WIRM I, rev. ed., 209–210. See on the history of alum: E.O. von Lipmann (1954): 13–14.
955 Two rare terms employed, of uncertain meaning, are vānāha and liṅgavānāha.
956 An uncertain reading.
957 See on yavakṣāra: N.K. Bhide et al. (1958); U.Ch. Dutt (1922): 88; A.K. Nadkarni (1954): II, 90–93.
958 This verse is identical with *Rasendracūḍāmaṇi* 9.21–22ab.
959 These verses are identical with *Rasendracūḍāmaṇi* 9.16cd–18ab. The unusual plant name nihuḍuṅgā corresponds to the more probable snuggaṇa of the *Rasendracūḍāmaṇi.*
960 Human vasā forms part of the series.
961 Identical with *Rasendracūḍāmaṇi* 9.24.
962 Identical with *Rasendracūḍāmaṇi* 9.26.
963 Compare *Rasārṇava* 5.22–23ab.
964 Compare the readings of *Rasārṇava* 5.27.
965 Compare *Rasārṇava* 5.28.
966 Compare Ṭoḍara IX: 4.390 and *Rasārṇava* 5.8.
967 Mentioned in the *Gorakṣasaṃhitā* and *Kākacaṇḍīśvarakalpatantra.*
968 Cf. *Rasārṇava* 12.149–152 (dagdhārohā).
969 Cf. *Rasārṇava* 12.123–124.
970 Compare the nāgadamanīkalpa of the *Kākacaṇḍīśvarakalpatantra.*
971 An otherwise unknown plant ghaṭākanda is mentioned.
972 Ṭoḍara IX: 4.417a–d is close to *Rasārṇava* 12.97 (caṭulaparṇī) and *Rasārṇavakalpa* 152. The *Rasārṇava* (5.20) mentions a plant called vartulaparṇikā as bandhakara; the *Rasendracūḍāmaṇi* (8.26) mentions a vartulaparṇā, the *Rasaratnākara* (III.2.26) a vartulapattrakā.
973 Cf. *Rasārṇava* 12.133–138.
974 Cf. *Rasārṇva* 12.144–147.
975 Cf. *Rasārṇava* 12.156–159.
976 Cf. *Rasārṇava* 12.166–168.
977 Cf. *Rasārṇava* 12.179–181.
978 Cf. *Rasārṇava* 12.109–110.
979 Cf. *Rasārṇava* 12.183–188ab.
980 Cf. *Rasārṇava* 12.190–196ab.
981 Cf. *Rasārṇava* 12.201–205 (kartarīrasa).
982 Cf. *Rasārṇava* 12.213–216ab.
983 Cf. *Rasārṇava* 12.236–241).
984 Cf. *Rasārṇava* 12.277–284.
985 Cf. *Rasārṇava* 12.292–300.
986 Compare *Rasārṇava* 12.259–276.
987 Compare the description found in the *Rasendracintāmaṇi* (chapter 8; p.53).

988 Compare the description found in the *Rasendracintāmaṇi* (chapter 8; p.53).
989 Compare the description found in the *Rasendracintāmaṇi* (chapter 8; p.53).
990 Compare the description found in the *Rasendracintāmaṇi* (chapter 8; p.54).
991 This verse is found in the *Rasendracintāmaṇi* (chapter 8; p.54).
992 The same as jayapāla.
993 Compare Ṭoḍara IX: 4.727–728.
994 Nīla is mentioned twice.
995 Identified as a diamond.
996 These two verses, said to be from the *Rasasindhu*, are identical with *Rasendracūḍāmaṇi* 12.1.
997 This verse is identical with *Rasendracūḍāmaṇi* 12.3.
998 Ṭoḍara IX: 4.650 is almost identical with *Rasendracūḍāmaṇi* 12.4cd–5ab.
999 Identical with *Rasendracūḍāmaṇi* 12.6.
1000 Identical with *Rasendracūḍāmaṇi* 12.7.
1001 Ṭoḍara IX: 4.657ab is identical with *Rasendracūḍāmaṇi* 12.8ab.
1002 Almost identical with *Rasendracūḍāmaṇi* 12.9.
1003 Almost identical with *Rasendracūḍāmaṇi* 12.11–12.
1004 Identical with *Rasendracūḍāmaṇi* 12.14.
1005 Identical with *Rasendracūḍāmaṇi* 12.15.
1006 Identical with *Rasendracūḍāmaṇi* 12.16.
1007 Identical with *Rasendracūḍāmaṇi* 12.17.
1008 Almost identical with *Rasendracūḍāmaṇi* 12.18.
1009 Almost identical with *Rasendracūḍāmaṇi* 12.19.
1010 Identical with *Rasendracūḍāmaṇi* 12.44.
1011 Almost identical with *Rasendracūḍāmaṇi* 12.45.
1012 Ṭoḍara IX: 4.677 is closely related to *Rasendracūḍāmaṇi* 12.46.
1013 Identical with *Rasendracūḍāmaṇi* 12.47.
1014 Closely related to *Rasendracūḍāmaṇi* 12.49.
1015 Related to *Rasendracūḍāmaṇi* 12.50.
1016 This verse is very close to *Rasendracūḍāmaṇi* 12.52.
1017 This stone may be the same as the laśunaka of the *Rayaṇaparikkhā*.
1018 Also known to the *Gorakṣasaṃhitā* (II.2.41). Identified as a raw emerald (but see 4.694).
1019 These two verses are very close to *Rasendracūḍāmaṇi* 12.54–55.
1020 This verse is close to *Rasaratnākara*, Rasakhaṇḍa 10.1.
1021 Compare Ṭoḍara IX: 4.703–704 and *Rasaratnākara*, Rasakhaṇḍa 10.2–3ab.
1022 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.3cd–5ab.
1023 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.5cd–6ab.
1024 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.6cd–7ab.
1025 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.8ab.
1026 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.9ab and 10.
1027 *Trichosanthes tricuspidata* Lour. (see M. Abdul Kareem, 1997, Nr. 1644).
1028 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.11–12ab.
1029 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.12cd–13ab.
1030 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.13cd–14.
1031 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.15.
1032 Cf. *Rasaratnākara*, Rasakhaṇḍa 10.16.

1033 This verse is very close to *Rasaratnākara*, Rasakhaṇḍa 10.17.
1034 Compare 4.724–725 and *Rasaratnākara*, Rasakhaṇḍa 10.18–19.
1035 Compare Ṭoḍara IX: 4.552–554.
1036 Compare 4.729–730ab and *Rasaratnākara*, Rasakhaṇḍa 10.22cd–24ab.
1037 Compare *Rasaratnākara*, Rasakhaṇḍa 10.25–27.
1038 The *Āyurvedasaukhya* has additional chapters on kṛśaroga (50), snāyu (67) and somaroga (75); the chapter on vṛddhi has been expanded (53: āntravṛddhi-kuraṇḍa-vardhma); a single chapter deals with śophavraṇa-śārīravraṇa-sadyovraṇa-nāsikāsaṃdhāna-vahnidagdha-bhagna; see Intr. to vol. II, 19–29. The chapter on mūtrakṛcchra (VI: 6) also deals with urograha; the chapter on asṛgdara (VIII: 1) discusses somaroga and mūtrātisāra.
1039 See especially chapter four (4.823–847) of vol. III, chapters seven and eight of vol. VIII. See also A. Roşu (1986): 243–244.
1040 See, e.g., II: 3.195 (explanations concerning names of medicinal substances), 229, 362, 376; 4.35, 45, 50, 65–66, 74; III: 1.6 and 11; 3.173–174; 4.17, 21, 371 (explanations concerning names of plants), etc.; 4.750 has been borrowed from the *Madhukośa* ad *Mādhavanidāna* 2.37–38; VI: 18.224 and 226 (glosses), 295 (a prescription in old Hindī). Prose passages are also quoted from the *Suśrutasaṃhitā* (see, e.g., VI: 8.109, 112, 115, 117–119).
1041 These groups (varga) are called udāsīna (neutral), mitra (friendly) and śatru (unfriendly); drugs of the mitravarga are to be added in a quantity equal to that of the medicinal substances in the recipe, those of the udāsīnavarga in half the quantity, and those of the śatruvarga in one-fourth of it.
1042 The lists compiled by the editors are incomplete.
1043 Add IV, 465.
1044 Add V, 163. The quotations from Agniveśa are partly from the *Carakasaṃhitā*; not infrequently they remain unidentified. The difference between quotations from Agniveśa and Caraka is not clear.
1045 Probably Nāthapaṇḍita's treatise of that name. Quoted on cauterization (dāha; III: 3.259), the treatment of fever (4.818), and bloodletting (III: 4.863).
1046 The greater part of the quotations from Ātreya have not been identified by the editors; their source may be a version of the *Hārītasaṃhitā* in some cases (III: 2.36 is quite close to *Hārītasaṃhitā* III: 1.26, and 3.7 to III: 2.35); some quotations are from the *Suśrutasaṃhitā*: III: 3.9 = Su.U.39.11cd–12ab, 3.10 is close to Su.U.39.12cd–13ab.
1047 Add IV, 251: a recipe propounded by Bhāskara.
1048 V: 11.797; III: 4.970–972 (the formula of ārogyarāgīrasa).
1049 *Bhāvasvabhāva* is an alternative title of the *Mādhavadravyaguṇa*; III: 4.707–709 = *Mādhavadravyaguṇa* 27.25–28ab.
1050 A mantra to be recited during the digging up of a medicinal plant (V: 11.818–819). Add IV, 466 (9.90–93: the recipe called vyāghrīharītakī).
1051 The formula of siṃhāmṛtaghṛta, propounded by Bodhisattva (IV: 3.172–173).
1052 Brahmā enjoyed the effects of Nārada's madanamodaka (IV: 2.179–187); a mantra to be recited during the digging up of a medicinal plant (V: 11.818–819); the other quotations consist of formulae.
1053 IV: 2.164–168 (Brahmasuta communicated the formula of kāmeśvaramodaka to Mahendra).
1054 On diseases in which boiled water is wholesome (III: 3.112–113); 4.1090–1094 (on the treatment of a fever that has corrupted the śukra).

1055 I.e., Viṣṇu.
1056 Part of the quotations remain unidentified; in one instance (III: 3.22–26) verses said to be from *Śaivāgama* derive from the *Carakasaṃhitā*.
1057 Verses from the *Cikitsākalikā* are not always referred to their source by the compilers; examples are: IV: 3.89–90 = *Cikitsākalikā* 154; IV: 3.155–157 = *Cikitsākalikā* 142; IV: 6. 103–118 = *Cikitsākalikā* 270–278.
1058 IV: 6.119–126 has been borrowed from Candraṭa's comments ad Tīsaṭa's *Cikitsākalikā* 270.
1059 A mantra, to be recited against the swelling at the root of the ear (karṇamūlagranthi; III: 4.461).
1060 See NCC IX, 302. The formula of jīrakādikvātha (III: 4.541–544).
1061 This may be Bhāvamiśra's *Guṇaratnamālā*.
1062 Add to the list: IV, 224.
1063 On the treatment of fever (III: 3.59); the formula of somabāṇarasa (4.946–949); the formula of viṣagarbhataila (V: 11.790–791); the treatment of the vāta disease called pāsurikā (V: 11.799).
1064 The quotations could not be identified.
1065 A mantra to be recited during the digging up of a medicinal plant (V: 11.818–819).
1066 NCC VII, 245: only known from this quotation. A prescription against the swelling at the root of the ear (III: 4.555).
1067 On patients with a mṛdu- or krūrakoṣṭha (III: 4.78–79).
1068 Add IV, 223.
1069 Add III, 374: a prescription of Kapilamuni, said to be quoted from Caraka.
1070 To be added to the list: IV, 196.
1071 A recipe (III: 4.407). Compare Kaṇṭhaḍī, mentioned in the commentary on the *Rasahṛdaya*.
1072 Add IV, 38, 47.
1073 A yoginī to whom prayers should be offered.
1074 The formula of yogamaṇḍalīguggulu, propounded by Mahābhairavanātha (V: 11.526–548).
1075 Add IV, 362.
1076 The formula of ratnagarbhapoṭṭalī (III: 4.1144–53) from the *Śaivālabhakṣamata* was propounded by Mṛtyuñjaya.
1077 Add IV, 208.
1078 Probably Mathanasiṃha's *Rasanakṣatramālikā*.
1079 Add III, 142.
1080 The formula of madanamodaka was expounded by Nārada (IV: 2.179–187).
1081 To be added to the list: IV, 166; Nivāraṇa is the name of a yakṣa who taught a recipe to Buddhist monks.
1082 NCC: not recorded. The wood of eight trees used in medicine (kāṣṭhavarga; V: 11.822); the series of verses that follow (on leaves, fruits, barks, etc.) may be from the same source.
1083 Add IV, 66.
1084 Probably the *Rasarājahaṃsa*.
1085 Add III, 126.
1086 Add III, 124.
1087 Many verses from this work are not indicated as such.

1088 On fevers (III: 3.22–26; 3.25–26 = Ca.Ci.3.11–12); 3.83: on water from wells (kūpa).
1089 Quoted on the use of śambūka flesh in fevers (III: 4.243–244); the formula of ratnagarbhapoṭṭalī (III: 4.1144–53).
1090 Probably the treatise of this title that forms part of the *Aśvinīkumārasaṃhitā*.
1091 III: 4.1390: not traceable in Ravigupta's *Siddhasāra*.
1092 The formula of rasaparpaṭī (IV: 1.225–229) derives from the *Śivāgama*.
1093 A prescription (III: 4.1247).
1094 The symptoms of vātaja fever (III: 4.35); ativiṣādikvātha against kaṇṭhakubja fever (III: 4.411–413); the causes of abhiṣaṅga fever (III: 4.692).
1095 III: 2.44: not traceable in Suṣeṇa's *Annapānavidhi*.
1096 Not all the quotations could be traced; many verses from Suśruta are not referred to their source.
1097 The formula of amṛtapālarasa (III: 4.978–981).
1098 The formula of sūtaśekhararasa (III: 4.1039–1043).
1099 The formula of ṣaṭṭakrataila (III: 4.1263–64). See NCC VIII, 224: *Totalatantra* and *Totalāmata*.
1100 Not all the quotations are referred to their source.
1101 The recipe of snehalavaṇa (V: 11.800).
1102 A mantra to be recited during the digging up of a medicinal plant (V: 11.818–819).
1103 The preparation called madanamodaka was successful in the case of Vāsudeva (IV: 2.179–187).
1104 The formula of navajvarāṅkuśa (III: 4.2) from the *Rasaratnāvalī*.
1105 I.e., Vṛnda: III: 3.148 = Vṛnda's *Siddhayoga* 1.82.
1106 The preparation called madanamodaka was successfully taken by Yadunandana (IV: 2. 179–187).
1107 A quotation on cauterization (8.121–122).
1108 A recipe ascribed to the Aśvins.
1109 A prescription against splenomegalia (12.163).
1110 The recipe of a medicated taila (18.287–291).
1111 A recipe ascribed to Jīvaka; omitted from Appendix I of vol. VI.
1112 Two recipes ascribed to Kāṅkāyana.
1113 A recipe attributed to Kapila.
1114 A recipe attributed to Pinākin.
1115 A recipe propounded by Pūjyapāda.
1116 A recipe ascribed to Śaṃkara.
1117 A recipe ascribed to Tārā; omitted from Appendix I of vol. VI.
1118 A recipe.
1119 See Rāvaṇa's *Kumāratantra*.
1120 Quoted on the three grades of dosage of a drug (1.141); a quotation on the preparation of kaṣāyas (1.203–205), along with a gloss (1.206); rules for the preparation of a medicated oil (1.401 and 420); treatment depends on the means at the disposal of a patient (1.482–483).
1121 Verses added to 3.163 in one of the MSS.
1122 Quoted on śilājatu preparations (1.246–247).
1123 Mentioned in a quotation from Kṛṣṇātreya (1.57); the correct way of preparing a śīta and a phāṇṭa (1.134–136); the seven types of decoction (1.153); the treatment of adverse effects

after taking a decoction (1.168); the preparation of a varti (1.258); the boiling time required for an oil, ghee and decoction (1.394); a gloss on a quotation from Śaunaka (1.397–398).
1124 See: Bhadraśaunaka.
1125 Mentioned in a quotation from the *Rasarājalakṣmī.*
1126 The characteristics of sasyaka (4.188); all sattvas should be converted into a bhasman before use (4.339); the four varieties of emerald (garuḍodgāra) (4.666).
1127 Sixteen pala constitute one prastha with respect to particular drugs (1.93); the preparation of a decoction (1.150); the dose of a decoction for the purpose of emesis (1.184); the signs that a rasakriyā, leha or guḍa has been properly prepared (1.226).
1128 See: Bhoja.
1129 Four types of mūrdhataila are distinguished (1.366).
1130 On a series of pharmaceutical preparations (1.117).
1131 On dosages (1.132).
1132 See: *Candrikā.*
1133 Mentioned in a quotation from Kṛṣṇātreya (1.64); the three grades of dosage of a drug (1.140 and 143); the quantities of substances to be added to a decoction (1.173); mentioned in a quotation (1.176); 1.233 = Ca.Si.6.28; 1.249 = Ca.Ci.1^{3}.54; 1.417 = Ca.Ka.12.101; the origin of caustics and their tastes, the explanation of their name (kṣāra) (4.360).
1134 The definition of a vaṃśī, also called trasareṇu and rajas (1.52); the preparation of the bhasman of tin (3.103–108).
1135 The explanation of the name of the substance called capala (4.161).
1136 IX: 1.269 (compare Ḍalhaṇa ad Su.Sū.18.12–15).
1137 The varieties of ṭaṅkaṇa (4.265).
1138 The alcoholic preparations called gauḍa and śārkara (1.309).
1139 See: Gopurarakṣita.
1140 See: Gopurarakṣita.
1141 Substitutes for six drugs of the group called aṣṭavarga (1.49); the parts of plants to be used (1.107–108; a quotation in common to Bhadraśaunaka and Gorakṣa); substitutes for substances and plants that cannot be procured (1.485–491); the preparation of rasabhasman (2.192); the two kinds of iron ore (3.170).
1142 The qualities of maṇḍūra, dependent on its age (3.292); the purification of mākṣika (4.10); the varieties of śṛṅgīviṣa and their uses (4.523–524); the useful type of ruby (māṇikya) (4.651); the characteristics of the gem called rasonikā (4.690).
1143 About the quantities of fresh and dried drugs in recipes (1.87); additions to a nirūha (1.190); the dose of śilājatu (1.250).
1144 Two verses on rules regarding the preparation of medicated oils (1.424–425).
1145 On various types of iron (3.192–193).
1146 Verses added to 3.163 in one of the MSS.
1147 The formula of kṣayāntakarasa and its actions (2.395–396).
1148 The uses of brāhmaṇa, kṣatriya, vaiśya, and śūdra poisons (1.476–477).
1149 The preparation of a compound drug, containing rasabhasman, and its actions (2.228–256); hiṅgula (2.317–318); a method of preparing ayaskṛti (3.246); the adverse effects of unpurified mākṣika (4.14); bhaṅgā, ahiphena and dhuttūra constitute the group called malina; this group of substances cures śītajvara and purifies mercury (4.511).
1150 The umākalpa (4.432–434).
1151 Substances to be added to a decoction (1.170–171).

1152 See: Kharanāda.
1153 See: Kṛṣṇātreya.
1154 See: Kṣārapāṇi.
1155 The curative virtues of abhrakabhasman, dependent on the number of puṭas to which it has been subjected (2.397).
1156 The mythical origin of iron (3.159; this verse is also found in the *Āyurvedaprakāśa*); the ten types of vajra iron (3.171–173); the purification of iron (3.202–203); the names of the plant called gaṇḍanikā, used in the killing of iron (3.226–227).
1157 A method for purifying all types of metal (3.198).
1158 A divergent opinion on measures (1.75); the alcoholic drink called tālī (1.315); the mythical origin of mica (2.354–356).
1159 The purification of tin; the properties of pure and impure tin (3.99–102).
1160 See: Nāgārjuna.
1161 The preparation of māṃsarasa for a yavāgū (1.207); the preparation of a kṛta- and akṛtayūṣa (1.209); the preparation of uṣṇodaka (1.333).
1162 The eight lohas: gold, silver, copper, lead, tin, kāntaloha, vidyujjaloha and sphaṭikodbhūta (3.5). See on a work of this title: CC I, 275; NCC IX, 331; not recorded in Tāntrika Sāhitya.
1163 See: Parāśara.
1164 Mentioned in a quotation: the fresh juice of a medicinal plant is always preferable to a decoction, except in the case of triphalā (1.118).
1165 On abhyaṅga (1.382) and karṇapūraṇa (1.390).
1166 On hiṅgula (2.169).
1167 See: Puṣkalāvata.
1168 The preparation of the bhasman of copper (3.81–83); the preparation of the bhasman of lead (3.123–124); a method of preparing ayaskṛti (3.247); the purification of mākṣika (4.18–19).
1169 Mūrchana and utthāpana of mercury (2.48–49); the preparation of piṣṭī (2.57); the kaṅkuṣṭhādigaṇa (2.142–152); the preparation and actions of rasabhasman (2.173–191); the preparation of the bhasman of gold (3.20–21); making a metal malleable (mṛdu; 3.282); the dṛḍhīkaraṇa (making it heatresistant) of rasaka (4.94–101); the extraction of haritālasattva, its properties and actions (4.116–126); the preparation of the bhasman of diamonds (4.250); the preparation of keśataila (4.552–554).
1170 The killing of zinc; its medicinal properties (3.279).
1171 Tīkṣṇaloha may be used as a substitute for kāntaloha (1.44cd); some measures (1.51); the unit of weight called vaṃśī (1.52; from the *Cintāmaṇi* or the *Rasadarpaṇa*); fluids to be taken in double the quantity and fresh drugs the quantity of which should not be doubled (1.91–92); the doses of mercurial bhasman, prepared with the help of poisonous drugs, as dependent on the country inhabited (1.468–471); āroṭa and its use (1.563); mardana of mercury (2.43; a quotation also found in the *Rasakāmadhenu*); saṃskāras making mercury free from all blemishes (2.46–47); adhaḥ- and ūrdhvapātana (2.51–52; a quotation also found in the *Rasakāmadhenu*); āroṭa and bīja (2.160); the three types of hiṅgula (2.166); mūrchana of mercury (2.280–281); 2.285 (unclear); the mythical origin of silver (3.47); the preparation of the bhasman of copper (3.79–80); the preparation of the bhasman of tin (3.109); useful and useless kinds of lead (3.120); the seven doṣas of iron (3.196); the killing of iron (3.206–210); the preparation of the bhasman of iron (3.248–254); the purification of metals (3.275); medicinal uses of several kinds of bhasman (3.276–277);

the two types of vimala (4.33); the five types of añjana (4.49); the three types of rasaka (4. 83); the mythical origin of tāla (= haritāla) and manohvā (= manaḥśilā) (4.109); the mythical origin of manohvā (4.139); the properties and actions of purified (manaḥ)śilā (4.145); the eight mahārasas (4.147); the eight sādhāraṇarasas (4.155–156); the characteristics of kampillaka (4.269); the actions of mercury bound by means of shells or caustics (4.280); substances used in the bandha of mercury (4.343–344); the preparation of abhrakadruti (4. 569–572); the maṇirasas (4.641); the varieties of māṇikya (4.649); the characteristics of a good emerald (tārkṣya) (4.668); the purification of various gems (4.696–697).

1172 Quoted anonymously (2.69, 72–75, 126–127, 341–342, 349).

1173 The killing of metals by means of rasabhasman (2.223–227); the purification of silver (3. 51); the preparation of the bhasman of iron (3.262–274); the eight rasas (4.149); the purification of all rasas, mahārasas and uparasas (4.314–317); the preparation of abhrakadruti (4.587–592); the dose of druti to be taken and its effect (4.638–640).

1174 The definition of abhiṣeka (1.457); three types of jāraṇa (2.161–164); the purification and killing of gems (4.698).

1175 A corrupt quotation (2.64–65).

1176 The preparation of a yellow rasabhasman (2.261).

1177 On the correct order of the saṃskāras (2.98–99); the preparation of abhrakabhasman (2. 372).

1178 The purification of mercury (2.20–26); the preparation of rasabhasman (2.221); the composition of the group of substances called pañcāmṛta (3.89–90); the purification of maṇḍūra (3.291); caustics and salts (4.346); the group of substances called pañcāmṛta and the actions of these substances (4.515–516).

1179 Contra-indications for the medicinal use of poisonous substances (1.481); the taptakhalva (2.55); the purification of sulphur (2.325–328); the kṣetrīkaraṇa of abhrakabhasman (2. 385–386; this quotation is also found in the *Rasakāmadhenu*); the killing of iron (3.214); the preparation of the nirutthabhasman of iron (3.256); the purification of maṇḍūra (3. 295); the purification of nīlāñjana (4.57–58); the uparasas (4.152–153); the purification of svarṇakṣīrī and its uses (4.548–549); the extraction of oils (4.702–732).

1180 Quoted anonymously (4.40–41, 46–47, 370, 382).

1181 About measures (1.58 and 74; 1.58 is not found in the *Rasārṇava*); on pratīvāpa, niṣeka and abhiṣeka (1.181–183); circumstances favourable to start processing mercury (1.445); the proper doses of mercurial bhasman, dependent on the way of its preparation (1.461–462); svedana of mercury by means of the dolāyantra (2.38 and 41); tiryakpātana (2.66–67; a quotation also found in the *Rasendrasārasaṃgraha*); jāraṇā by means of the gaurīyantra (2. 105–112); nigaḍabandha (2.133–136; this quotation is also found in the *Rasakāmadhenu*); nirvīrya and savīrya rasabhasman (2.282–283); the administration of rasabhasman (2.288–289); the eight vegetables called kakārāṣṭaka, which are prohibited during the use of rasabhasman (2.290); other prohibited substances (2.291–295); the female attendants and the woman called kākinī (2.296–300); rules, in particular regarding sexual activity, for those using rasabhasman (2.301–305); the praise of purified mercury (2.319–321); the purification of copper (3.71); the properties of tin (3.118); the characteristics of purified iron (3. 204); the mythical origin of mākṣika (4.2–3); the purification of mākṣika (4.20); the properties of mākṣika (4.23); the mythical origin and the explanation of the name of vaikrānta (4.171); the five varieties of kāntaloha (4.191–194); the purification of diamonds (4.232–233); the preparation of a viḍa (4.298); the colour of the flames during the extraction of a sattva (4.328–330); citrakakalpa (4.421–426); the killing of gems (4.701; this quotation is also found in the *Rasakāmadhenu*).

1182 The seven kañcukas of mercury (2.5).

1183 The jāraṇa of mercury (1.507–517); the properties and actions of the haṃsapāda type of hiṅgula (2.170); the kinds of iron (3.164–166; the *Rasārṇava* is referred to).

1184 On āroṭa (1.562).

1185 The three types of pātana (2.56); the nature of the relationship between mercury and sulphur (2.100–101); the preparation of gandhakataila (2.339–340); the preparation of abhrakabhasman (2.371; this quotation is also found in the *Rasakāmadhenu*); the eight lohas, three kṛtrimalohas, upaloha, mahāloha, loha extracted from the śālagrāma, and loha extracted from sphaṭika (3.1–4); the preparation of the bhasman of gold (3.18–19); the preparation of the bhasman of tin (3.117); the properties of purified and killed iron, as opposed to those of impure, not yet killed iron (3.194); the purification of various kinds of iron (3.199–201); the purification of zinc (3.278); an eulogy of the physician able to prepare the bhasman of each of the eight metals and to prescribe these substances correctly (3.285–286); the properties of unpurified and purified (hari)tāla (4.111); the disorders caused by unpurified manaḥśilā (4.143); the eight (actually seven) mahārasas (4.148); the eleven uparasas (4.151); the potency of a sattva and a druti, in comparison with the original substance (4.335); the conversion of sattvas into a bhasman (4.342); the poison called śṛṅgī, its types, characteristics and uses (4.521–522); the eight poisons used in processing mercury (4.526); the nine gems (4.644); the nine gems associated with the nine grahas (4.646–647); the properties of coral (vidruma) (4.663–665); the purification of pearls, etc. (4.695).

1186 The quantities of inorganic substances to be taken for the purpose of purification (1.447–448); the four most important caustics (4.361).

1187 Sulphur has the same nature as a sattva (4.154).

1188 The four uparatnas and five mahāratnas (4.645).

1189 On śirolepa (1.276); the actions of mercurial bhasman (1.459); blemishes of mercury, their characteristics, and the disorders caused by them (2.14–19); the vajramūṣā (2.115–118; this quotation is also found in the *Rasakāmadhenu*); the disorders caused by iron killed without previous purification (3.195); the preparation of the bhasman of iron (3.218–220); the preparation of the bhasman of female and napuṃsaka diamonds (4.255).

1190 Signs indicating the completion of the process called snehapāka (1.436; this quotation is said to be from a *tantrāntara*).

1191 The preparation of the bhasman of iron (3.222–225).

1192 Substitutes for diamonds and gold (1.484); mardana and svedana of mercury (2.27–37); the rasanigaḍayantra (2.130–132); clay used for sealing (2.138–140); the three types of hiṅgula (2.167–168); the killing of all lohas (3.211–213); the mythical origin of śilājatu (4.61–62).

1193 1.4–41 = *Śārṅgadharasaṃhitā* I.1.14cd–16ab, 17cd–54.

1194 See: Bhadraśaunaka.

1195 The disorders caused by unpurified mākṣika (4.8).

1196 The proper dose of a kalka and a cūrṇa (186).

1197 The preparation of rasabhasman (2.196–197).

1198 On the woman called kākinī (2.81–82); the preparation of vaikrāntabaddhasūta and its actions (2.262–272).

1199 On the ratios of the ingredients in particular medicated oils and ghees (1.403).
1200 IX: 1.96–98 (IX: 1.96 = Su.Ci.1.135; 1.98 = Su.Ci.1.136); 1.112 (= Su.Sū.46.209a-d); the quantities of substances to be added to a decoction (1.172); the quantities of the ingredients for an anuvāsana are one fourth of those for a nirūha (1.198); pralepas and pradehas (1.262–268, 270, 272; compare Su.Sū.18.6–15); the use of caustics (1.291–292); the characteristics and qualities of hemamākṣika and rajatābhamākṣika (4.9).
1201 The proper doses of the bhasman of mercury (1.460); the proper dose of the bhasman of gold and other substances (1.525–529); the preparation of abhrakabhasman (2.382–383); the properties of purified copper (3.75–76).
1202 The preparation of kumārīrasa (4.559).
1203 On the alcoholic drink called maireya (1.316).
1204 The rules for guḍapāka (1.223–225; not traced in Vāgbhaṭa's works); 1.248 (very close to A.h.U.39.139 and A.s.U.49.298); with respect to particular substances, thirty-two pala constitute one prastha (1.415; not traced).
1205 Quoted about the use of fruits (1.50); substitutes for six plants belonging to the group called aṣṭavarga (1.492).
1206 A quotation on the preparation of decoctions (1.144–145).
1207 See: Vasiṣṭha.
1208 See: Viśvāmitra.
1209 See: Bhoja.
1210 About the measure called śukti (1.61); doses of medicines for children (1.502–504).
1211 On various alcoholic preparations (1.310–311).
1212 On types of gruels (1.200); rules for some preparations containing śilājatu (1.245); rules for the preparation of āsavas (1.293–294); various alcoholic preparations (1.319); various śalākās for the application of a collyrium (1.341); a gloss on a quotation from Śaunaka (1.397–398).
1213 Requirements for drugs to be used in the preparation of medicines (1.113); a substitute for a svarasa to be used in the preparation of a peyā and similar fluids (1.122).
1214 See Cat. Berlin Nr. 941.
1215 Not known from other sources (see CC I, 769).
1216 Not known from other sources (see CC I, 284 and NCC X, 23).
1217 CC: not recorded. NCC XII, 251: not known from other sources.
1218 CC: not recorded.
1219 Not known from other sources (see NCC VIII, 276).
1220 Not known from other sources (see NCC II, 324).
1221 P. Peterson (1899), Preface 23–24.
1222 This may be Nakula, to whom a work on aśvacikitsita is attributed.
1223 See the notes to the contents of vol. IX.
1224 Numerous unidentified verses may have been borrowed from this work, e.g., III: 4.44, 46–48, 69, 72–75, 131–135, 141–144, 151–154, etc.
1225 E.g., III: 4.272–273 = *Jvaratimirabhāskara* 7.188–189, 287 = 203, 296 = 207, 302–303 = 243, 359–360 = 249.
1226 The chronological relationship between *Āyurvedasaukhya* and *Bhāvaprakāśa* remains unsettled.
1227 Non-medical works quoting the *Ṭoḍarānanda* are Kamalākarabhaṭṭa's *Nirṇayasindhu* and Nīlakaṇṭha's *Vyavahāramayūkha* (CC I, 617; see P.V. Kane I.2, 913); the *Muhūrtadīpikā* (CC I, 463) quotes the *Jyotiṣasaukhya* (NCC VIII, 3–5).

1228 See JAI 155.
1229 The tenth opening is called ūrdhvatālu (i.e., the anterior fontanel according to the translators).
1230 Some of these verses are also found in Vaṅgasena.
1231 A treatise on śakunaśāstra, written by Narapati in A.D. 1176.
1232 Compare *Jvaratriśatī*, *-nirṇaya*, *-timirabhāskara*, *Parahitasaṃhitā*, *Bhāvaprakāśa*, *Yogaratnākara*. See on abhinyāsa: G.J. Meulenbeld (1974): 103, 164–165, 169, 171, 192.
1233 Hāridraka has been taken from another series of saṃnipāta fevers.
1234 These critical periods, called maryādā, agree, sandhiga excepted, with *Jvaranirṇaya* 4.119–122.
1235 E.g., rugdāha, śītāṅga, kaṇṭhakubja, karṇika, bhugnanetra.
1236 Some descriptions are very close to those of the *Parahitasaṃhitā*.
1237 Phalgu is a variety of śītāṅga; pākala and phuṃphunaka are varieties of tandrika.
1238 Vaidārikakarṇa is also described in the *Jvaratimirabhāskara*.
1239 Described in Vaṅgasena (1.364–368) and *Jvaranirṇaya* (4.78).
1240 This raudrajvara differs from that of the same name in the *Bhelasaṃhitā* (Ci.2.8), where it is a form of quartan fever.
1241 Raudra- and māhendrajvara can get cured by religious means only; kāla- and gambhīrajvara are incurable. The kālajvara described in the *Jvaratimirabhāskara* (14.96–97ab) is different. Gambhīrajvara is known to the *Suśrutasaṃhitā* (U.39).
1242 Compare *Haramekhalā* 1^{2}.15 (jhiṇijhiṇikā), *Rasaratnākara*, vātavyādhicikitsā 32–33 (jhinjhinivāta), and *Tantrasārasaṃgraha* 15.58 (jhiṇikā).
1243 This disease is not known from other sources.
1244 See on jaratpitta *Śārṅgadharasaṃhitā* I.7.43cd–45a with the comments by Āḍhamalla and Kāśīrāma.
1245 See the references in the indices of the edition.
1246 Identified as *Acacia arabica* Willd. Compare P.V. Sharma (1997).
1247 Probably an error for ajamārī, a well-known drug in rasaśāstra. Compare, for example, *Rasārṇava* 5.12.
1248 Unidentified.
1249 Probably the same as amlāna, identified as *Barleria acanthoides* Vahl (see M. Abdul Kareem, 1997, Nr. 205).
1250 Unidentified, but it may be the same as cāṅgerī (see the commentary ad *Rasapaddhati* 24); amlapattrī is a synonym of cāṅgerī (P.V. Sharma, 1997) and also known as a divyauṣadhi.
1251 Said to be a variety of aśoka.
1252 Ḍalhaṇa (ad Su.Ka.1.68) reads bahupattrā instead of bahuputrā, and explains the former as a synonym of mayūraśikhā.
1253 Identified as *Corchorus fascicularis* Lam. By others regarded as identical with śatāvarī (see M. Abdul Kareem, 1997, Nr. 185).
1254 Unidentified by the editors. The same as the seed of palāśa according to the commentary ad *Rasendrasārasaṃgraha* 1.21.
1255 Identified as *Clerodendrum serratum* (Linn.) Moon. By others regarded as *Morus australis* Poir. (see M. Abdul Kareem, 1997, Nr. 1136).
1256 Unidentified. The editors interpret candramāṃsī as one item, but, since this is an unknown plant name, is may be preferable to read candra (= karpūra) and māṃsī.
1257 The same as guḍūcī (P.V. Sharma, 1997). Also identified as *Psoralea corylifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1360).

1258 *Lepidium sativum* Linn.
1259 Identified as *Rumex vesicarius* Linn.
1260 Identified as *Centipeda minima* A.Br. et Aschers. = *C. orbicularis* Lour.
1261 Mevārāma (14.13) mentions chilihiṇḍa as a divyauṣadhi. P.V. Sharma (1997) and others (see M. Abdul Kareem, 1997, Nr. 451) identify chilahiṇṭa as *Cocculus hirsutus* (Linn.) Diels.
1262 Unidentified.
1263 Said to be the root of *Argemone mexicana* Linn.
1264 Identified as *Cyclamen persicum* Miller.
1265 Unidentified by the editors. A synonym of tagara according to the *Rājanighaṇṭu* (see the list of ekārthas, 2).
1266 Unidentified.
1267 Unidentified. Soḍhala (1.675) mentions a devagandhārikā.
1268 Unidentified.
1269 Unidentified by the editors. A synonym of elavāluka according to the *Dhanvantarīyanighaṇṭu* (3.76).
1270 Identified as *Sida veronicaefolia* Lam.
1271 Unidentified by the editors. Ekaparṇī is also found in the *Kāśyapasaṃhitā*. Ekaparṇikā is known to the *Rasārṇava* (5.6).
1272 Identified as *Sida spinosa* Linn.
1273 Unidentified by the editors.
1274 Unidentified by the editors. Compare Ṭoḍara IX: 3.227 and *Rasakāmadhenu* II.1.761. The same as gartakālābu?
1275 One of the names of śālīcicī (see text).
1276 Unidentified. Kumbhabīja is a synonym of rīṭhākarañja (*Rājanighaṇṭu* 9.186).
1277 The same as uccaṭā (see text).
1278 Unidentified by the editors. A synonym of paripella (*Dhanvantarīyanighaṇṭu* 3.55), which is one of the names of plava = musta (Indu ad A.s.Ci.14.15: paripelava).
1279 Unidentified by the editors. Compare *Rasārṇava* 5.12 and 18 (hanūmatī) and *Rasendracūḍāmaṇi* 8.15 (hanūmantī).
1280 Probably the same as viṣṇukanda.
1281 Unidentified by the editors. Identified as *Cynodon dactylon* Pers. by others (see M. Abdul Kareem, 1997, Nr. 554).
1282 Identified as *Girardinia heterophylla* Decne.
1283 A synonym of himāvalī (see *Rājanighaṇṭu* 6.18). Also regarded as a synonym of copacīnī (see M. Abdul Kareem, 1997, Nr. 1494).
1284 M. Abdul Kareem (1997, Nr. 606) and P.V. Sharma (1997) record hṛtpattrī as a name of *Digitalis purpurea* Linn.
1285 Unidentified.
1286 Identified as *Thysanolaena maxima* (Roxb.) Kuntze = *Th. agrostis* Nees. Also regarded as one of the names of *Acorus calamus* Linn. (see M. Abdul Kareem, 1997, Nr. 38).
1287 Indrasurā is a synonym of indravāruṇī (P.V. Sharma, 1997).
1288 Unidentified. Śūkarī is found in the *Carakasaṃhitā* (Ci.9.46).
1289 A synonym of lāṅgalī (P.V. Sharma, 1997).
1290 A synonym of kośātakī (P.V. Sharma, 1997).
1291 A synonym of kaṅkola (P.V. Sharma, 1997).

1292 Unidentified by the editors.
1293 A variety of kapikacchū (P.V. Sharma, 1997). Kākinī is also one of the names of *Abrus precatorius* Linn. (see M. Abdul Kareem, 1997, Nr. 9) and one of the synonyms of kākamācī (see M. Abdul Kareem, 1997, Nr. 1500).
1294 Unidentified.
1295 This may be an error for kalāyavidalī.
1296 Unidentified by the editors. Kapilā is a synonym of kuśiṃśapā (*Dhanvantarinighaṇṭu* 5.121).
1297 Karpūrīlatikā is a synonym of sārivā, called kapūrī in the vernacular (P.V. Sharma, 1997).
1298 Unidentified by the editors. Kaṭhorayaṣṭikā is one of the names of *Sida cordifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1486).
1299 Unidentified by the editors. Kaḍuhuñcī is found in the *Rasaratnākara* (III.2.16, ed. i). Kuḍuhuñcī is identified as *Momordica tuberosa* (Roxb.) Cogn. (P.V. Sharma, 1997).
1300 Identified as *Costus speciosus* Sm., which is called kebuka (see M. Abdul Kareem, 1997, Nr. 499).
1301 Unidentified.
1302 Compare *Rasārṇava* 5.8, which reads khaḍgārī.
1303 Unidentified by the editors.
1304 The same as pārasīkayavānī.
1305 Unidentified by the editors. The variant kṣīranālī is to be preferred; compare *Rasārṇava* 5.25.
1306 Unidentified.
1307 Unidentified by the editors. Regarded as *Solanum ferox* Linn. in the *Vanauṣadhicandrodaya* (III, 70); compare M. Abdul Kareem (1997), Nr. 1505.
1308 The same as kañcukī (P.V. Sharma, 1997).
1309 The same as cāṅgerī (see text).
1310 Unidentified by the editors. The same as rāmaśītalikā according to the commentary on the *Haramekhalā* (4.346).
1311 Unidentified. This may be the same as kukundara, identified as *Blumea lacera* DC. or other species of *Blumea* (*B. balsamifera* DC., *B. densiflora* DC., *B. eriantha* DC.) (see M. Abdul Kareem, 1997, Nrs. 246–249).
1312 Unidentified.
1313 Unidentified.
1314 Unidentified.
1315 Unidentified.
1316 Unidentified.
1317 Identified as *Marsdenia tenacissima* Wight et Arn.
1318 A synonym of devapunnāga (*Aṣṭāṅganighaṇṭu* 162).
1319 Pācī is identified as *Pogostemon cablin* Benth. (P.V. Sharma, 1997) and *P. heyneanus* Benth. (see M. Abdul Kareem, 1997, Nr. 1325).
1320 Mentioned in the *Carakasaṃhitā* (Sū.4.11).
1321 Unidentified by the editors. Peṭārī is a synonym of peṭikā.
1322 Unidentified by the editors. Veṇī is a synonym of jīmūtaka (Ca.Ka.2.3).
1323 Identified as *Abroma augusta* Linn.f. = *Abroma augusta* Linn. (compare M. Abdul Kareem, 1997, Nr. 7; WIRM I, 2; WIRM I, rev. ed., 222). Other identifications of pīvarī are: *Asparagus racemosus* Willd. (see M. Abdul Kareem, 1997, Nr. 185) and *Desmodium gangeticum* DC. (see M. Abdul Kareem, 1997, Nr. 595).

1324 Unidentified by the editors. Regarded as one of the names of *Foeniculum vulgare* Mill. = *F. capillaceum* Gilb. (see M. Abdul Kareem, 1997, Nr. 771).
1325 Unidentified.
1326 Unidentified by the editors.
1327 Identified as the red variety of dantī. Compare M. Abdul Kareem (1997), Nr. 199 (= dantī).
1328 Unidentified by the editors.
1329 Unidentified.
1330 Unidentified.
1331 P.V. Sharma (1997) identifies rīṭhākarañja (*Rājanighaṇṭu* 9.186) as *Sapindus trifoliatus* Linn.
1332 Identified as *Datura metel* Linn.
1333 Unidentified.
1334 Unidentified.
1335 Unidentified by the editors. Compare *Rasakāmadhenu* II.1.761, where the reading śālahañcī is found, and *Rasajalanidhi* III.63, which has sālahañcī.
1336 Compare śālaciñcā.
1337 Tentatively identified as *Myristica fragrans* Houtt.
1338 Identified as a variety of *Vateria indica* Linn. (sarja).
1339 Unidentified.
1340 Identified as *Adhatoda zeylanica* Medic. = *A. vasica* Nees.
1341 Unidentified.
1342 Unidentified. Śitisāraka is regarded as a synonym of tinduka (see M. Abdul Kareem, 1997, Nr. 625).
1343 Unidentified by the editors. Regarded as identical with matsyākṣī or vacā (see *Rasakāmadhenu* III.3.59): smāriṇī. Identified as *Acorus calamus* Linn. (see M. Abdul Kareem, 1997, Nr. 38).
1344 Unidentified by the editors. Śrāvaṇī is common in the *Carakasaṃhitā*, etc.
1345 Unidentified.
1346 Identified as *Pandanus odoratissimus* Linn.f. = *P. tectorius* Soland. ex Parkinson. Compare M. Abdul Kareem (1997), Nr. 1223.
1347 Unidentified.
1348 Unidentified.
1349 Described as a type of śallakī growing in the North.
1350 Unidentified by the editors.
1351 Identified as *Cinnamomum zeylanicum* Blume.
1352 Unidentified by the editors. Regarded as *Pinus gerardiana* Wall. (see M. Abdul Kareem, 1997, Nr. 1286).
1353 Identified as *Cissampelos pareira* Linn. var. *hirsuta* (Buch.-Ham. ex DC.) Forman (see M. Abdul Kareem, 1997, Nr. 410).
1354 Unidentified by the editors.
1355 Compare *Rasārṇava* 5.22, which has udakakaṇā.
1356 I.e., the latex of snuhī.
1357 Identified as *Withania somnifera* Dunal (compare M. Abdul Kareem, 1997, Nr. 1725).
1358 Identified as *Luffa echinata* Roxb.
1359 Unidentified.
1360 Unidentified by the editors. *Lobelia nicotianaefolia* Heyne ex Roth according to the *Vanauṣadhicandrodaya* (V, 118) and S.K. Jain (1968): 93–94. Identified by others as *Phragmites karka* Trin. ex Steud. (see M. Abdul Kareem, 1997, Nr. 1268).

1361 Unidentified by the editors. A synonym of uśīra according to the *Ṣaḍrasanighaṇṭu* (4.15). Compare M. Abdul Kareem (1997), Nr. 1684. Many more identifications of vīra are recorded (see M. Abdul Kareem, 1997, Nrs. 37, 110, 212, 339, 508, 572, 1348, 1351, 1605).
1362 See the colophon at the end of the work (vol. II, 13); BDHM 3, 3, 1965, 153; Kane I.2, 912.
1363 This is stated in the introductory verses (see Kane I.2, 909, n.1368); moreover, each chapter of the *Āyurvedasaukhya* begins with a prayer to Kṛṣṇa for the welfare of Ṭoḍaramalla.
1364 NCC VIII, 3; *Dr.P.L. Vaidya in the Intr. to his ed. of the *Sarga-* and *Avatārasaukhya* (see Kane I.2, 912). Bhagwan Dash and Lalitesh Kashyap are of the opinion that Nārāyaṇa Bhaṭṭa was perhaps the chief editor (vol. II, 12).
1365 Kane, I.2, 913. See on Nārāyaṇa Bhaṭṭa, the most famous member of the Bhaṭṭa family of Benares: Kane, I.2, 903–907.
1366 Kane, I.2, 913. According to the NCC (VIII, 3–5) the *Vivāhasaukhya* was also compiled by Nīlakaṇṭha. See on Nīlakaṇṭha: CESS A 3, 177; Kane, I.2, 911; M.M. Patkar (1938a): 167. Patkar was of the opinion that the whole *Ṭoḍarānanda* was composed by Nīlakaṇṭha; the same opinion was expressed by S.R. Sharma (1977: 155–156).
1367 The author of the commentary on the Nidānasthāna of the *Aṣṭāṅgahṛdayasaṃhitā* is called Ṭoḍaramallavaidya Kānhaprabhu, son of Beiṃdevaprabhu and Sāmāmbikā (NCC VIII, 3; Cat. München, Nr. 373).
1368 See on zamīndār: Hobson-Jobson (s.v. zemindar).
1369 Vol. I, Preface 9; vol. II, 7–9. See also NCC VIII, 3; BDHM 3, 3, 1965, 154–155; Kane I.2, 908 and 911; Dr.P.L. Vaidya's Intr. (17–31) to his ed. of the *Sarga-* and *Avatārasaukhya*. See on Ṭoḍaramalla's career: CESS A 3, 77–78.
1370 NCC VIII, 3. Kane I.2, 909.
1371 The author of the *Prayogaratnākara*.
1372 NCC: Trilocana Kavicandra is not recorded. ABI 321. Vṛddhatrayī 472.
1373 Th. Aufrecht also ascribes a *Rasapradīpa* (CC I, 495 and 613) and a *Vaidyamahodadhi* (CC I, 612 and 613) to Vaidyarāja.
1374 Cat. München Nr. 284, dating from about A.D. 1780. The CC mentions only an anonymous work of this title (I, 496).
1375 See Cat. Berlin.
1376 CC II, 146 and 173; also recorded under the title *Rasakaṣāya*: CC I, 494 and 613 (see Cat. IO Nr. 2679). STMI 239–240. Cat. IO Nr. 2679: dating from 1806. F.R. Dietz (1833): 135. The title is mentioned at the beginning and end of the work.
1377 NCC VI, 150.
1378 CC II, 170: not known from other sources.
1379 See Cat. IO Nr. 2679.
1380 See Cat. IO. Th. Aufrecht (Cat. München and CC II, 146) and STMI prefer the former date; Cat. IO and J. Jolly (1901: 2; C.G. Kashikar 2–3) are non-committal.
1381 The NCC (VII, 125) only records the *Jagatsundarīprayogamālā* of Hariṣeṇapaṇḍita, which is a different work (see H.D. Velankar, 1944: 129). See on the MSS: H.D. Velankar (1944): 129. *Edited by K.L. (or S.K.) Koṭecā, published at Dhūliyā.
1382 H.D. Velankar (1944: 128–129) describes it as an encyclopaedic work on medicinal formulae, spells, amulets, and kindred matter.

1383 The work also contains some verses in Sanskrit and Apabhraṃśa (JAI 102).
1384 See JAI 102–103.
1385 H.D. Velankar (1944): 128–129.
1386 See on Yaśaḥkīrti and his work: B.M. Chintamani (1971): 171– 172; JAI 102–103 (R. Bhaṭnāgar mentions that the only MS, belonging to the BORI at Poona, which also contains Yaśaḥkīrti's *Yoniprābhṛta*, dates from A.D. 1525/26; he assigns, without giving his arguments, the author to the thirteenth century); V.P.P. Śāstrī (1984): 389. Compare NCC XIII, 64: an anonymous *(Jagatsundarī)prayogamālā* is recorded, said to belong to the thirteenth century.

Chapter 2
Seventeenth-century authors and works

1 NCC I, 217. Pingree (CESS A I, 43; A 5, 450) gives 1674–1698 as the period of Anūpasiṃha's reign, J. Tod (1920: 1136–37, 1227) gives 1669–1698. See also: Rāma Bhaṭṭa Hosiṅga. Anūpasiṃha's wife is said to be the author of the *Kāmaprabodha*, which closely follows the text of Vātsyāyana's *Kāmasūtra* (R. Mitra's Notices VIII, Nr. 2554); compare NCC III, 354: *Kāmaprabodha* by Vyāsa Janārdana, written under the patronage of king Anūpasiṃha of Bīkāner, and ascribed to the latter.
2 See on this author, his works and his date: D.Ch. Bhattacharyya (1942): 168–175; N.N. Dasgupta (1935/36): 266; Vṛddhatrayī 473. He is also called Bharatasena (last colophon of ed. a; NCC IX, 210; STMI 628–629; C. Vogel, IL 317). The author calls himself Bharata (ed. a, p.1) and Bharatamallika (D.Ch. Bhattacharyya, 1942: 172). Bharatamallika's title was Yaśaścandrarāya according to G. Hāldār (Vṛddhatrayī 473).
3 NCC: not recorded.
4 CC: not recorded.
5 CC: not recorded.
6 CC: not recorded.
7 CC: not recorded.
8 See CC I, 396. D.Ch. Bhattacharyya (1942). STMI 628–629.
9 See C. Vogel, IL 317: the commentary, called *Mugdhabodhinī*, is based in its derivations on Vopadeva's *Mugdhabodha* and was composed in 1677/78.
10 NCC IX, 187. STMI 628–629. Not dealt with by H. Scharfe (1977).
11 NCC III, 52. STMI 630. See C. Vogel, IL 371.
12 NCC IX, 210. STMI 628–629. See C. Vogel, IL 372.
13 NCC II, 375. STMI 628–629.
14 STMI 628–629.
15 NCC III, 379. STMI 628–629.
16 The author calls it *Vaidyakulapañjikā* (D.Ch. Bhattacharyya, 1942: 170) and *Vaidyakulasya tattvam* (ed. a, p.1); Th. Aufrecht (CC I, 396 and 611) calls it *Vaidyakulatattva*.
Editions:
- a candraprabhā, baidyakulapañjikā, mahāmahopādhyāya bharatamallika praṇītā, śrībinodalālasena saṃskṛtā prakāśitā, kalikātā rājadhānyāṃ śrīrāmanārāyaṇapālena muditā, Calcutta 1299 (Harṣa era? = A.D. 1904/05).
- b ed. by Kuladā-kiṅkara Rāya, Jyotiṣa-prakāśa Press, Calcutta 1915/16 [BL.14058.a. 32; IO. San.B.225(a)].

References are to ed. a.
17 Ed. a, p.27–35.
18 D.Ch. Bhattacharyya (1942): 170.
19 D.Ch. Bhattacharyya (1942): 172. J.B. Chaudhuri's Intr. (4) to his edition of Kālidāsa's *Meghadūta* with the commentary of Bharata Mallika, Dr. K.N. Katju Series Vol. II, Calcutta 1950.
20 D.Ch. Bhattacharyya (1942): 173.

21 See ed. a, p.1. A. Rahman (STMI 628) calls his father Gaurīkāntamallika.

22 See ed. a, p.27–33: *Hariharakhānaprakaraṇa*. According to STMI (628–629), the titles Khāna and Mallika point to contacts with Islamic rulers.

23 STMI 629. The NCC (III, 379) states that Bharatamallika lived at Jāmga in the Hūglī district.

24 STMI 629.

25 He is mentioned at p.27 of ed. a.

26 Atrideva (ABI 321) and G. Hāldār (Vṛddhatrayī 473) assign Bharatamallika to the seventeenth–eighteenth century. Bharatamallika lived about 1800 according to M. Krishnamachariar (1989: 145). R.C. Majumdar (1974: 497) assigns Bharatamallika to the seventeenth century. The NCC (II, 375) states that Bharatamallika's *Upasargavṛtti* was composed in 1836; somewhere else (III, 379) it mentions that Bharatamallika lived about 1750.

27 Th. Aufrecht (CC I, 759) calls the author Haribhāskara Śarman. NCC II, 142: (Hari)bhāskara.

28 CC I, 759: called Āyāji Bhaṭṭa. NCC II, 142: Āpāji Bhaṭṭa, also called Āyāji Bhaṭṭa.

29 Probably identical with Tryambaka, a celebrated place of pilgrimage, twenty miles from Nāsik (N. Dey, 1979: 207).

30 Jayarāma, Bhāskara's son, wrote the *Padyāmṛta(taraṅgiṇī)sopāna*, a commentary on Bhāskara's *Padyāmṛtataraṅgiṇī* (CC I, 324 and 759; NCC XI, 161).

31 CC: not recorded. STMI 35. J. Filliozat, Liste Nr. 175.

32 NCC XI, 157.

33 CC I, 324 and 759. NCC XI, 160–161.

34 CC I, 746 and 759.

35 See on the *Śārīrapadminī*: P. Cordier (1903b): 350; A.F.R. Hoernle (1978): 17–18, 70, 74, 90, 221–223; P.K. Gode (1946a): 33–34; another article on the same subject by P.K. Gode with the title 'Śārīrapadminī, an unknown medical work of Bhāskar Āpāji Agnihotrī, A.D. 1679', referred to in the mentioned one as an article to be published in the Nathurām Premī Commemoration Volume, is not recorded in the bibliography of H.L. Hariyappa and M.M. Patkar (1960).

36 CC I, 11 and 759; NCC I, 148–151: a commentary on the *Adhyātmarāmāyaṇa* (see M. Krishnamachariar, 1989: 21–22), which forms part of the *Brahmāṇḍapurāṇa*.

37 CC I, 411 and 759.

38 CC I, 140 and 759. NCC V, 224.

39 CC I, 540 and 759.

40 CC I, 329 and 759. NCC XI, 220–221.

41 CC I, 658 and 759.

42 CC I, 597 and 759.

43 CC I, 473 and 759.

44 This may be the series of six practices described in the *Gheraṇḍasaṃhitā* (1.12–60) and *Haṭhayogapradīpikā* (2.21–37): dhauti, basti, neti, trāṭaka, nauli (or laulikī), and kapālabhāti (see T. Michaël, 1974: 136–144).

45 CC III, 40 and 143. NCC VII, 55. Check-list Nr. 756. CBORI XVI, 1, Nr. 304. M. Venkata Reddy (1986): 23.

46 NCC III, 108.

47 CC I, 655 and 716.

48 CC I, 256 and 597; II, 142. NCC IX, 77–78.

49 Not recorded in D. Pingree's CESS.

50 NCC IX, 154. Check-list Nr. 821.

51 NCC: not recorded.

52 Probably gulma.

53 See on Dharmavardhana: JAI 133–134.

54 STMI 64 and 638: a treatise in 1,310 verses. R. Mitra's Notices IX, Nr. 2927: described as a modern compilation.

55 NCC VI, 132; IX, 179.

56 CC I, 613 and 765; II, 146; III, 128 (*Vaidyavallabhā*). Check-list Nr. 954. STMI 81. H.D. Velankar (1944): I, 365. Bodleian 723(5), 725(3), 726(1), and 727(1) (see D. Wujastyk, 1990: 107). Cat. BHU Nrs. 213–215. CBORI XVI, 1, Nrs. 281–283. Collection Punyavijayaji Nr. 131 (with stabaka; five copies). Wellcome Institute γ68.
Editions:
- a together with Lolimbarāja's *Vaidyāvataṃsa*, and with a Gujarātī transl., Diamond Jubilee Press, Ahmedabad 1900 [IO.2085].
- b vaidyavallabhaḥ, kavivarahastirucikaviviracitaḥ, mathurānivāsipaṇḍitarādhācandraśarmaviracitayā vrajabhāṣāṭīkayā vibhūṣitaḥ, Śrīveṅkaṭeśvar Press, Bombay 1921/22.
- c vaidyavallabhaḥ, hastikaviracitaḥ, with Hindī commentary by Rasavaidya Māheśvara J. Vyāsa, Śrī Bhuvaneśvarī Granthamālā 116, Goṇḍal 1954; the prastāvanā describes eight MSS, preserved in the Śrī Bhuvaneśvarī Bhāṇḍār at Goṇḍal.

References are to b. See on Hastiruci and his *Vaidyavallabha*: JAI 125–128.

57 R. Mitra (Notices IX, Nr. 2982) describes a MS which has a text in 294 verses.

58 Ed. c comprises 268 verses, the order and readings of which differ at many places from b; verses, absent from b, are added (e.g., 1.25–26; 2.8, 10, 19, 27–28, 34), and a number of those included in b are omitted (e.g., 2.17–18, 20, 26–27, 30–31, 33, 35, 39); chapter nine is absent.

59 Hasti (3.25; 4.20 and 21; 7.5 and 22; 8.28); Hastikavi (2.1, 2 and 27; 3.30; 4.4 and 12; 6.4; 7.34); Kavi (2.34; 3.13); Kavihasti (1.10; 2.18 and 23); Suhastikavi (6.24; 7.12); Sukavi (8.20). Kavihasti's *Vaidyavallabha*, recorded in the NCC (III, 287), is therefore Hastiruci's work. See on the term kavi: A.K. Warder (1989): 202–214.

60 E.g., pancabhadrākhyakvātha (1.9), tripurabhairavī guṭī (3.6), vajrabhedīrasa (6.1–2), sarvakuṣṭhārirasa (6.3–4), icchābhedīrasa (6.5–7), vaṅgeśvara (8.33–36).

61 Ed. b gives at 1.25–26 the formula of kubjakākhyakvātha, ascribed to Caraka.

62 Compare on special features of this work: AVI 299.

63 Probably identical with śvetapradara (fluor albus) according to P.V. Sharma (AVI 299).

64 Also mentioned by Harṣakīrti.

65 See on this syndrome in India: J.W. Edwards (1983).

66 Tremor of the knees.

67 Identified as *Trachyspermum ammi* (Linn.) Sprague (see M. Abdul Kareem, 1997, Nr. 1624).

68 Gundī is the Gujarātī name (see WIRM II, 346) of the tree *Cordia gharaf* (Forsk.) Ehrenb. ex Asch. = *C. rothii* Roem. et Schult. (see on the nomenclature: S.S.R. Bennet, 1987).

69 The Hindī name of *Momordica charantia* Linn.

70 I.e., soda (Hindī sorā) acc. to P.V. Sharma (AVI 299).

71 I.e., *Euryale ferox* Salisb. (Hindī makkhan) acc. to P.V. Sharma (AVI 299).
72 See the prastāvanā to ed. b.
73 A Hitaruci, pupil of Udayaruci, in his turn pupil of Vijayasiṃha Sūri of the Tapāgaccha, wrote a commentary on the *Ṣaḍāvaśyaka* in 1640/41 (V.P.P. Śāstrī, 1984: 390). See on the line of teachers from Hīravijayasūri up to Hastiruci: JAI 125–126.
74 See the prastāvanā to ed. b. Some of the MSS (CBORI Nrs. 281 and 283) are accompanied by a Gujarātī translation.
75 See J.N. Chaudhuri (1984a): 223.
76 Compare CBORI XVI, 1, 355: the date of composition is saṃvat 1726 = A.D. 1673 (actually, 1669/70). The prastāvanā to ed. b gives 1669/70 as the year of completion. JAI 127: completed in 1669.
77 NCC VII, 134. Cat. Berlin Nr. 958: by Śrīmad-rāḍhīvaṃśodbhūta-miśrī-śrīlakṣmaṇatatputra-ciraṃjīvamiśrī-śrījagannātha. Cat. IO Nr. 2682 (compare F.R. Dietz, 1833: 129): by Ciraṃjīvamiśrī-jagannātha, son of Miśrī-lakṣmaṇa, of the Rāṭī-vaṃśa (of the Kāśyapakula).
78 See S.R. Sharma (1977): 158.
79 Cat. IO Nr. 2682. Compare STMI 89.
80 NCC VII, 186 and 378. Check-list Nr. 351. STMI 91–92. H.D. Velankar (1944): I, 151 (author's name Jayaratna Paṇḍita). Aufrecht recorded a *Jvaraparājaya* by Jarara (CC I, 202 and 214). NCC VII, 176: by Jarara? Bhagvat Sinh Jee (1927: 210) and P.V. Sharma (AVI 318) call the author Jayaravi (absent from NCC). He is also called Jayadeva (NCC VII, 176; Kavīndrācāryasūcipatram, Nr. 1014: saṭīka). V.P.P. Śāstrī (1984: 387) is of the opinion that Jayaravi's *Jvaraparājaya* differs from Jayaratna's work of the same title.
81 V.P.P. Śāstrī (1984): 386–387; his name is Jayaratnagaṇi acc. to R. Bhaṭnāgar (JAI 119). The author calls himself Jayaratna (V.P.P. Śāstrī, 1984: 393, n.14).
82 Special kinds of fever, described by the author as belonging to specific doṣic types, are, e.g., ajīrṇajvara, kṣetrajvara, raktajvara, khedajvara, dṛṣṭijvara, ekāntajvara, and kālajvara (JAI 121).
83 An offering made with a full ladle.
84 V.P.P. Śāstrī (1984): 387. Compare R. Bhaṭnāgar's table of contents (JAI 120–121).
85 NCC I, 62: the name of a poet.
86 Not known from other sources.
87 V.P.P. Śāstrī (1984): 387 and 393, n.13. Compare JAI 120.
88 JAI 121.
89 He belonged to the Pūrṇimāgaccha (V.P.P. Śāstrī, 1984: 393, n.14), or -pakṣa (JAI 120).
90 V.P.P. Śāstrī (1984): 387 and 393, n.14. JAI 119. The CC and NCC record a work on jyotiṣa, called *Jñānaratnāvali* or *Doṣajñānaratnāvalī*, by Jayaratna of the Pūrṇimāgaccha, pupil of Bhāvaratna from Gujarāt (CC II, 41, 43, 200, 206; NCC VII, 186 and 334, IX, 174; see also JAI 121: *Doṣaratnāvalī*). A Bhāvaratna (see **Jinaratnakośa* I, 151) wrote a commentary on the *Jyotirvidābharaṇa* attributed to Kālidāsa in 1711/12 (CESS A 2, 33; see also NCC VII, 356); this Bhāvaratna is therefore different from Jayaratna's teacher.
91 V.P.P. Śāstrī (1984): 387 and 393, n.14. JAI 120. V.P.P. Śāstrī and R. Bhaṭnāgar (JAI 120) identify this place as Khambhāt in Gujarāt; it is not recorded in N.N. Bhattacharyya (1991) and N. Dey (1979).
92 R. Bhaṭnāgar (JAI 120), V.P.P. Śāstrī (1984: 387) and H.D. Velankar (1944: I, 151) state that the *Jvaraparājaya* was composed in the year 1662 of the Vikrama era (i.e., A.D. 1605/06), as indicated by the author himself at the end of his work (V.P.P. Śāstrī, 1984: 393, n.15; JAI 120). STMI (91) also dates it to 1605 (on the authority of S.R. Sharma, 1977: 157). The NCC (VII, 186 and 378) assigns the work to the year 1705; it adds that the *Jvaraparājaya* is quoted in the *Jvaratimirabhāskara*, which is improbable because the latter work (by Cāmuṇḍa) was completed in A.D. 1490 or 1492; moreover, a quotation from the *Jvaraparājaya* cannot be traced in the *Jvaratimirabhāskara*. D. Pingree (CESS A 3, 61) states that the floruit of Jayaratna was about A.D. 1725. Bhagvat Sinh Jee ((1927: 210) and P.V. Sharma (AVI 318) assign Jayaravi's *Jvaraparājaya* to the year A.D. 1794.

93 NCC I, 87–88 and 350; IV, 128 and 138. The author is called Kāśīnātha (Cat. BHU Nr. 3; CBORI XVI, 1, Nrs. 1–3 and 10), Kāśīrāja (Cat. BHU Nr.1; ed. c, verses 49 and 60), or Kāśīrāma. Compare Check-list Nr. 10; STMI 16 and 96; Cat. BHU Nrs. 1–3; Cat. Bikaner Nr. 1375 (Nrs. 1373–74 contain the same work without mention of the name of the author); Cat. Puṇyavijayaji II, Nrs. 6423–6429; CBORI XVI, 1, Nrs. 1–3 and 10; R. Mitra's Notices VIII, Nr. 2683; VOHD II, 7 (Nr. 2898) and 8 (Nr. 3550); Bodleian d.742(6): two MSS of Kāśīrāja's *Ajīrṇamañjarī*, one of which dates from 1618 (see D. Wujastyk, 1990: 91); Wellcome α273: Kāśīrāja's *Amṛtamañjarī*. The author himself calls the work *Amṛtamañjarī* (last verse). Some MSS (Cat. BHU Nrs. 1 and 3; Cat. Puṇyavijayaji II, Nrs. 6427–29) and Atrideva (ABI 313) call it *Ajīrṇāmṛtamañjarī*. The *Jīrṇāmṛtamañjarī* by Kāśīrāja (Kāśīnātha), with a commentary by Rāma Janaka Bhāgavata, recorded in the NCC (VII, 283), is undoubtedly the same work as Kāśīnātha's *Ajīrṇamañjarī*.
Editions:
*a Veṅkateśvar Press, Bombay 1911.
*b with the *Subodhinī* Sanskrit commentary by Rājānaka Bhagavanta and a Hindī commentary (*Bhāṣātilaka*) by Śrī Rāmcaraṇdās Ācārya, Vindhyeśvarī Press, Mirzapur 1868/69.
c in the *Nighaṇṭuratnākara*, Vol. I, ed. by K.R. Navre, Bombay 1936, 583–588.
References are to ed. c.
94 The verses are not numbered in ed. c.
95 See Su.Sū.46.499. The *Mādhavanidāna* distinguishes six varieties (6.5–6).
96 These two verses represent the views of two different authorities.
97 E.g., vamana, virecana, nasya, kavala.
98 This may be śukta.
99 CC: Rājānaka Bhagavanta is not recorded. Rājānaka's commentary, called *Subodhinī*, has been edited (see ed. b). See Cat. BHU Nr. 1: the MS dates from 1826/27; the author probably originated from Kaśmīr. The Check-list records an anonymous commentary called *Subodhinī* (Nr. 10).
100 STMI 177: the same author wrote commentaries on the *Arkaprakāśa*, *Sūtrasthāna* of the *Aṣṭāṅgahṛdayasaṃhitā*, *Mādhavanidāna*, *Rasamañjarī*, *Rasendracintāmaṇi*, Vaṃśīdhara's *Vaidyamanotsava*, and Śaṃkara's *Vaidyavinoda*, which establishes that he lived after the close of the seventeenth century. See the texts mentioned.
101 Cat. Bikaner Nr. 1374: this is a commentary in Hindī; the MS dates from 1694/95. A commentary in Nepālī is also known (STMI 96). Cat. Puṇyavijayaji (II, Nrs. 6427–29) records commentaries called vṛtti and stabaka.
102 Bodleian d.742(6) (see D. Wujastyk, 1990: 91).
103 STMI 96
104 Cat. Bikaner Nr. 1374. Momin Ali (1990: 153) assigns the *Ajīrṇamañjarī* to A.D. 1811.

105 NCC II, 153; IV, 132 and 134: this author also wrote the *Yaduvaṃśakāvya*, a grammatical poem like the *Bhaṭṭikāvya* (compare M. Krishnamachariar, 1989: 145). A *Cikitsāpaddhati* by Kāśīrāja, recorded in the NCC (IV, 139), may be the same work as the *Kāśīnāthapaddhati*. The *Kāśīnāthī* by Kāśīnātha (CC I, 104) is probably identical with the *Kāśīnāthapaddhati*. Check-list Nr. 114 (*Āyurvedasāra*, by Kāśīnātha ?) and 899 (*Vaidyakapaddhati*, by Kāśīnātha, son of Śaṃkara and Rohiṇī). STMI 96–97: one MS of the *Kāśīnāthapaddhati* dates from 1761/62. Cat. BHU Nr. 32: by Kāśīnātha, son of Śaṃkara and Rohiṇī; Nr. 33: by Bhaṭṭācāryakāśīnātha. CBORI XVI, 1, Nrs 244–245: the work is called *Vaidyakapaddhati* in the colophons; the author refers to it as kāśīnāthasya paddhatiḥ, an āyurvedasya sāraḥ; Nr. 244: the author was a son of Śaṃkara and Rohiṇī.

106 See AVI 307; Cat. BHU Nr. 33.

107 Cat. BHU Nr. 33.

108 NCC III, 274; VII, 29. Cat. IO Nr. 2710. Kavicandra is mentioned in Bharatamallika's *Candraprabhā* (NCC III, 274).

109 Identified as the modern Digang (NCC III, 274).

110 Cat. IO Nr. 2710.

111 NCC V, 13: the work is known under various titles: *Ṣaṭkarmadīpikā*, *(Kṛtyā)pallavadīpikā*, etc. Edited in the *Indrajālavidyāsaṃgraha*, 179–264 (see on this publication: *Kakṣapuṭa*). The author calls his work *Kṛtyāpallavadīpikā* (1.1), but its title is *Ṣaṭkarmadīpikā* in the colophons. See on this work: T. Goudriaan and S. Gupta (1981): 122; Tāntrika Sāhitya 662–663. A *Ṣaṭkarmamañjarī* or *Vaśakāryamañjarī*, ascribed to Rājarāma Tarkavāgīśa, appears, at least in its former part, to have been copied almost verbatim from the *Ṣaṭkarmadīpikā* (see T. Goudriaan and S. Gupta, 1981: 122).

112 These sources are listed by T. Goudriaan (1978: 258).

113 See on him: P. Pal (1981): 3–8; D.C. Sircar (1973): 74–80.

114 See on the *Tantrasāra*: P. Pal (1981); Tāntrika Sāhitya 245–246.

115 See on Navadvīpa: N. Dey (1979): 139; P. Pal (1981): 5.

116 See T. Goudriaan and S. Gupta (1981): 139–140. This date is corroborated by a reference to the *Yoginītantra* as one of Kṛṣṇānanda's sources (1.3); the *Yoginītantra* is assigned to the sixteenth century (T. Goudriaan and S. Gupta, 1981: 85). P. Pal ((1981: 3) comes to the conclusion that Kṛṣṇānanda's life spanned the second half of the sixteenth century. The NCC (V, 13) regards Kṛṣṇānanda as a contemporary of Caitanya (1485–1533), an opinion rejected by P. Pal (1981: 3), who considers it to be more likely that he was born around the time Caitanya died.

117 See on the author and his work: JAI 121–123.

118 See on cities called Vaṭanagara and -pura: N.N. Bhattacharyya (1991): 307–308; B.C. Law (1984): 335.

119 CC: not recorded. ABI 315. V. Raghavan (1975): 181.

120 See on the author and his works: JAI 130–132.

121 See on this Jain author, his works and date: JAI 137–141. The NCC (III, 278, 280) calls the author Kavimāna; the *Jvaranidāna* and *Kavipramoda* are mentioned as his works (*Jaina Siddhānta Bhāskara 4, 2, 114–115 is referred to).

122 See JAI 139.

123 See on the MSS: JAI 140.

124 This second part is probably the *Jvaranidāna* recorded in the NCC.

125 The author calls himself Mānajī.

126 See JAI 138 on Jinacandra.

127 See: Vinayameru.

128 CC I, 421 and 597; II, 96 and 142: by Maṇirāma. Check-list Nr. 1023: anonymous *Vṛttaratnāvalī*. STMI 132. Cat. IO Nr. 2702. J. Jolly (1901): 2 (C.G. Kashikar 3). Editions:
  a with the Candrikā commentary by Kālīprasāda, Samarahiṃda Press, 1875 [IO.13.E. 21].
  b Ilāhī Press, Delhi(?) 1875 [IO.24.D.19]. J. Filliozat (Liste Nr. 159) records a lithographed edition, published at Allahabad in 1875.

129 NCC VI, 52: by Maṇirāma. Bodleian d.735(2) (see D. Wujastyk, 1990: 96). C.G. Kashikar 155: by Maṇirāma Miśra.

130 CC II, 142. NCC VI, 52. See ed. a.

131 CC: not recorded. Th. Aufrecht (CC I, 611) only mentions an anonymous *Vaidyakaustubha*. Absent from Check-list and STMI. Edition: bhiṣagvarakaviśrīmevārāmamiśraviracitaś citrakāvyo vaidyakaustubhaḥ, M.A., D.Phil. ityādyupādhiyuktaśrīḍāktaramaṅgaladevaśāstrisāhāyyena āyurvedaviśāradavaidyaśrīharinārāyaṇaśarmaṇā ṭippaṇyā pāṭhāntaraiś ca saṃyojya saṃśodhitaḥ tenaiva prakāśitaś ca, Vidyāvilāsa Press, Benares 1928 [IO. San.D.953 (d)].

132 Called thus by Mevārāma himself (16.87).

133 Verses containing one type of akṣara in each pāda (ekākṣarapāda; 16.35), verses with two (dvyakṣarī; e.g., 1.58 and 16.50) or three types of akṣara (tryakṣarī; e.g., 4.24) or without labials (niroṣṭhya; 2.11–12 and 16.42), verses with two or more meanings (1.121 and 124; 16.56), containing a question and the answer to it (praśnottara; 16.55) or a riddle (antarlāpikā and bahirlāpikā; 1.2 and 60; 16.44 and 58), the types called gomūtrikā (to be read in zigzag; 16.39 and 53), samudgaka (a kind of paronomasia; 16.46), sarvatobhadra (each pāda is identical when read backwards; 16.62), etc. See also on the alaṃkāras employed by Mevārāma: B. Tripāṭhī (1977): 231–233. P.V. Sharma supposes (AVI 322) that the *Vaidyakaustubha* remained a less known work due to the difficulties of its interpretation. See on the citrakāvya: S.N. Dasgupta and S.K. De (1947): 179, 318, 335, 578; S.G. Tulpule (1979): 410–411; A.K. Warder (1989): 173–174.

134 The medical works of Lolimbarāja are composed in a similar way.

135 The title of the work is mentioned in the introductory (1.1) and concluding (16.88) verses.

136 Some of these are mentioned in particular recipes.

137 5.54 = *Mādhavanidāna* 25.6; 9.63 = *Mādhavanidāna* 65.1.

138 E.g., the seven upadravas of śotha (7.24), the sixteen upadravas of vraṇa (7.53–54), the upadravas of rudhirapradara (9.4).

139 These seven types are also described in the *Bhāvaprakāśa*.

140 This list is inspired by the *Rasaratnākara* (Vādikhaṇḍa 2.14cd–30.).

141 Identified by Harinārāyaṇaśarman, the editor of the *Vaidyakaustubha*, as Soroṃ, zillā (zillah was the technical name for an administrative district of British India; see Hobson-Jobson) Eṭā, Uttar Pradesh; the same identification is found in N. Dey (1979 :195): Soron on the Ganges, twenty-seven miles northeast of Itah, United Provinces. Compare N.N. Bhattacharyya (1991: 281): Śūkaratīrtha.

142 *Vaidyakaustubha* 6.72 = Lolimbarāja's *Vaidyajīvana* 4.9.

143 See the author's vaṃśavarṇana at the beginning of the *Lakṣaṇaprakāśa* of the *Vīramitrodaya*.

144 See the author's vaṃśavarṇana.

145 CC I, 455 and 595; II, 141 and 226; III, 125. Winternitz III, 500 and 504. Edition of the *Lakṣaṇaprakāśa*: Vīramitrodaya [Lakshana Prakasha] of M.M. Pt. Mitra Mishra, edited by Sahityopadhyaya Pt. Vishnu Prasad Sharma, vol. V, Chowkhamba Sanskrit Series 30, repr., Chowkhamba Sanskrit Series Office, Varanasi 1987.

146 See the puruṣalakṣaṇaprakaraṇa and strīlakṣaṇaprakaraṇa of the *Lakṣaṇaprakāśa*.

147 The qualities of a physician (vaidyalakṣaṇa) form part of the rājacakralakṣaṇaprakaraṇa of the *Lakṣaṇaprakāśa* (p.211–215; Caraka, *Kṣemakutūhala*, *Rogadarpaṇa*, Suśruta, Vāgbhaṭa, and *Viṣṇudharmottara* are quoted). See Kane I.2, 941–953 on the *Vīramitrodaya*. See also CESS A 3, 422–423.

148 See: Veterinary texts.

149 Vṛddhatrayī 473. See CC I, 283: Nāgeśabhaṭṭa, who wrote many works, lived in the eighteenth century. NCC X, 20–22; Nāgeśabhaṭṭa lived in the period 1670–1750. A medical *Mañjūṣāśekhara* is not recorded among his works.

150 The *Vaidyālaṃkāra*, referred to in the *Vaidyahṛdayānanda* and therefore earlier than the latter, has not been preserved.

151 CC: not recorded. Check-list Nr. 882. STMI 266. Edition: Vaidyahṛdayānanda of Śrī Kavivara–Yogi Praharāja Mahāpātra, ed. by T. Chandrasekharan, Bulletin of the Government Oriental Manuscripts Library, Madras, 4, 1, 1951, I–VI, 1–46; this edition is based on two MSS of the GOML, Madras. The title of the treatise is mentioned at 1.3 and 5.32.

152 This fever may be related to the type commonly called dāhapūrva (see *Mādhavanidāna* 2.46).

153 P.K. Gode (1952a).

154 D.C. Sircar (1974): 132–133.

155 He is recorded as Kavivararājamahāpātra in the NCC (III, 285).

156 *Vaidyahṛdayānanda* 1.3 and 5.31–32. See P.K. Gode (1952a): 166–171; D.C. Sircar (1952): 218–221, (1974): 133.

157 *Vaidyahṛdayānanda* 1.3 and 5.32. The author calls himself satkavi (1.3; 5.32) and his treatise a kāvya (1.3).

158 D.C. Sircar (1952); (1974): 134.

159 Vikrama I transferred his capital from Nandapura to Jayapura. See on Nandapura: D.C. Sircar (1974): 134. See on Jayapura in Orissa: N.N. Bhattacharyya (1991): 159.

160 Praharāja is a typical Oṛiyā family name, originally conferred by the kings of Orissa on learned brāhmaṇas; the original MSS of the *Vaidyahṛdayānanda* (the edition was based on copies of these) were found in the Ganjam district of Orissa (D.C. Sircar, 1952; 1974: 133).

161 D.C. Sircar (1952); (1974): 134.

162 CC I, 41 9; II 95; III 90. Check-list Nr. 154. STMI 174–175 and 689–690. Cat. BHU Nr. 103. Cat. Madras Nrs. 13296–98. Cat. Mysore XIII, Nr. 42193. Cat. Tanjore Nrs. 11238–42. Wellcome α868 and 869.

163 Edition: śrīraghunāthaviracitaṃ bhojanakutūhalam (prathamo bhāgaḥ), prakāśakaḥ śūranāṭ kuñjan pilla (*Bhojanakutūhala* of Raghunātha, Part I, published by Śūranād Kunjan Pillai), University of Travancore, Trivandrum Sanskrit Series No. 178, Trivandrum 1956. This edition is based on six MSS (among them are two of the Tanjore MSS). The verses are not numbered. The edition has an Appendix (I) with an index of the beginning of each ardhaśloka, and a glossary of the Marāṭhī terms with their equivalents in English, Malayāḷam and Tamiḻ. References are to page numbers of this edition.

164 The edition contains an index with these names.

165 E.g., Āndhra (3), the banks of the river Godā (3), Gurjara (49), Karṇātaka (73), Kāśmīra (181, 182), Koṅkaṇa (79, 91), Mahārāṣṭra (3, 76), Mālava (65, 78), Uttarāpatha (73). The Gurjaras are mentioned in the body of the text in relation with particular dishes and their preparation (48–49).

166 See on the contents also P.K. Gode (1942a): 254–263.

167 Not all the quotations are referred to their source; see e.g., the verse on cīnakarkaṭikā (79 = *Dhanvantarinighaṇṭu* 1.261).

168 CC: not recorded.

169 Composed by Raghunātha himself.

170 Probably the dharmaśāstra work of this name. See on treatises called *Kriyāsāra*: NCC V, 139–140.

171 Part of these quotations are found in the *Rājanighaṇṭu*.

172 Probably the *Prayogapārijāta*.

173 A work on dharmaśāstra by Nṛsiṃha (see NCC XIII, 61–62).

174 Many verses from the *Rājanighaṇṭu* are not referred to their source, e.g., those on upodakī (67), kuṇañjara (68), gholikā (69), vṛddhadāru (70).

175 See Cat. Tanjore Nr. 11238.

176 See Kane I.1, 507–509.

177 Author of a *Nibandha* on dharmaśāstra (NCC I, 250–251).

178 See Kane I.1, 53–90.

179 Probably the Āśvamedhikaparvan of the *Mahābhārata*.

180 See Kane I.1, 38–53.

181 See Kane I.1, 522–528: Yama. Compare Yama.

182 See Kane I.1, 484–495.

183 See Kane I.1, 510–513.

184 See Kane I.1, 279–284.

185 NCC IX, 272.

186 NCC IX, 272.

187 See Kane I.1, 276–277.

188 See Kane I.1, 22–38.

189 See Kane I.1, 127–136.

190 See Kane I.1, 274–276.

191 See Kane I.1, 496–507.

192 CC I, 426: the same as the *Madanaratnapradīpa*, attributed to Madanasiṃha.

193 CC: not recorded.

194 NCC XII, 198–199. Kane I.1, 284–286 and 517–519.

195 See Kane I.1, 459–466.

196 Probably the *Prayogapārijāta*.

197 NCC XII, 227. Kane I.1, 519–520.

198 See Kane I.1, 516–517.

199 See Kane I.1, 510.

200 This may be the *Smṛtisaṃgraha*.

201 See Kane I.1. 541–543.

202 CC I, 630. See Kane I.1, 136–142.

203 See Kane I.1, 294–296.

204 CC I, 678. See Kane I.1, 535–537: *Ṣaṭtriṃśanmata*.
205 CC I, 747: various works of this title.
206 See Kane I.1, 537–541.
207 CC I, 669 and 749: by Śrīdhara.
208 Śūlapāṇi is the author of the *Smṛtiviveka* (CC I, 660 and 748). A medical author of this name is also recorded (CC I, 660).
209 See Kane I.1, 264–272.
210 See Kane I.1, 94–112.
211 See Kane I.1, 529–535.
212 See Kane I.1, 421–459.
213 Compare *Bṛhadyama*.
214 NCC IX, 121.
215 See the preceding list.
216 Compare Mādhavīya Vyāsa of the preceding list.
217 See Kane I.1, 467–483.
218 NCC: not recorded.
219 CC I, 705: from the *Skandapurāṇa*.
220 CC I, 710: a work on palmistry by Durlabharāja.
221 CC I, 651.
222 Many authors of this name are known (CC I, 672).
223 CC I, 749.
224 CC I, 478. See P.K. Gode (1944c): 40–45.
225 The ten types are mūla (roots and tubers), pattra (leaves), karīra (shoots), agra (tips), phala (fruits), kāṇḍa (joints), adhirūḍhaka (sprouted seeds), tvac (peels and rinds), puṣpa (flowers), and kavaka (mushrooms).
226 Identified as *Morus australis* Poiret (see M. Abdul Kareem, 1997, Nr. 1136).
227 Unidentified.
228 The verse describing sītāphala, *Annona squamosa* Linn., may be a later interpolation ; see P.K. Gode (1944c): 431.
229 The verse describing vātakumbha, *Carica papaya* Linn., may be a later interpolation; see P.K. Gode (1944c): 431.
230 Unidentified.
231 Th. Aufrecht calls him Raghunātha Sūri (CC I, 484); he is also called thus in the colophon of Cat. Mysore XIII, Nr. 42193.
232 See on Karhāḍe brāhmaṇas: *P.K. Gode (1947k).
233 See on Ekanātha: J.N. Farquhar (1967): 300; J.T.F. Jordens (1975): 269; S.G. Malshe and S.A. Gavaskar (1984): 579; S.G. Tulpule (1979): 354–359.
234 One of the works of Anantadeva II is the *Smṛtikaustubha*. See on Anantadeva I and II: NCC I, 164–167.
235 NCC II, 124.
236 See on Rāmadāsa: J.N. Farquhar (1967): 300–301; J. Gonda (1963): 185–187; J.T.F. Jordens (1975): 270–271; S.G. Malshe and S.A. Gavaskar (1984): 582; S.G. Tulpule (1979): 394–400. The only personal letter in the saint's own handwriting hitherto traced is addressed to Raghunātha.
237 See on Śivājī: A.R. Kulkarni (1973): 559–586; G.S. Sardesai (1984): 247–280.
238 See on Ekojī: G.S. Sardesai (1984): 270–272; K.R. Subramanian (1988): 16–25.

239 NCC VII, 12–14.
240 NCC IX, 278.
241 NCC VII, 152.
242 NCC IV, 137.
243 NCC XIII, 164–165.
244 NCC XIII, 70–71.
245 See on Raghunātha and his works: P.K. Gode (1941b), (1942a), (1942c), (1943f), (1944c), (1948a); S.L. Katre's Introduction to his edition of Raghunāthapaṇḍita Manohara's *Cikitsāmañjarī* and *Nāḍījñānavidhi*, 44–47; K.S. Mahadeva Sastri's 'A note on *Bhojanakutūhala*', in Śūranād Kunjan Pillai's edition of the *Bhojanakutūhala*; *R. Rangachariar (1939/40): 29.
246 See the articles by P.K. Gode, and K.S. Mahadeva Sastri's 'A note on *Bhojanakutūhala*' (see preceding note).
247 See: Nāḍīśāstra texts.
248 NCC VII, 28. STMI 174. Absent from Check-list. Edition: raghunāthapaṇḍitamanoharakṛtā cikitsāmañjarī tatkṛtanāḍījñānavidhisaṃvalitā (Cikitsāmañjarī and Nāḍījñānavidhi of Raghunātha-Paṇḍita Manohara), critically edited with introduction, synopses, variation-footnotes and indices by Sadashiva Lakshmidhara Katre, Scindia Oriental Series No. 4, Ujjain 1959. This edition is based on three MSS (see S.L. Katre's Intr., 2–3); it is provided with an elaborate introduction (123 pages) and a series of indices on the metres (I), personal names, etc. (II), names of diseases (III), and names of medicinal substances (IV). S.L. Katre (1943) was the first to notice this work. The title of the *Cikitsāmañjarī* is mentioned at 1.2 and 7.74.
249 See on the author's style, which resembles that of Lolimbarāja, Katre's Intr. to his ed., 10–14.
250 This may be the *Hārītasaṃhitā* according to Katre (Intr. to the ed., 9).
251 Strangely enough, Caraka is referred to in the context of rasayogas.
252 See S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 10–13.
253 E.g., 1. 11, 25, 33, 85; 2.17; 3.6; 4.9, 20, 34.
254 E.g., 1.30 and 75; 2.25; 4.11. He calls himself, for example, a ghaṭikāśatapadyaniṣaṇṇamati (1.84; 7.76), i.e., an āśukavi, able to compose a hundred verses in a ghaṭikā (twenty-four minutes).
255 See S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 68–69.
256 Unidentified.
257 *Garcinia indica* Choisy (see Katre's Intr. to his ed., 17).
258 Identified as *Cassia alata* Linn. (P.V. Sharma, 1997).
259 A Marathism for sārṣapataila acc. to Katre (Intr. to his ed., 17).
260 A Marathism for viḍaṅga acc. to Katre (Intr. to his ed., 17).
261 See on the contents and special features of the *Cikitsāmañjarī* also Katre's Intr. to his ed., 6–14.
262 CC I, 613, II 146. Check-list Nrs. 960 and 961. STMI 173–174. Cat. BHU Nr. 221. CBORI XVI, 1, Nrs. 228 and 229. Cat. IO Nr. 2695. A lithograph edition of the *Vaidyavilāsa* has been published at Bombay in 1830, as recorded by Ernest Haas (1876: 115); this edition is also referred to in CBORI XVI, 1, p.364 (Nr. 288).
263 According to S.L. Katre (Intr. to his ed. of the *Cikitsāmañjarī*, 20) it has 780 verses, while one MS has even about 960 verses; STMI records (173) that it contains 234 stanzas.

264 S.L. Katre, ibid.
265 See S.L. Katre's remarks in the Intr. to his ed. of the *Cikitsāmañjarī*, 21–22.
266 See on the contents of the *Vaidyavilāsa*: S.L. Katre's Intr. to his ed. to the *Cikitsāmañjarī*, 20–23; AVI 323; Cat. BHU Nr. 221.
267 NCC III, 273. See on this work: P.K. Gode (1943a); S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 23–26.
268 NCC: not recorded. See on this work: S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 26–28. S.H. Ritti (1984: 614) refers to this work as the *Chandoratnamālā*; he remarks that no MS of it is known, but that it is quoted in the *Kavikaustubha*.
269 CC II, 94, 113 and 142. See on this work: S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 28–29.
270 See on this work: S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 29–31; S.G. Malshe and S.A. Gavaskar (1984): 583; S.G. Tulpule (1979): 414–415.
271 See on this work S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 31. S.G. Tulpule (1979: 400) attributes it to Raṅganātha (A.D. 1612–1684), who belonged to the Dāsapañcāyatana of Rāmadāsa.
272 S.L. Katre's Introd., 31–32.
273 NCC: not recorded. S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 77–91.
274 The poet calls himself Raghunātha, Raghūttama, Rāghava, and Rāghavendra; see S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 15–16.
275 See *Cikitsāmañjarī* 1.85 and 7.77; *Nāḍījñānavidhi* 22.
276 See the colophons of the *Cikitsāmañjarī*.
277 *Nāḍījñānavidhi* 21.
278 *Cikitsāmañjarī* 7.79.
279 *Cikitsāmañjarī* 7.79.
280 A talook is a subdivision of a district (see Hobson-Jobson). Campāvatī was identified as Bhāgalpur in Bihār by J. Eggeling (see Cat. IO Nr. 2695). Compare: N. Dey (1979): 43–46; N.N. Bhattacharyya (1991): 103; B.C. Law (1984): 214–215.
281 See S.L. Katre's Intr. to his ed. of the *Cikitsāmañjarī*, 16–19, for more details on the Manohara family and its genealogy. See also the references in S.L. Katre's Introduction, partially reproduced in an appendix to his Intr. (103–104).
282 See the Intr. to his ed. of the *Cikitsāmañjarī*, 32–77. See also S.G. Tulpule (1979): 414–415.
283 See S.L. Katre's Intr. to his ed., 75–76: Raghunātha may have married his daughter to Ānandatanaya's son.
284 See *Cikitsāmañjarī* 7.75; S.L. Katre's Intr. to his ed., 23; NCC VII, 28.
285 CC II, 118 and 171. STMI 175.
286 CC II, 115 and 118. The author refers several times to his own *Ratnāvalī* in the *Siddhayogārṇava* (Cat. IO Nr. 2677).
287 Cat. IO Nr. 2677: the work seems chiefly based on that by Cakrapāṇi. Compare F.R. Dietz (1833): 142.
288 Cat. IO Nr. 2677.
289 Compare on the dates of Anūpasiṃha's reign: *Anūparudrākṣādiparīkṣā*.
290 NCC I, 350 and VII, 28; NCC IX, 9–10: *Dānaratnākara* by Rāma Bhaṭṭa Hosiṅga, son of Mudgala and patronized by Anūpasiṃha; five other works of the same author are mentioned in this treatise. CC I, 249 and 507: Rāma Bhaṭṭa, son of Viśvanātha, grandson of Mudgala Bhaṭṭa Hosiṅga, wrote by request of king Bhūpasiṃha the *Dānaratnākara*. See on Rāma Bhaṭṭa and his works: CESS A 5, 450–451; E.P. Radhakrishnan (1941/42): 111–112.

291 See on this author and his works: JAI 141–145. The Check-list (Nr. 594) calls the author Rāmacandra Miśra.
292 CC: not recorded. F.R. Dietz (1833): 160. P.V. Sharma (AVI 313) mentions one, the Check-list (Nr. 594) four MSS. The Wellcome Institute in London possesses a number of MSS of the work.
293 A *Prayogacandrikā* in Sanskrit is mentioned in the NCC (XIII, 156–157) and by Rājkumār Jain (1981: 88).
294 *Edited (see JAI 142).
295 Bhagvat Sinh Jee (1927): 211: treats of the virtues of metallic substances and contains many recipes. P.V. Sharma (AVI 313) does not classify it as a work on rasaśāstra.
296 Some of the information on this work derives from one of the Wellcome MSS, part of which I read together with P. Friedländer, attached to the Wellcome Institute.
297 Also mentioned as one of Rāmacandra's works by Rājkumār Jain (1981: 88).
298 According to Check-list Nr. 594.
299 Atrideva (ABI 316) and Bhagvat Sinh Jee (1927: 211) indicate Padmaraṅga as the author of the *Rāmavinoda*.
300 AVI 313. JAI 141.
301 JAI 142. Rājkumār Jain (1981): 88.
302 JAI 142, 143.
303 He mentions Aurangzīb in his works (see JAI).
304 ABI 314 and 321. AVI 468. Vṛddhatrayī 473. CC: not recorded. NCC XIII, 57. Atrideva (1961: 117) regards it as a work on rasaśāstra, mentions that it has been published at Calcutta (ABI 314), and that it is identical with a *Prayogacintāmaṇi* by Mādhava recorded by Bhagvat Sinh Jee (ABI 314; Bhagvat Sinh Jee, 1927: 211). The Catalogue of the India Ofice Library records an edition of a *Prayogacintāmaṇi*, published by the Saṃvāda-jñānaratnākara Press, Calcutta 1874 [IO.995]. Many formulations from a *Prayogacintāmaṇi* are found in S.C. Banerji (1992): 179–180, 181, 182, 183, 184, 186, 187, 211, 218, 225–226, 226, 227–228, 229, 230–231, 235, 236, 240, 243, 246, 248, 248–249, 249, 251–252, 253, 255.
305 CC I, 613; II, 146, 227; III, 128. Check-list Nr. 963. STMI 193–194. CBORI XVI, 1, Nrs. 284–287.
306 The author calls it thus at the beginning (1.8) and end (16.194) of his work. Editions:
a with Marāṭhī translation, by Kṛṣṇaśāstrī Navare, *1st ed. 1890; 2nd ed., Bombay Vaibhava Press, Bombay 1924 [IO.San.D.702].
*b by Śrīdhara Śivalāla, Bombay 1894.
c vaidyavinodasaṃhitā, gauḍavaṃśodbhavānantabhaṭṭātmaja-paṇḍita śaṅkaraśarmabhaṭṭaviracitā, bhiṣagvaragadādharatripāṭhikṛtabhāṣāṭippaṇībhir vibhuṣitā ca, Śrīveṅkateśvar Press, Bombay 1913/14.
d with Gujarātī translation by Pūrṇacandra Śarmā, Āditya Press, Ahmedabad 1930 [IO.San.B.968].
The *Vaidyavinodanidāna*, appended to part three of R. Kiṃjavaḍekar's edition of the *Aṣṭāṅgasaṃgraha* with Indu's commentary, consists of the nidāna verses of the *Vaidyavinoda*.

References are to c.

307 See 16.194.

308 The author claims (16.194) that their number is 1,741. The text of the MS described by R. Mitra (Notices VII, Nr. 2546) contains 2,092 verses.

309 STMI 193: a treatise in verse and prose in thirteen chapters. Cat. BHU Nr. 216: the text is divided into ten ullāsas.

310 This is the same as uṣaḥpāna, i.e., the practice of drinking water in the early morning immediately after getting up. See on this subject: B. Rama Rao (1980).

311 See, e.g., 2.45; 3.25; 12.60; 13.91.

312 Pañcavaktrarasa (1.82–83); śītārirasa (1.155–158); lāyīcūrṇa (2.45–48); kanakarasa (2.49); parpaṭīrasa (2.67–69); ajīrṇakantakarasa (3.12–13); kumudeśvararasa (4.37–39); svacchandabhairavarasa (6.103–105); sūtādyamodaka (12.55–57); māṇikyatilakarasa (12.58–65); hiṅgulādilepa (12.75–78). The formulae of the rasas of the *Vaidyavinoda* are taken from unknown sources and are not found in the *Rasayogasāgara*.

313 E.g., the nālikāyantra (6.84), pakvamūṣā (13.60), and vālukāyantra (13.60).

314 He was a son of Bhīma and Hiḍimbā.

315 See 1.8. In the body of the work only a granthāntara (5.81; 16.4), a *Purāṇa* (1.37), and the *Viṣṇupurāṇa* (15.271) are quoted. Some formulae are ascribed to ancient authorities like Bhāradvāja (phalaghṛta: 15.185–195), Kāśyapa (a recipe against kīṭaviṣa: 15.284–285), and the Nāsatyas (māṇikyatilakarasa: 13.58–65).

316 CC I, 516 and 613. Ramanātha Vaidya wrote commentaries on eight medical works (see STMI 177–178). STMI (193) records a Stabaka and a Tippaṇa on the *Vaidyavinoda*.

317 See JAI 155.

318 See Ca.Sū.18.27; Ca.Ci.3.287cd–288ab = A.h.Ci.1.149 = A.s.Ci.2.107 = *Mādhavanidāna* 2.25.

319 They are distinct in the *Mādhavanidāna* (chapter 50).

320 Sūryasaṃkrānti denotes the entrance of the sun into a new zodiacal sign.

321 The term masūrī also occurs in the section on visphoṭa (13.123).

322 Identified as *Trapa natans* Linn. var. *bispinosa* (Roxb.) Makino (see M. Abdul Kareem, 1997, Nr. 1632).

323 This may be an error for uṣṭrakaṇṭa.

324 Dimness of vision.

325 The same as dhundha.

326 A bivalve shell?

327 No particulars are known. See: Rasaśāstra texts.

328 CC I, 624 and 626. No particulars are known. A *Śaṃkarākhya* is quoted in the *Yogaratnākara*.

329 See 1.2 and 16.92. The author is called Śaṃkarasena, son of Ānandasena, by Umeśacandragupta (VŚS, Preface 7). Aufrecht calls the author of the *Vaidyavinoda* Śaṃkara Bhaṭṭa, son of Ananta Bhaṭṭa (CC I, 613; II, 147); NCC I, 176: idem.

330 See 1.3–6 and 16.193.

331 S.L. Katre (1944): 68–69.

332 See G.S. Sardesai (1984): 261–263.

333 CBORI XVI, 1, Nr. 284.

334 Momin Ali (1990: 153) mentions A.D. 1705 as the year of completion of the *Vaidyavinoda*.

335 CC I, 647 and 649; II, 154. Check-list Nr. 797. STMI 701–702.

336 See CC I, 647 and 649; STMI 701; AVI 397. According to the Intr. to the edition of the *Śivakoṣa*, it is a treatise on nosology, therapeutics, and materia medica; it was written before the *Śivakoṣa*. R. Mitra (Notices IV, Nr. 1481) recorded the following details about the *Saṃjñāsamuccaya*: it deals with doṣadhātvādimarmasaṃjñā, roganidāna, parimāṇa, ahita, dravadravya, dravyaguṇa, viśoṣaṇalaṅghanādi, triphalādināmāni, āhāravikṛtyādi, rasakalkādi and kledādi; the author states at the end that the work aims at elucidating obscure passages from the *Laghuvāgbhaṭa* (i.e., the *Aṣṭāṅgahṛdayasaṃhitā*), and that his father, Caturbhuja, has been his teacher.

337 Edition: The Śivakoṣa of Śivadatta Miśra, critically edited by R.G. Harshe, Sources of Indo-Aryan Lexicography 7, Poona 1952. This edition contains a detailed introduction (53 pages) and a number of appendices: I, index to authors and works cited in Śivadatta's Koṣa and commentary; II, current popular names cited in the commentary with their Sanskrit equivalents; III, index to words in Śivakoṣa; the edition is based on two MSS: *CBORI Nr. 616 of 1895–1902 (complete, with commentary) and a MS of the Bodleian Library, Oxford (*Nr. 408 of the Wilson Collection: text only, incomplete). Śivadatta mentions the title of his work at the end as *Śivābhidhakoṣa*. See on the *Śivakoṣa*: ABI 429–433; AVI 397–399; DGV IV, 296–297; P.K. Gode (1942b); P.V. Sharma (1976a): 139–140.

338 The author calls it (3) a nānārthauṣadhakoṣa.

339 This title is found at the end of the commentary.

340 Vācaspati's *Śabdārṇava*. See the Intr. to the ed., 16; C. Vogel, IL 306–307, (1996); Zachariae (1897): 7–8.

341 Ajayapāla's *Nānārthasaṃgraha*. See the Intr to the ed., 14; C. Vogel, IL 325–326; Zachariae (1897): 25–26.

342 Amarasiṃha's *Nāmaliṅgānuśasana*. See C. Vogel, IL 309–313; Zachariae (1897): 18–20.

343 An old lexicon by Vopālitasiṃha, known from quotations. See the Intr. to the ed., 16; Zachariae (1897): 6.

344 Unidentified. See the Intr. to the ed., 16.

345 See C. Vogel, IL 347–348 and Zachariae (1897): 35–36 on Medinikara's *Nānārthaśabdakoṣa* or *Medinīkoṣa*.

346 Viśvanātha, who composed the *Koṣakalpataru* (see C. Vogel, IL 362–363), or the *Viśvaprakāśa* by Maheśvara (see C. Vogel, IL 329–331; Zachariae 1897: 28–29).

347 A lexicon by Puruṣottamadeva. See C. Vogel, IL 332–333; Zachariae (1897): 23–24.

348 Halāyudha's *Abhidhānaratnamālā*. See the Intr. to the ed., 16–17; C. Vogel, IL 321; Zachariae (1897): 26.

349 Śāśvata's *Anekārthasamuccaya*. See the Intr. to the ed., 16; C. Vogel, IL 318–319; Zachariae (1897): 24

350 Hemacandra's dictionaries. See C. Vogel, IL 335–345; Zachariae (1897): 30–35.

351 Written by Puruṣottamadeva. See C. Vogel, IL 332; Zachariae (1897): 23.

352 See on the contents of the *Śivakoṣa* and its vocabulary the Intr. to the ed., 3–11.

353 Compare on the *Śivaprakāśa*: DGV IV, 297–298.

354 See Appendix II of the edition.

355 See the Intr. to the ed., 18–22.

356 Compare Appendix I of the edition, and the Intr. to the ed., 13–17.

357 I.e., the *Rājanighaṇṭu*.

358 Ajayapāla's *Nānārthasaṃgraha*.

359 The author of the *Amarakoṣa.*
360 See NCC I, 332. An Amaracandra was the author of the *Ekākṣaranāmamālikā.* See C. Vogel, IL 369. The Intr. to the ed. (15) mentions a second Amaracandra (see NCC I, 332–333), who is probably the one referred to in the *Śivaprakāśa* because the quotations are literary in character and not from a lexicon.
361 NCC I, 335: Amaradatta and Amarācārya wrote a lexicon called *Amaramālā.* Quoted by lexical commentators (Intr. to the ed., 15). See, for example, Bhānujidīkṣita's commentary on the *Amarakoṣa.*
362 Unidentified.
363 Written by Mahākṣapaṇaka. See the Intr. to the ed., 14–15; C. Vogel, IL 319–320.
364 NCC II, 211: a poem attributed to Kulaśekhara.
365 See the Intr. to the ed., 13: Aśokamalla has a work named *Nighaṇṭusāra* to his credit (NCC I, 433).
366 See the Intr. to the ed., 14: unidentified, unless it is the same as the *Bhāvaguṇaratnamālā* of Bhāvamiśra.
367 Bhāvamiśra's work of this name; compare *Bhāvaguṇanāmamālā.*
368 The same as Vopadeva.
369 I.e., Cakrapāṇidatta.
370 See the Intr. to the ed., 13: Candra or Kavicandra is the author of the *Cikitsāratnāvali,* but Bhaṭṭoji Dīkṣita quotes a lexicographer named Candra. The quotation is not from Candranandana's *Madanādinighaṇṭu.* Śivadatta is greatly indebted to Subhūticandra, a commentator on the *Amarakoṣa,* quoted by him as Subhūti.
371 The quotation in the commentary to 231 may be from Candranandana's *Madanādinighaṇṭu;* the quotation to 340 is indeed from that work (= *Madanādinighaṇṭu* 24.11).
372 NCC VIII, 322: probably the same as the *Damayantīkathā* of Trivikrama. See the Intr. to the ed., 17: probably the *Nalacampū* of Trivikramabhaṭṭa.
373 Compare: Authorities mentioned in the *Carakasaṃhitā.*
374 Most of the quotations are from the *Dhanvantarīyanighaṇṭu.*
375 The single quotation, mentioning Gālava and Ātreya, does not occur in the *Dhanvantarīyanighaṇṭu.*
376 Dharaṇidāsa's *Anekārthasāra.* See C. Vogel, IL 326–327; Zachariae (1897): 26.
377 NCC IX, 247–248: two grammarians called Dharmadāsa are recorded.
378 See the Intr. to the ed., 15: the author of a lost koṣa that, judging from the quotations, may have been a botanical lexicon.
379 NCC IX, 209–210. A lexicon by Puruṣottamadeva. See C. Vogel, IL 333–334.
380 See the Intr. to the ed., 13–14. Compare: Authorities mentioned in the *Carakasaṃhitā.*
381 Specialists in gandhaśāstra, i.e., the art of making perfumes.
382 Cowherds.
383 See the Intr. to the ed., 13: a *Guṇaratnamālā* is ascribed to Bhāvamiśra and to Maṇirāma.
384 I.e., Hemacandra.
385 CC I, 753: a grammarian. See the Intr. to the ed., 16: Haṭṭacandra's work has been published in the Trivandrum Sanskrit Series.
386 Compare Haima.
387 A work by Vopadeva.
388 See the Intr. to the ed., 13: a writer on botany, quoted by Kṣīrasvāmin. Compare on a nighaṇṭu ascribed to him: Indu (see: commentaries on the works ascribed to Vāgbhaṭa).

389 NCC V, 75. See the Intr. to the ed., 15: also quoted in Sarvānanda's commentary on the *Amarakoṣa.*
390 Compare *Siddhamantra.*
391 The author of the *Kaiyadevanighaṇṭu.*
392 See the Intr. to the ed., 2–3: Kālidāsa's *Kumārasaṃbhava.*
393 See the Intr. to the ed., 16: a botanical lexicon is quoted.
394 Identified as a commentary on Śarṅgadhara's *Triśatī* in the Intr. to the ed., 13. Compare *Vidvadvaidyavallabhā.*
395 The author of the *Mādhavanidāna* is meant according to the Intr. to the ed., 13, but that is not correct. The quotations are from Mādhavakara's *Paryāyaratnamālā.*
396 See the Intr. to the ed., 15: also quoted by Rāyamukuṭa. *Mādhavī* is one of the sources of Bhānujidīkṣita's commentary on the *Amarakoṣa.*
397 See the Intr. to the ed., 15, where it is supposed to be the lexicon, called *Mālatīmālā,* quoted by Mallinātha. The quotations are not from the *Paryāyaratnamālā,* nor from Halāyudha's *Abhidhānaratnamālā* or the *Ṣaḍrasanighaṇṭu* (also called *Abhidhānaratnamālā*).
398 I.e., Rāyamukuṭa, the commentator on the *Amarakoṣa.* See C. Vogel, IL 315–316; Zachariae (1897): 22.
399 Unidentified. Compare *Bhāvaguṇanāmamālā.*
400 Several lexica may be called thus. See the Intr. to the ed., 15.
401 NCC X, 41. See the Intr. to the ed., 17: a commentator on dramaturgical works.
402 See the Intr. to the ed., 13: the commentator of that name on the *Amarakoṣa* or the commentator on Śārṅgadhara's *Triśatī.*
403 NCC: not recorded. Unidentified.
404 A work by Viṭṭhalakṛṣṇabhaṭṭa.
405 NCC: not recorded.
406 Puruṣottamadeva, the author of many lexica.
407 Rabhasapāla, the author of an old lexicon, only known from quotations (CC I, 492–493). See the Intr. to the ed., 16; Zachariae (1897): 6.
408 See the Intr. to the ed., 2–3: Kālidāsa's *Raghuvaṃśa.*
409 Also quoted as *Abhidhānacūḍāmaṇi.*
410 The references point to him as the author of a commentary on a lexicon. See the Intr. to the ed., 16, where he is assumed to be Rāmaśarman Tarkavāgīśa, the author of an *Uṇādikoṣa,* which, however, was written in the late seventeenth or early eighteenth century (see C. Vogel. IL 373). Rāma may also be the same as Rāmāśrama.
411 I.e., Bhānuji Dīkṣita, a commentator on the *Amarakoṣa.* See C. Vogel, IL 316–317; Zachariae (1897): 22.
412 A poet, writer on kāmaśāstra, and lexicographer (CC I, 492). See the Intr. to the ed., 15–16; Zachariae (1897): 6.
413 CC: not recorded. Unidentified.
414 See the Intr. to the ed., 15: attributed to Kālidāsa. Compare on lexica called *Ratnakośa:* CC I, 489–490.
415 See the Intr. to the ed., 16; C. Vogel, IL 348 and 363: known through quotations only.
416 See the Intr. to the ed., 13 and 16: the commentator on the *Yogaśataka* or a commentator on a lexicon. Compare on authors called Rūpanārāyaṇa: CC I, 533–534. The commentator on the *Yogaśataka* is called Rūpanayana.
417 Vācaspati's old lexicon. See Vācaspati.

418 This may be the *Aṣṭāṅgasaṃgraha*.
419 Voyaging merchants.
420 Śāśvata's *Anekārthasamuccaya*. See C. Vogel, IL 318–319.
421 A work by Keśava.
422 The commentary by Vopadeva on Keśava's *Siddhamantra*.
423 This may be Amarasiṃha.
424 CC I, 735: a grammarian.
425 CC I, 367 and 661. See the Intr. to the ed., 17: a work on alaṃkāra by Baladeva, son of Keśava.
426 The CC does not record Śubhāṅka, nor Śubhāṅga. C. Vogel, IL 347–348: one of the sources of the *Medinikośa* (see its upasaṃhāra: Śubhāṅka). Zachariae (1897): 29: a Śubhāṅga is mentioned as a source in Maheśvara's *Viśvaprakāśa* (not mentioned as a source by C. Vogel); see *Viśvaprakāśa*, kāntavarga 16. See the Intr. to the ed., 15: the lexicon called *Utpalamālinī* is regarded as the work of Śubhāṅga, whose date is uncertain.
427 A commentator on the *Amarakoṣa*. See P.K. Gode (1935c), (1936f); C. Vogel, IL 314–315; Zachariae (1897): 21.
428 Unidentified.
429 See the Intr. to the ed., 16: Kṣīrasvāmin, the commentator on the *Amarakoṣa*. See C. Vogel, IL 314; Zachariae (1897): 21.
430 NCC VIII, 153. See the Intr. to the ed., 15; C. Vogel, IL 347–348: one of Medinikara's sources (see the upasaṃhāra of the *Medinīkośa*).
431 A lexicon by Puruṣottama.
432 NCC II, 287. See the Intr. to the ed., 15; C. Vogel, IL 351: known from quotations.
433 An old lexicon by Vyāḍi. See: the Intr. to the ed., 15 and 16; C. Vogel, IL 307–308, (1996); Zachariae (1897): 6–7.
434 The author of the *Śabdārṇava*. See C. Vogel, IL 307, (1996). Compare the Intr. to the ed., 16: Vācaspati is a grammarian and lexicographer, quoted by Maheśvara, Hemacandra, Medinikara, Puruṣottamadeva, etc. All the quotations in the *Śivakoṣaprakāśa* refer to botanical names.
435 Yādavaprakāśa's lexicon of this name. See the Intr. to the ed., 16; C. Vogel, IL 323–324; Zachariae (1897): 27.
436 See the Intr. to the ed., 17: a work by Dharmadāsa. The NCC (IX, 247) records a *Vidagdhamukhabhūṣaṇa* by Dharmadāsa.
437 Identified as a commentary on Śārṅgadhara's *Triśatī* in the Intr. to the ed., 13. Compare *Madguruvallabhā*.
438 Maheśvara's *Viśvaprakāśa* according to the Intr. to the ed., 16.
439 See the Intr. to the ed., 16: Śrīdharasena's *Viśvalocana*. See on this work: P.K. Gode (1936e); C. Vogel, IL 348–350. Compare CC I, 586; III, 123 and 139.
440 See the Intr. to the ed., 17: the author of the *Prabhāvatīharaṇacampū*, a work quoted by Śivadatta.
441 An old lexicon. See the Intr. to the ed., 16; Zachariae (1897): 6. Compare CC I, 616.
442 Compare *Utpalinī*.
443 The author mentions his name at the end of the *Śivakoṣa* and its commentary, as well as at the beginning of his *Saṃjñāsamuccaya* (Intr. to the ed., 2; AVI 397).
444 See the end of the *Śivakoṣa*, and the beginning and end of the *Saṃjñāsamuccaya*. A Caturbhuja was the author of the *Rasakalpadruma* (NCC VII, 315); a Caturbhujamiśra, son of Maheśamiśra of the Kurala family, wrote a commentary on Govinda's *Rasahṛdaya* (NCC VI, 315). A connection between these Caturbhujas and the father of Śivadatta appears to be improbable (AVI 397; P.K. Gode, 1942b); the NCC (VII, 315), however, regards Caturbhujamiśra, son of Maheśamiśra, as the father of Śivadattamiśra. Compare Caturbhuja's commentary on the *Rasahṛdaya*.

445 Caturbhuja is called karpūrīya in the colophons of the *Śivakoṣa* and its commentary.
446 See the beginning of the *Saṃjñāsamuccaya* (Intr. to the ed., 2; AVI 397).
447 See: Trimalla.
448 See the Intr. to the ed., 3; P.K. Gode (1942b): 70.
449 CC: not recorded. See on this author and his work: B. Rama Rao (1972a) and (1974).
450 CC I, 238 and 477; II, 111 and 219; III, 102. Check-list Nr. 1080. STMI 226. Cat. BHU Nrs. 136–139. Cat. Bikaner Nr. 1453. Cat. IO Nrs. 2705–2707 (compare F.R. Dietz, 1833: 146–149). CBORI XVI, 1, Nrs. 162–166.
451 CC II, 219. STMI 225–226.
452 CC I, 238 and 611; II, 146 and 227. STMI 225.
453 CC I, 238 and 264; II, 57 and 206; III, 57. NCC VIII, 257–258. Check-list Nr. 788. STMI 224–225.
454 NCC I, 400. AVI 278. C.G. Kashikar (1977): 154. V. Śukla I, 237.
455 NCC: not mentioned among Trimalla's works (VIII, 257–258). Check-list Nr. 1022. STMI 225: in 739 verses. ABI 321. AVI 278 and 322. Vṛddhatrayī 472. V. Śukla (I, 237) calls this treatise *Vṛttamāṇikyāloka*.
456 NCC VIII, 257–258: not mentioned among Trimalla's works. See V. Śukla I, 237.
457 NCC VIII, 257–258: not mentioned among Trimalla's works. See ABI 321; AVI 278; Vṛddhatrayī 472.
458 NCC VIII, 257–258: not mentioned among Trimalla's works. See ABI 321; AVI 278 and 469; P. Rāy (1956): 128; Vṛddhatrayī 472. Trimalla quotes the *Rasadarpaṇa* in his *Yogataraṅgiṇī*. The Check-list (Nr. 231) records a MS of the *Dhanvantarīyanighaṇṭu* ascribed to Trimalla. The *Ṛtucaryā* (NCC: not recorded; Check-list Nr. 696) and *Ṣaḍṛtuvarṇana* (CC: not recorded; Check-list Nr. 761) by Trimalla undoubtedly form part of his *Yogataraṅgiṇī* or *Bṛhadyogataraṅgiṇī*.
459 The author calls his work *Yogataraṅgiṇī* (1.4; 81.20) and refers to it as a saṃhitā (ibid.). Editions:
   a yogataraṅgiṇī, śrīmantrimallabhaṭṭavaidyarājaviracitā, māthurapaṇḍitaśrīkanhaiyālālapāṭhakātmajaśrīdattarāmamāthuraviracita bhāṣāṭīkāsahitā, Lakṣmīveṅkateśvar Press, Bombay 1923/24.
   b yoga taraṅgiṇī saṃhitā, mūla mātrā, śrī trimalla bhaṭṭa viracitā, ācāryaśrī śrīcaraṇatīrtha mahārājena saṃśodhitā, āyurveda rahasya-granthamālā pustaka 136 dvārā prakāśitā (Āyurveda Rahasya Series Nr. 136), prakāśaka rasaśālā auṣadhāśrama, Goṇḍal 1956 (the editor is the same as Jīvrām Kālidās).
   References are to a. Umeśacandragupta (VŚS, Preface 6) mentions that the *Yogataraṅgiṇī* is not so highly esteemed in Bengal as it is in the Northwestern Provinces.
460 Partly (12.1–10) quoted from the *Vṛddhahārītasaṃhitā* according to the Hindī commentary of ed. a, and according to ed. b.
461 The verses on malaparīkṣā (15.4–10) are quoted from the *Rudratantra* according to ed. b and the Hindī commentary of ed. a.
462 The verses on netraparīkṣā (16.1–7) are from *Yāmala(grantha)* according to ed. b and the Hindī commentary of ed. a.

463 See, e.g., chapter 32 on aruci.
464 E.g., 45.1; 47.1; 61.1, 23 and 30. Some verses from the *Mādhavanidāna* are said to be from Vṛnda (e.g., 43.1).
465 E.g., *Alaṃkāra* (44.1), *Rasaratnapradīpa* (41.1–2; 50.1).
466 Trimalla states at the beginning of his work that he consulted many books, while, at the end, he says to have studied fifty-four of them (wrongly translated as four or five in ed. a).
467 On pariṇāmaśūla, which is said to be of eight kinds. Probably the same as the *Vaidyālaṃkāra*. This quotation is absent from the *Bṛhadyogataraṅgiṇī*, which does not quote the *Alaṃkāra*.
468 Two recipes and a mantra are quoted.
469 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
470 The author of this work is Saugatasiṃha according to P.V. Sharma (AVI 306). Saugatisiṃha is mentioned in the *Bṛhadyogataraṅgiṇī* (147.211–215: the formula of kāmadevavaṭī is proclaimed by Saugatisiṃha to king Hammīra; compare *Rasayogasāgara*, kakārādi 169, which reads Saugatasiṃha). One of the quotations (17.62–69) describes the preparation of rasakarpūra, a medicine used in the treatment of syphilis (phiraṅgāmaya); 17.70–71 is also from the *Bauddhasarvasva* according to the Hindī commentary of ed. a. Compare Saugatasiṃha.
471 A corrupted form of Bhāluki? Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
472 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
473 Not quoted by name in the *Bṛhadyogataraṅgiṇī*. *Yogataraṅgiṇī* 14.14–27 is also from Carpaṭī according to ed. b.
474 One of the quotations (70.3–4) is from Caraka; 27.9–11 is from the *Cikitsāmañjarī* (not quoted by name in the *Bṛhadyogataraṅgiṇī*) according to the Hindī commentary of ed. a.
475 This quotation is said to be from the *Pradīpa* in the *Bṛhadyogataraṅgiṇī* (79.24).
476 See also *Kalikā*.
477 This is the formula of a rasayoga (pāśupatāstrarasa) from the *Dhanvantarisaṃhitā* according to the Hindī commentary of ed. a. Compare *Rasayogasāgara*, pakārādi 148.
478 This is the *Cikitsākalikā*.
479 *Yogataraṅgiṇī* 8.59–63 is also from Kṛṣṇātreya according to the Hindī commentary of ed. a.
480 *Yogataraṅgiṇī* 28.28 = Lolimbarāja's *Vaidyajīvana* 3.7. B. Tripāṭhī (1977) discovered three quotations from Lolimbarāja's *Camatkāracintāmaṇi* in the *Yogataraṅgiṇī*: 80.73 = *Camatkāracintāmaṇi* 5.15; 80.97 = 5.16; 80.98 = 5.17. See B. Tripāṭhī (1977: 210–219) about the influence of Lolimbarāja on Trimalla.
481 Not quoted by name in the *Bṛhadyogataraṅgiṇī*, but extensively put to use by Trimalla in its nighaṇṭu section.
482 The formula of bṛhatkravyādarasa. Compare *Rasayogasāgara*, kakārādi 353.
483 See: *Tantrasārasaṃgraha*.
484 Sometimes ascribed to Trimalla; not quoted by name in the *Bṛhadyogataraṅgiṇī*.
485 15.1–2 is also from the *Rasamañjarī* according to the Hindī commentary of ed. a.
486 See: *Rasaratnapradīpa* by Rāmarāja.
487 Not quoted by name in the *Bṛhadyogataraṅgiṇī*; the Hindī translator equates it with the *Sārasaṃgraha*.
488 The Hindī commentary of ed. a adds 4.21–22.
489 *Yogataraṅgiṇī* 11.20–23 also derives from Śārṅgadhara according to the Hindī commentary of ed. a.

490 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
491 Mentioned in the formula of kāmadevavaṭī (80.16–21) as the physician of king Hammīra. Compare: *Bauddhasarvasva*.
492 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
493 *Yogataraṅgiṇī* 3.13–17 and 27, 4.28–29, 8.49–54 are also from the *Vaidyālaṃkāra* according to the Hindī commentator of ed. a.
494 Vasantarāja's work on śakuna (omina), the *Śakunārṇava*, is also one of the sources of the *Bṛhadrasarājasundara*. It has been *edited, with the ṭīkā of Bhānucandra, by Śrīdhara Jaṭāśaṅkara, Bombay 1883; see on the work also: *E. Hultzsch (1879).
495 The formula of rasasindūra.
496 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
497 Identical with *Bṛhadyogataraṅgiṇī* 71.46cd–50 (no source referred to).
498 Identical with *Bṛhadyogataraṅgiṇī* 74.48 (no source mentioned).
499 This will be an abbreviation for the *Yogaratnapradīpa* or *Yogaratnāvalī*.
500 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
501 The verses are numbered according to ed. a.
502 These verses are from the *Vaidyālaṃkāra* according to the Hindī commentator of ed. a.
503 Not quoted by name in the *Bṛhadyogataraṅgiṇī*. See Tāntrika Sāhitya 561.
504 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
505 Not quoted by name in the *Bṛhadyogataraṅgiṇī*.
506 STMI 226.
507 NCC XII, 106. Actually, quoted only in the *Bṛhadyogataraṅgiṇī*.
508 E.g., *Yogataraṅgiṇī* 1.9 = *Bṛhadyogataraṅgiṇī* 1.11: from Hārīta; 1.42 = 1.49: from Tīsaṭācārya; 3.17 = 4.18cd–19ab: from *Vaidyālaṃkāra*; 4.30 = 5.38cd–39ab: from *Yogaratnāvalī*; 4.32 = 5.40cd–41ab: from Matimukura; 8.59–63 = 9.66cd–72ab: from Kṛṣṇātreya; 25.1 = 74.4: from the *Rasaratnapradīpa*; 27.33–36 = 76.94cd–98ab: from Hārīta.
509 *Yogataraṅgiṇī* 3.22 = *Bṛhadyogataraṅgiṇī* 4.25cd–26ab: from Bhadraśaunaka; 3.18 = 4.20cd–21ab: from *Gorakṣamata*.
510 F.R. Dietz (1833: 149–150) mentions a *Laghuyogataraṅgiṇī* by Śrīlakṣmaṇapaṇḍita, said to be an epitome of the *Yogataraṅgiṇī*; this work is absent from the CC. The *Rasāyanasaṃgraha* quotes a *Motiyogataraṅgiṇī*.
511 The verses are from the *Vaidyālaṃkāra* according to *Bṛhadyogataraṅgiṇī* 4.29–32.
512 These verses are from the *Sārasaṃgraha* according to *Bṛhadyogataraṅgiṇī* 5.29–30. Vighneśa is the same as Gaṇeśa. See on Kṣetrapāla: R.K. Bhattacharjee and S.C. Mitra (1926); J. Gonda (1963): 254; P. Pal (1981): 97; M. and J. Stutley (1977): 153–154; Vettam Mani. Baṭuka(-Bhairava) is the child (baṭuka) of the goddess Caṇḍī. See on Baṭuka: M.L.B. Blom (1989): 21; E. Chalier-Visuvalingam, 1996: 261–262; P. Pal (1981): 97–99; M. and J. Stutley (1977): 39.
513 Also found in the *Bṛhadyogataraṅgiṇī* (6.29–30).
514 Absent from the *Bṛhadyogataraṅgiṇī*.
515 Also found in the *Bṛhadyogataraṅgiṇī* (44.30–40).
516 The *Bṛhadyogataraṅgiṇī* has two formulae of rasakarpūra (118.15–17 and 23–28ab), which are different from this one.
517 This series differs from the first series found in the *Bṛhadyogataraṅgiṇī*, not only with respect to the names and their order, but especially with regard to the descriptions of the symptoms; the verses enumerating these symptoms do not occur in any other text known to me; they are said to be from *Bhallūkamata*.

518 This fever is related to that called vidhu in the *Kāśyapasaṃhitā* (viśeṣakalpa 27–28ab; p.215), and vibhu in the *Bhālukitantra* (quoted in the *Madhukośa* ad *Mādhavanidāna* 2. 18–23); babhru = vidhu in Vaṅgasena (jvara 353) and babhra in the *Bhāvaprakāśa* (cikitsā 1.455–456).

519 Related to phalgu of the *Kāśyapasaṃhitā* (viśeṣakalpa 28cd–30; p.215), the *Bhālukitantra* (quoted in the *Madhukośa* ad *Mādhavanidāna* 2.18–23) and Vaṅgasena (jvara 354–356), bhallu of the *Bhāvaprakāśa* (cikitsā 1.459–461).

520 Compare visphuraka of the *Bhālukitantra* (quoted in the *Madhukośa* ad *Mādhavanidāna* 2.18–23), visphoraka of Vaṅgasena (jvara 359–360ab), and visphoraka = visphāraka of the *Bhāvaprakāśa* (cikitsā 1.447–448).

521 Related to śīghrakārin of the *Bhālukitantra* (quoted in the *Madhukośa* ad *Mādhavanidāna* 2.18–23).

522 Related to kaphphaṇa (v.l. phamphaṇa) of the *Bhālukitantra* (quoted in the *Madhukośa* ad *Mādhavanidāna 2.18–23*); it may be related to kampana of Vaṅgasena (jvara 362–363).

523 Related to vaidārika of Vaṅgasena (jvara 364–368).

524 Compare karkoṭaka of Vaṅgasena (jvara 369–375).

525 Compare saṃmohaka of Vaṅgasena (jvara 376–377).

526 Saṃgrāma is the same as yāmya according to a gloss of Bhāvamiśra ad *Bhāvaprakāśa*, cikitsā 1.447–448; see on yāmya: *Bhāvaprakāśa*, cikitsā 1.474–476.

527 Compare krakaca of Vaṅgasena (jvara 380–381ab).

528 Related to kūṭapākala of the *Kāśyapasaṃhitā* (viśeṣakalpa; p.217) and Vaṅgasena (jvara 384–390).

529 This yogin is not referred to in the four formulae of the same name found in the *Rasayogasāgara* (akārādi 263–266).

530 The same verses also occur in the *Bṛhadyogataraṅgiṇī* (71.66–72ab). Atrideva (ABI 304) states that this description is the earliest one according to Durgāśaṅkar Śāstrin; according to others (B.V. Subbarayappa, 1971: 307) śaṅkhadrāva is already described in the *Rasapradīpa* (sixteenth century).

531 Also described in the *Bṛhadyogataraṅgiṇī* (71.24–25).

532 This verse is absent from the *Bṛhadyogataraṅgiṇī*.

533 Also mentioned in the *Bṛhadyogataraṅgiṇī* (107.36 and 38).

534 The *Bṛhadyogataraṅgiṇī* deals with vṛddhi, koraṇḍa and bradhna in one chapter (107).

535 Described in chapter 124 of the *Bṛhadyogataraṅgiṇī*.

536 Also mentioned in the *Bṛhadyogataraṅgiṇī* (126.33cd–35ab).

537 The *Bṛhadyogataraṅgiṇī* also states that Śītalā and Caṇḍī should be appeased in cases of masūrikā (and kodrava) (126.77).

538 Also described in the *Bṛhadyogataraṅgiṇī* (143.53–63).

539 Called Mukhamaṇḍitikā in the *Bṛhadyogataraṅgiṇī* (144.93).

540 Called Nirṛtā in the *Bṛhadyogataraṅgiṇī* (144.100).

541 Called Pilapiṇḍikā in the *Bṛhadyogataraṅgiṇī* (144.101).

542 Compare the names found in Rāvaṇa's *Kumāratantra*. See on the version of the *Kumāratantra* found in the *Yogataraṅgiṇī*: J. Filliozat (1937): 4 and 64.

543 The same as candana according to a gloss of the *Bṛhadyogataraṅgiṇī*; compare PW and MW.

544 Trimalla calls it *Yogataraṅgiṇī* (1.4; granthapraśasti 1 and 5). Edited by R.R. Hanumanta Pādhye Śāstrī, Ānandāśrama Sanskrit Series Nr. 71, Ānandāśrama Press, Poona, 2 vols., 1913, 1914.

545 See, e.g., the formulae of rasakarpūra.

546 E.g., 13.1–4 on vastraparīkṣā; 44.1 on pariṇāmaśūla; 55.2 on kuraṇḍa.

547 Numerous passages in prose occur in chapter 42; prose is also found at 86.28, between 105.52 and 53, at the end of chapter 132, and in the section of chapter 144 taken from the *Kaumāratantra*.

548 See, e.g., 18.32; 42.118, 142, 162, 176, and 179; 48.7; 59.200; 64.114; 67.7–9 and 49; 71. 172; 84.20; 86.41; 87.12 and 18ab; 88.34; 91.72; 95.64; 105.47ab and 89; 108.39 and 46; 110.42; 139.37; 147 264, 269, and 394.

549 The cycle begins with vasanta in the *Yogataraṅgiṇī*, with hemanta in the *Bṛhadyogataraṅgiṇī*.

550 This chapter belongs to the nighaṇṭu-section (chapters twenty to thirty-seven) of the *Bṛhadyogataraṅgiṇī*.

551 Some descriptions are incorporated, e.g., 32.31cd; 34.1–4, 50–65, 163, and 187cd–188ab; 37.31–33; see for some synonyms, for example, 32.27cd; 34.70 and 115.

552 This chapter is identical with *Śārṅgadharasaṃhitā* I.4.

553 Compare the kañcukas described in the *Rasādhyāya*.

554 Described in 42.21.

555 This is usually the first saṃskāra.

556 Two varieties are described: śyāmabola and mānuṣabola (43.31–34).

557 The two varieties are khaṭī and pāṣāṇakhaṭikā (43.39).

558 Two varieties are distinguished: nalika and reṇuka (43.54–57).

559 Two varieties are distinguished: ṭaṅkaṇa and nīlakaṇṭhākhya (43.64cd–66).

560 It is, a sequence of eight additional verses excepted, identical with chapter thirty-nine.

561 E.g., 57.20, 23–24, 32cd–34, 91–92, 101–102, 107cd–108ab; 66.2–3; 71.18cd–19; 110. 25–27; 111.12–18; 116.2–11; 128.1–4.

562 E.g., 57.93.

563 See, e.g., 57.137cd–139ab; 71.15cd–16ab; 125.13–14.

564 E.g., the complications of fever in chapter sixty–one.

565 See *Triśatī* 71, 84, 99, 106, 119, 124, 131, 136, 139, 144, 150, and 166.

566 See *Triśatī* 73–80, 82–83, 85–98, 100–105, 107–118, 120–123, 125–130, 132–135, 137–138, 140–143, 145–149, 151–165, 165–171.

567 Three verses are devoted to this subject in the *Yogataraṅgiṇī* (21.16–18).

568 This description (71.20c-f) is identical with the definition given by Āḍhamalla ad *Śārṅgadharasaṃhitā* I.7.11, which is very close to A.h.Sū.8.12cd–13ab; daṇḍālasaka = vilambikā according to Ḍalhaṇa ad Su.U.56.9.

569 This description (71.24cd–25ab) is identical with Āḍhamalla's definition ad *Śārṅgadharasaṃhitā* I.7.27ab.

570 This term is also employed by Bhāvamiśra (*Bhāvaprakāśa*, cikitsā 24.58).

571 It is identical with the description of vardhma in Vṛnda's *Siddhayoga* (40.20).

572 Not described in the *Mādhavanidāna*.

573 This disease produces a kind of ulcers (vraṇa) of the sexual organs in both men and women; it is not clear whether or not it is the same as syphilis, mentioned as phiraṅgāmayaka in the preceding chapter (117.37); the preparation of rasakarpūra, usually a specific against syphilis, is described in the chapter on rativraṇa; a separate chapter on phiraṅga is absent; Trimalla regards phiraṅga as a kind of upadaṃśa (phiraṅgākhyopadaṃśa: 117.30).

574 Rasakarpūra, a mercurial compound itself, is prescibed against sūtadoṣa by Trimalla.

575 Part of this chapter (135.1–9ab) is also found in Vaṅgasena (strīroga 80–87).

576 This chapter agrees rather closely with the verses on the same subject, also borrowed from Nāgārjuna's *Yogasāra*, inserted between Vaṅgasena, strīroga 90 and 91.

577 This disease is also described in the preceding chapter (140.56–58).

578 Absent are, e.g., kataka (*Madanapāla* 6.27), seva (*Madanapāla* 6.56–58), peruka (*Madanapāla* 6.61), elāphala (*Madanapāla* 6.65), tintiḍīka (*Madanapāla* 6.88), kapitthapattrī (*Madanapāla* 6.92), kośāmra (*Madanapāla* 6.96–97), and lavalī (*Madanapāla* 6.106–108).

579 Added are, e.g., umbikā (30.13–14ab), kiraṭā (30.45ab), śimbitikā (31.36), mahacchimbitikā (31.37ab), cakravartiśāka (32.30cd–31ab), nāḍīka (32.34cd), karambī (32.35ab), raktamārīṣa (32.37cd), bṛhatkarañja (35.39ab), and ahittha = candasūra (36.24).

580 Compare 32.29cd–30ab on jīvanta with *Madanapāla* 6.36; Trimalla refers in this verse to Bheḍa and others in whose opinion raktavāstūka is a synonym of jīvanta; compare also 30.30 on āḍhakī with *Madanapāla* 10.47, and 36.22 on methikā with *Madanapāla* 2.27.

581 Compare *Madanapāla* 10.47 and 51; āḍhakī and tuvarī are often regarded as synonyms.

582 Madanapāla calls both vegetables gṛñjana (*Madanapāla* 7.65 = *Bṛhadyogataraṅgiṇī* 32.69; 7.78 = 32.80cd.

583 E.g., kelūṭa (32.75cd) is identical with Madanapāla's keyūra (7.95), adhaḥpuṣpī (34.165ab) with Madanapāla's arkapuṣpī (1.279), vauhāra (36.29) with Madanapāla's cauhāra (2.35), vicakila (37.69ab) with Madanapāla's vicchinna = bhūmaṇḍalī (3.101).

584 See, e.g., 36.29, 32, and 44ab.

585 Additions are, e.g., the verses on sūpa and parpaṭa 16.47–64ab), yamalā roṭikā (81cd–82ab), veṣṭanī (85cd–87), kacavallī (88), and puṣpavaṭī (93–97). The description of jalavallikā or kuṇḍalikā (116cd–120ab), called jalebī in the vernacular, has been borrowed from Madanapāla who calls it kuṇḍalikā (11.92–96).

586 This is the same as copacīnī, because it occurs in a recipe called copacīnībāṣpa (91.86–90).

587 This quotation does not occur in the *Yogataraṅgiṇī*, which does not quote a text called *Āgama*.

588 The formula of rasādiguṭī. The *Āśvineya* is not quoted in the *Yogataraṅgiṇī*, which reproduces another formula from the *Aśvinīkumārasaṃhitā*.

589 Not quoted by name in the *Yogataraṅgiṇī*.

590 Not mentioned by name in the *Yogataraṅgiṇī*.

591 Not quoted by name in the *Yogataraṅgiṇī*.

592 Not quoted by name in the *Yogataraṅgiṇī*.

593 Not quoted by name in the *Yogataraṅgiṇī*.

594 Not quoted by name in the *Yogataraṅgiṇī*, but mentioned as a source in ed. b and the Hindī commentary of ed. a (ad 8.31–40).

595 Not quoted by name in the *Yogataraṅgiṇī*.

596 Jaijjaṭa is not quoted in the *Yogataraṅgiṇī*.

597 A quotation from the *Āyurvedaprakāśa*. Mādhava (Upādhyāya) is not quoted in the *Yogataraṅgiṇī*.

598 See *Yogasāra* and 131.155–156: nāgārjunī śalākā; Nāgārjuna is also referred to by name in the *Yogataraṅgiṇī* (14.13).

599 Not quoted by name in the *Yogataraṅgiṇī*.

600 Not quoted by name in the *Yogataraṅgiṇī*.

601 Not quoted by name in the *Yogataraṅgiṇī*.

602 Quoted in the *Yogataraṅgiṇī* according to the NCC (XII, 106).

603 A quotation on the properties of lohakiṭṭa.

604 This quotation is also found in the *Yogataraṅgiṇī*, where it is said to come from the *Cikitsādīpa*.

605 Not quoted by name in ed. a of the *Yogataraṅgiṇī*, but mentioned as a source in ed. b and the Hindī commentary of ed. a.

606 Not quoted by name in ed. a of the *Yogataraṅgiṇī*, but mentioned as a source in its Hindī commentary.

607 Not quoted by name in the *Yogataraṅgiṇī*.

608 Not quoted by name in the *Yogataraṅgiṇī*.

609 Not quoted by name in the *Yogataraṅgiṇī*.

610 Compare *Ratnapradīpa*.

611 Not quoted by name in the *Yogataraṅgiṇī*; the quotation derives from the *Rasaratnapradīpa* (73.39–40 = *Yogataraṅgiṇī* 24.13–14).

612 Not quoted by name in the *Yogataraṅgiṇī*.

613 Not quoted by name in the *Yogataraṅgiṇī*.

614 Not quoted by name in the *Yogataraṅgiṇī*.

615 Not quoted by name in the *Yogataraṅgiṇī*. CC I, 725: known only fom this quotation.

616 Not quoted by name in ed. a of the *Yogataraṅgiṇī*; quoted in ed. b.

617 Not quoted by name in the *Yogataraṅgiṇī*; it is Raghunātha's work of this name; see on the relationship between the *Vaidyavilāsa* and the *Bṛhadyogataraṅgiṇī*, and on some anonymous quotations from the former in the latter: S.L. Katre's Introduction (p.94–95) to his edition of Raghunātha's *Cikitsāmañjarī* and *Nāḍījñānavidhi*.

618 Not quoted by name in the *Yogataraṅgiṇī*.

619 Not quoted by name in the *Yogataraṅgiṇī*.

620 Not quoted by name in the *Yogataraṅgiṇī*.

621 Not quoted by name in the *Yogataraṅgiṇī*.

622 Nāgārjuna's *Yogasāra*.

623 Not quoted by name in the *Yogataraṅgiṇī*.

624 P.V. Sharma (1971b): 71.

625 The title is mentioned at 1.3. Edition: kavivaraśrītrimallaviracitaḥ vaidyacandrodayaḥ (nidānaprakāśāparanāmadheyaḥ), māthurakulakamaladivākara-vaḍecaubeśrīkalyāṇacandrātmaja-bhiṣakkaviśrīrādhācandraviracitayā bhāṣāṭīkayā vibhūṣitaḥ saṃśodhitaś ca, 2nd ed., Nirṇayasāgar Press, Bombay 1930; repr., Vrajajīvan Āyurvijñān Granthamālā 13, Caukhambā Saṃskṛt Pratiṣṭhān, Delhi 1992.

626 As stated by Trimalla himself in verse 340; an alternative title of the work is therefore *Nidānaprakāśa* (see preceding note).

627 See verse 327.

628 Identical with vṛddhi of the *Mādhavanidāna*.

629 NCC VIII, 257–258. Kavīndrācāryasūcipatram, Nr. 1019. It is also called *Śataślokikā* (Check-list Nr. 791), *Dravyaguṇasaṃgraha* (introductory and final verses of Kṛṣṇadatta's commentary on the *Śataślokī*; see AVI 399 and CBORI XVI, 1, Nr. 104), *Dravyaguṇaśataślokī* (NCC VIII, 257–258; Check-list Nr. 256; STMI 224–225 and 709–710; CBORI XVI, 1, Nrs. 96–103; ABI 321; AVI 395; *Vṛddhatrayī* 472), *Dravyaguṇaśataka* (ABI 314; AVI 394 and 396; V. Śukla I, 236), *Pathyāpathyanighaṇṭu* (NCC VIII, 257–258 and XI, 95; J. Jolly, 1901: 14, C.G. Kashikar 17; *Vṛddhatrayī* 472 and V. Śukla I, 236 mention it as a work that differs from the *Dravyaguṇaśataślokī*), *Pathyāpathyaviveka*

(NCC XI, 96), *Pathyāpathyaśataśloki* (NCC XI, 96), and *Trimallaśataka* (NCC VIII, 258; Kavīndrācāryasūcipatram, Nr. 1086); a *Dravyaguṇavicāra* by Trimalla, referred to by P.V. Sharma (AVI 426), is probably the same as the *Śataślokī*. See on the MSS also Cat. BHU Nrs. 67–70; Bodleian c.308(1), d.723(6), d.733(4), d.734(8), d.735(5) (see D. Wujastyk, 1990); Wellcome β486 and γ215.

Editions:

a lithographed, title *Pathyāpathya*, Kāśī 1869/70 [Haas, Cat. BM, p.144]; 2nd ed. 1875/76 (together with Madanapāla's *Madanavinoda*).

b with Hindī transl. by Kṛṣṇalāla, Bombay 1894 [BL.14043.e.28].

c śrīmacchiromaṇi trimallabhaṭṭakṛta dravyaguṇaśataka, murādābādanivāsī āyurvedoddhāraka kavikulakumudakalānidhikavivara "śāligrāmavaiśya" kṛta puṣpāvalībhāṣāṭīkāsameta, Śrīveṅkaṭeśvar Press, Bombay 1896/97 [BL.14043.b.13; IO.1259].

References are to c. The title and name of the author (Trimallakavi) are mentioned in verse one.

630 Some of the metres are: āryā (39), mālinī (76), śārdūlavikrīḍita (1, 2, 4, 6, 11, 12, etc.), śikhariṇī (16, 18, 88, 101), sragdharā (45, 85), svāgatā (82, 84), tāmarasa (83), toṭaka (79), upajāti (67).

631 See P.V. Sharma (1971b): 70: anuprāsa (83), atiśayokti (80), śleṣa (101), upamā (74).

632 Compare V. Dvivedī (1966): 229–232. Trimalla's main source was the *Madanapālanighaṇṭu* according to P.V. Sharma (AVI 396; 1971b: 70).

633 See on drinking water: S.P. Sangar (1999): 80–92.

634 The milk of the cow, she-buffalo and she-goat is mentioned only; the properties of cow's milk vary according to the colour of the cow (15).

635 The suvarṇādivarga does not mention nāga (lead) and yaśada (zinc).

636 Also described in the *Bṛhadyogataraṅgiṇī* (16.116cd–120ab) as jalavallī or kuṇḍalikā.

637 Also described, as dhvāṃsīvaṭī or puṣpavaṭī, in the *Bṛhadyogataraṅgiṇī* (16.93–97). Compare on the contents of Trimalla's *Śataślokī*: AVI 395–396; P.V. Sharma (1971b): 68–69; P.V. Sharma (1976a): 135–137; DGV IV, 294–296.

638 It is called *Paddhati* (STMI 33).

639 It is called *Stabaka* and was composed in Patigrāma in the year 1887 (STMI 225).

640 See Cat. BHU Nr. 70: Gopāla's commentary is called *Cintāmaṇi*; Gopāla was the son of Narasiṃha Paṇḍita and composed the work at Bhāganagara, the capital of Farrukh-Siyar, who was known as Tānāśāha in Tailaṅgadeśa. Gopāla quotes Hemādri in his commentary. See on Farrukh-Siyar (the dates of his reign are A.D. 1713–1719): B.P. Saksena (1977): 17–20.

641 Compare Ḍalhaṇa's comment ad Su.Sū.46.21.

642 Compare Ḍalhaṇa's comment ad Su.Sū.46.21.

643 See the examples given by P.V. Sharma (AVI 400–401; DGV IV, 300).

644 This may a work on alaṃkāra; see CC I, 546.

645 Compare *Vāgbhaṭīyasaṃgrahabodha*.

646 CC: not recorded. Unidentified. Compare *Saṃgrahabodha*.

647 See on Kṛṣṇadatta and his commentary: AVI 399–401; DGV IV, 298–301.

648 See the internal evidence collected by P.V. Sharma (AVI 401; DGV IV, 301).

649 He calls himself Trimalla (*Yogataraṅgiṇī* 1.3; *Bṛhadyogataraṅgiṇī* 1.4 and 42.1; *Śataślokī* 2); Trimallabhaṭṭa (*Yogataraṅgiṇī* 1.4; *Bṛhadyogataraṅgiṇī*, granthapraśasti 5; *Vaidyacandrodaya* 340); Bhaṭṭa Trimalla (*Yogataraṅgiṇī* 81.20); Bhaṭṭa Traimalla (*Vaidyacandrodaya* 327).

650 *Bṛhadyogataraṅgiṇī* 1.4.

651 *Yogataraṅgiṇī* 1.3; the other two sons were called Rāma and Gopa.

652 *Yogataraṅgiṇī* 1.3; ed. b and B. Tripāṭhī (1977: 210, n.4) read Riṅgaṇṇa.

653 *Yogataraṅgiṇī* 1.2; ed. b and B. Tripāṭhī (1977: 210, n.4) read Abdakhela.

654 *Yogataraṅgiṇī* 1.2; ed. b and B. Tripāṭhī (1977: 210, n.4) read Kāṇḍapallī.

655 *Yogataraṅgiṇī* 1.2; Trimalla refers to himself as a tailaṅga (*Bṛhadyogataraṅgiṇī* 1.4).

656 *Bṛhadyogataraṅgiṇī* 1.4.

657 *Yogataraṅgiṇī* 20.194; *Bṛhadyogataraṅgiṇī* 42.1.

658 NCC VIII, 257–258. STMI 224. P.V. Sharma (1976a): 137. V. Śukla I, 237. *Vṛddhatrayī* 472.

659 NCC VIII, 257–258. STMI 224 and 709. V. Śukla I, 237. See also: S.K. Śarmā (1992: 18): thirteenth century; C. Vogel, IL 377: fifteenth century.

660 H.D. Velankar (1925): I, 59. See C. Vogel, IL 377.

661 Composed in A.D. 1382/83.

662 Notices I, 108, Nr. 203; the MS forms part of the collections of the Asiatic Society, Calcutta; see STMI 709 and C. Vogel, IL 377; this MS is also referred to by J. Jolly (1901): 2 (C.G. Kashikar 2).

663 ABI 303–304; Atrideva's view was adopted by O.P. Jaggi (IV, 40).

664 Atrideva claims in one of his other books (1978: 31) that Trimalla's *Dravyaguṇaśataka* (= *Śataślokī*) was written in A.D. 1498, while he, for unaccountable reasons, places the *Yogataraṅgiṇī* in A.D. 1761.

665 B. Tripāṭhī (1977): 210–212.

666 Bhagvat Sinh Jee (1927): 215.

667 AVI 196 and 278; P.V. Sharma (1971b): 71–72 and (1976a): 137–138.

668 P. Hymavathi (1993): 117–119); the *Yogaratnākara* dates from the first half of the seventeenth century in his opinion.

669 P. Hymavathi (1993): 119 (evidence concerning the identity of this Rāmapaṇḍita Vaidyuluṅgāru is not given).

670 CBORI XVI, 1, Nr. 164: *Yogataraṅgiṇī*.

671 A MS of the *Śataślokī* in the Bodleian Library at Oxford, shelved at d.735(5); see D. Wujastyk (1990): 95.

672 Cat. Bikaner Nr. 1453: *Yogataraṅgiṇī*.

673 *Baroda, Accession Nr. 647: *Śataślokī*; see P.V. Sharma (1971b): 73, n.13.

674 See Vidyāpati's *Vaidyarahasya*.

675 Introduction to Raghunātha's *Cikitsāmañjarī*, 94–95.

676 The author is also called Vaṃśīdharamiśra (AVI 296; Check-list Nr. 926) or Miśravaṃśīdhara (Check-list Nr. 922).

677 ABI 321. AVI 300. Vṛddhatrayī 473.

678 CC I, 547 and 611. Check-list Nr. 922. STMI 247–248. Cat. Bikaner Nr. 1443. Collection Punyavijayaji Nr. 127. Cat. Sarasvati Bhavan XII, Nr. 44917 (compare AVI 314). A *Vaidyakutūhala* is quoted in Meghamuni's *Meghavinoda* (see JAI 157: written in Hindī, completed in 1761/62).

679 CC I, 547 and 612 (Aufrecht mentions commentaries by Bālakarāma and Rāmanātha). NCC XIII, 263: commentary by Bālakarāma. Check-list Nr. 926. STMI 247–248. Cat. Sarasvati Bhavan XII, Nr. 45329 (compare AVI 296). Wellcome α305 and γ191. STMI 178: Rāmanātha Vaidya wrote a short commentary on the *Vaidyamanotsava* (see STMI 177–178 for a list of Rāmanātha Vaidya's numerous commentaries).

Edited in vol. IV of the *Grantharatnamālā*, Gopāla Nārāyaṇa Company's Press, Bombay 1890 [BL.14096.c.8 (vol. 4); IO.16.D.27]. The *Vaidyamanotsava* quotes a *Nāgarājapaddhati* (NCC X, 8).

680 NCC VII, 26–27. Check-list Nr. 187. STMI 254: one of the MSS, Poleman Nr. 5309, dates from 1742/43. Bodleian d. 726(4) (see D. Wujastyk, 1990: 94). Cat. BHU Nr. 48. CBORI XVI, 1, Nr. 84.
Edition: vaidyavara vidyāpatipraṇīta–cikitsāñjanam, ... murādābādanagara-nivāsī paṇḍita baladevaprasāda miśrakṛtā bhāṣāṭīkāsahita, Śrīveṅkaṭeśvar Press, Bombay, 1st ed. 1896; 2nd ed. 1911/12. The treatise is called *Yogāñjana* in verse two, *Cikitsāñjana* in the colophon of the edition. Vidyāpati mentions his authorship in verse three.

681 The number of verses varies in the MSS. P.V. Sharma states that it is made up of 332 verses (1962: 11–12).

682 This may be a reference to Nayanasukha's *Manomahotsava*, written in Hindī, used as a source by Vidyāpati.

683 The verse contains a pun on the words añjana (an eye-salve; this is a reference to the title *Cikitsāñjana*) and nayanasukha (bliss for the eyes).

684 The editor remarks in a footnote that this disorder is characterized by suddenly appearing itching ulcers of hands and feet.

685 See the edition for a drawing of this yantra.

686 *Hyoscyamus niger* Linn.

687 CC I, 574 and 613; II, 146: *Vaidyarahasya(paddhati)*. Check-list Nrs. 936–937 (one of the MSS has *Yogasamuccaya* as an alternative title, another MS is called *Hārītasaṃhitā*). STMI 254. Cat. BHU Nrs. 209–212. CBORI XVI, 1, Nr. 280. Cat. IO Nr. 2694. Wellcome γ134. The title of the treatise is *Vaidyarahasya* according to the introductory verse.
Edition: bhiṣagvaravidyāpatipraṇītavaidyarahasya (cikitsāgrantha), mathurānagaranivāsīpāṭhakajñātīyaśrīkanhaiyālālamāthuraputra-āyurvedoddhāra-saṃpādakapaṇḍitadattarāmacaturvedīracit bhāṣāṭīkāvibhūṣit aur saṃśodhit, Śrīveṅkateśvar Steam Press, Bombay 1934/35.

688 E.g., methikāpāka (āmavāta 28–37), pūgapāka (prameha 23–25), gokṣurapāka (prameha 26–27), rativallabhākhyapūgapāka (vājīkaraṇa 20–26; compare *Rasayogasāgara*, pakārādi 209), kāmasundarapāka (vājīkaraṇa 63–65), āmrapāka (vājīkaraṇa 78–84).

689 Some mantras are mentioned (snāyuka 8; visaroga 11); recitation of the *Viṣṇusahasranāmastotra* is, as usual, recommended in fevers (jvara 229); the Śītalā hymn is not referred to; a yantra is described once (garbhavatī 6).

690 This may be Gopāla Vaidya, author of the *Anubhavasāra* (sixteenth century).

691 *Vaidyarahasya*, agnimāndya 19 = Lolimbarāja, *Vaidyajīvana* 4.27. See on more influences of Lolimbarāja on Vidyāpati: B. Tripāṭhī (1977): 226–228.

692 These verses are also found in the *Āyurvedasaukhya* (III: 4.1357). *Vaidyarahasya*, jvara 145ab is very close to Su.U.39.57cd.

693 The same as Mādhava's śūkaradaṃṣṭraka (*Mādhavanidāna* 55.55).

694 Interpreted as tālmakhānā (= Sanskrit kokilākṣa) in the Hindī commentary.

695 Interpreted as oṅgā (*Justicia japonica* Thunb. = *J. simplex* D. Don; see WIRM V, 313; compare S.S.R. Bennet, 1987) in the Hindī commentary, which kharamañjarikā (kuṣṭha 69) also renders as oṅgā.

696 Interpreted as gilharī in the Hindī commentary, i.e., the five-striped or Northern palm squirrel, *Funambulus pennanti* Wroughton (see WIRM IX, 63).

697 See on soap (sābuna) in India: A.K. Bag (1982): 89. See on soap, soap-nuts, washermen, and similar subjects: D.K. Agarwal and S.C. Shukla (1984); P.K. Gode (1947f).

698 Colophon of CBORI XVI, 1, Nr. 84. AVI 300 and 312.

699 Colophon of CBORI XVI, 1, Nr. 280.

700 Atrideva (ABI 470) confuses him with the much earlier poet of the same name who wrote the *Puruṣaparīkṣā* and some religious works.

701 P.V. Sharma (1962): 12.

702 ABI 470 (based on Atrideva's confusion of the medical author Vidyāpati with the earlier Vidyāpati?). The final verses of a MS described by R. Mitra (Notices III, 78) mention that the *Vaidyarahasya* was written for Dyānatirāya (?) of Bengal (see Cat. IO Nr. 2694).

703 According to P.V. Sharma (AVI 300), Vidyāpati pays homage to this guru in the introductory verses of a MS of the *Vaidyarahasya* preserved in the Benares Sanskrit University Library (see Cat. BHU Nr. 209).

704 See the maṅgalācaraṇa of the *Vaidyarahasya* and *Cikitsāñjana*.

705 See the end of the work and Cat. BHU Nr. 211, dating from 1697/98. It is sometimes said to have been composed in A.D. 1682 (CC I, 574 and 613; J. Jolly, 1901: 2, C.G. Kashikar 3; R. Mitra, Notices III, 78, according to Cat. IO Nr. 2694).

706 CC: not recorded. Check-list Nr. 994.

707 See JAI 137–140 and 140–141 on Vinayameru and Mānakavi.

708 CC II, 222 and 226.

709 See CBORI XVI, I, Nr. 233; Cat. München Nr. 395 (copy of the Poona MS).

710 CC: not recorded. STMI 246.

Chapter 3
Eighteenth-century authors and works

1 NCC: not recorded. ABI 321. Vṛddhatrayī 473. VŚS, Preface 7: a treatise on medicine by Ānandavarman in Sanskrit with explanations in Bengali, intended for medical students who are not versed in Sanskrit. An anonymous *Sārakaumudī* or *Cikitsāsārakaumudī* is also recorded: NCC VII, 31; Cat. IO Nr. 2681 (different from Ānandavarman's work because it is written entirely in Sanskrit).

2 NCC I, 156: *Vaidyakalpadruma* by Anaṅga. See: P.C. Choudhury's Introduction (9) to the edition of the *Vaidyakasāroddhāra*; Biswanarayan Sastri (1960): 98; V. Raghavan (1975): 31.

3 One MS ascribes the work to Pratāpasiṃha himself (see STMI 23).

4 NCC I, 162 and XII, 246: by Ananta, son of Keśavācārya; written in 1886. Check-list Nr. 573: written in saṃvat 1829. STMI 23: dating from A.D. 1886. CBORI XVI, 1, Nr. 136: by Ananta, son of Keśavarāya; written in saṃvat 1829 = A.D. 1886 (sic! saṃvat 1829 = A.D. 1772/73). C.G. Kashikar (1977): 153: written in A.D. 1792. The confusion regarding the year of completion is due to the error in CBORI (saṃvat 1829 = A.D. 1886), and to wrong dating of the MS; at the end of the MS the year of completion is said to be vikrama nava-yuga-aṣṭa-indu, i.e., 1849 = A.D. 1792/93. The correct year of composition is found in M.M. Patkar (1938): 86–87. The treatise begins with an eulogy of Pratāpasiṃha and his ancestors.

5 See M.M. Patkar (1938).

6 NCC VI, 16.

7 Mentioned as the name of the author of the *Kāvyakaumudī* by Th. Aufrecht (CC III, 105).

8 Probably Bhāskara's work of this title. Bhāskara was a famous astronomer and mathematician of the twelfth century.

9 CC: not recorded.

10 This may be the *Vaidyajīvana*.

11 CC: not recorded.

12 To this list should be added Pārāśara (see CBORI XVI, 1, Nr. 136).

13 NCC: not recorded. Momin Ali (1990): 152 (placed in the eighteenth century). Bhagvat Sinh Jee (1927): 208: "By Balaram of Benares; it treats of hygiene, nosology, astrology, diseases resulting from folly and vice, materia medica, and therapeutics"; l.c., 122: "In the beginning of the eighteenth century, a well-known physician of Benares composed a large work called "Ataṅkatimirabhaskara", an important work on the Indian healing art; in the chapter on Materia Medica, he has not only availed himself of the labours of all who had gone before him, but has thrown a new light on some of them; tea is one of the few new drugs he has embodied in his work; his great-grandson, Vaidya Sohamji, was one of the most scholarly and celebrated physicians in Northern India; he died very recently."

14 Bāpālāl Vaidya (1982): 619.

15 CC I, 125 and 648: author's name Keralībasavarāja; II, 154: author's name Basavarāja. NCC XIII, 245: the author is called (Keladī)Basavarāja or Ikkeri Basava Nāyaka or Basavappa. Check-list Nr. 798.

Editions:

*a ed. by B. Rama Rau and Vidwan P. Sundara Sastriyar, with a foreword by H. Krishna Sastri and a critical estimate by M. Ramakrishna Kavi, Madras Oriental Research Institute, Madras 1927.

b *Śivatattva Ratnākara* of Basavarāja of Keḷadi, Vol. I, editor: Vidwan S. Narayanaswamy Sastry, Oriental Research Institute Publications, Sanskrit Series 108, Oriental Research Institute, University of Mysore, Mysore 1964; *Śivatattvaratnākara* of Basavarāja of Keḷadi, Vol. II, editor: Vidwan, Vidyalankara, R. Rama Shastry, Oriental Research Institute Publication No. 112, Oriental Research Institute, University of Mysore, Mysore 1969; *Vol. III, editor: Vidwan P. Maribasavārādhya and Vidwan Dr.H.P. Malladevaru.

References are to ed. b.

See on the *Śivatattvaratnākara*: K.T. Achaya (1994): 88–89, 93–97; G.S. Dikshit (1969): 11–14; N. Gangadharan (1982): 155; R. Krishnamurthy (1995); V.R. Ramachandra Dikshitar (1928): 141–144; D.V.S. Reddy (1960a); K.R. Srikanta Murthy (1987): 89–93; Ganesh Thite (1980/81): 32–60. The author calls his work *Ratnākara* (I.1.18).

16 It consists of nine sections (kallola), arranged in 108 chapters (taraṅga) in ed. b (see H. Deveerappa's Preface to vol. I. of ed. b).

17 See for a survey of the contents of the whole work: R. Krishnamurthy (1995): 12–20.

18 See R. Krishnamurthy (1995): 513.

19 See R. Krishnamurthy (1995): 177.

20 See R. Krishnamurthy (1995): 470.

21 See R. Krishnamurthy (1995): 532. Compare on dreams: *Carakasaṃhitā*, Indriyasthāna; see on oneiromancy also: D. Pingree (1981): 77.

22 See R. Krishnamurthy (1995): 532. Compare on omina: *Carakasaṃhitā*, Indriyasthāna; see also: D. Pingree (1981): 67–80.

23 See R. Krishnamurthy (1995): 386.

24 See R. Krishnamurthy (1995): 325–339.

25 See R. Krishnamurthy (1995): 352–361.

26 See R. Krishnamurthy (1995): 369–371.

27 See on this subject, as dealt with by Basava: Radha Krishnamurthy (1987); (1995): 371–373.

28 See R. Krishnamurthy (1995): 311–325.

29 See R. Krishnamurthy (1995): 387–392. See on some of these prepared foods: K.T. Achaya (1994): 93–97.

30 See on VI.21–25: R. Krishnamurthy (1995): 235–270.

31 These chapters are mainly concerned with venomous snakes and the treatment of snakebites. See on these chapters: R. Krishnamurthy (1995): 270–280.

32 See R. Krishnamurthy (1995): 431–436.

33 See R. Krishnamurthy (1995): 436–445.

34 See R. Krishnamurthy (1995): 291–302.

35 See R. Krishnamurthy (1995): 280–291.

36 See R. Krishnamurthy (1995): 236.

37 See R. Krishnamurthy (1995): 238–239.

38 Verses 40–41 mention the size of the digestive fire in various living beings. See R. Krishnamurthy (1995): 239.

39 See R. Krishnamurthy (1995): 239–240.
40 See R. Krishnamurthy (1995): 240.
41 See R. Krishnamurthy (1995): 240–243.
42 See R. Krishnamurthy (1995): 244–245. The names of one series of thirteen saṃnipāta fevers are enumerated (VI.21.125–126).
43 Groups dealt with are, for instance, the eraṇḍagaṇa and kākolīgaṇa, gurupañcamūla and laghupañcamūla. Worthy of attention are the groups called phala-, pattra-, puṣpa-, mūla-, kanda-, bīja-, and sārasāra (VI.21.158–175ab). See R. Krishnamurthy (1995): 245–247.
44 See R. Krishnamurthy (1995): 248.
45 See R. Krishnamurthy (1995): 264–265.
46 The constitutions called prakṛti are named after the five mahābhūtas, not after the three doṣas, as usual in classical āyurvedic treatises. Doṣic prakṛtis are referred to in VI.12, where also the sattva typology is found (see R. Krishnamurthy, 1995: 356).
47 The preparation of mālinīvasantarasa is not described. These eight mahārasa(yoga)s are not mentioned in alchemical treatises, with the exception of sarveśvararasa, which is found in the *Rasayogasāgara* (śakārādi 361).
48 See R. Krishnamurthy (1995): 254.
49 See R. Krishnamurthy (1995): 259–260. Bhūnāga is not classified elsewhere as a mahārasa.
50 See R. Krishnamurthy (1995): 260–261.
51 The same as bodāraśṛṅgaka.
52 See R. Krishnamurthy (1995): 261–262. This series is unusual in incorporating añjana and omitting other items.
53 See R. Krishnamurthy (1995): 262. This series is unknown to me from alchemical works.
54 See R. Krishnamurthy (1995): 320–322. The lohakānta is an uncommon uparatna.
55 Compare the ciñcī of *Rasendracūḍāmaṇi* 7.2.
56 A footnote to the edition compares this plant with another one called rasālajalavallarī; see, however, *Rasendracūḍāmaṇi* 7.2, which mentions rasā as a rasauṣadhi.
57 This list is a corrupt and incomplete version of *Rasendracūḍāmaṇi* 7.2–11.
58 See R. Krishnamurthy (1995): 267–269.
59 The garbha- (= garta-) and pratigarbhayantra, already described, are mentioned again.
60 See R. Krishnamurthy (1995): 269.
61 See R. Krishnamurthy (1995): 269–270.
62 Compare on the sources of the *Śivatattvaratnākara*: R. Krishnamurthy (1995): 66, 97, 125, 126, 146, 201, 202, 231, 302, 307, 353, 361, 362, 451, 497, 509, 535.
63 NCC VIII, 319: an authority on music. See on Dattila: E. te Nijenhuis (1977).
64 NCC VI, 38: a work on music.
65 NCC: not recorded. Probably Nala's *Pākadarpaṇa*.
66 NCC V, 98–99: an authority on nāṭyaśāstra. See on Kohala: E. te Nijenhuis (1977).
67 A treatise on architecture.
68 NCC III, 74–77: many works of this title are known.
69 NCC II, 317: a commentary on Varāhamihira's *Bṛhatsaṃhitā* by Yogin or Yogīśvara.
70 A treatise on śilpa (CC II, 138).
71 A Tantra (CC I, 594; Tāntrika Sāhitya 601).
72 Various authors of this name are recorded (NCC I, 354–355).
73 Also mentioned at VII.1.88.

74 Nakula's works on horses.
75 This may be Vidyānātha's *Anūparatnākara*.
76 The colophons of the kallolas of the *Śivatattvaratnākara* call him śrīmatkeladibasavarājendra. See on him: R. Krishnamurthy (1995): 1–3; K.D. Swaminathan (1957), chapter twelve: Basavappa Nāyaka I (p.126–130).
77 According to others the author, Basavappa Nāyaka, ruled from 1691 to 1714 (NCC XIII, 245), 1694 to 1714 (R. Krishnamurthy, 1995: 1; K.R. Srikanta Murthy, 1987: 89), or 1696 to 1714 (V. Raghavan, 1975: 217–218). Other dates assigned to him are 1697–1714, 1698–1714, and 1713–1731 (K.D. Swaminathan 126).
78 R. Krishnamurthy (1995): 1. See on the Keladi dynasty: S.N. Naraharayya (1931–32).
79 K.K. Handiqui (1949): 351. R. Krishnamurthy (1995): 8–9.
See on the Vīraśaivas or Liṅgāyats: E. Balfour (1967): II, 717–718; S. Dasgupta (1975): V, 42–64; Ch. Eliot (1988): II, 225–227; R.E. Enthoven (1930); J.N. Farquhar (1967): 259–265; J. Gonda (1963): 243–252; D.N. Lorenzen (1988), (1991); S.C. Nandimath (1979); L. Renou in L. Renou and J. Filliozat (1947): 638–639; G.-D. Sontheimer (1976): 89–95; H.H. Wilson (1862): I, 219–230.
80 See R. Krishnamurthy (1995): 10–12.
81 NCC XIII, 245.
82 R. Krishnamurthy (1995): 3. Compare on the *Siddhāntaśikhāmaṇi*: CC I, 721.
83 See H. Deveerappa's Preface and S. Nārāyaṇasvāmiśāstrī's bhūmikā to ed. b, 1; K.D. Swaminathan (1957): 6. See on the history of the Keladi kingdom as described in the *Śivatattvaratnākara*: R. Krishnamurthy (1995): 103–115.
84 See the colophons of the kallolas.
85 NCC XIII, 245.
86 See S. Nārāyaṇasvāmiśāstrī's bhūmikā to ed. b, 5–6. NCC XIII, 245: written in A.D. 1709/10.
87 NCC: not recorded. JAI 159 (it has not been specified whether this book was written in Sanskrit or Hindī). See Lolimbarāja for a commentator called Cainarūpa.
88 NCC I, 303 and VI, 284. STMI 42: contains 10,125 verses. Editions:
 a in Oriya script, with Oriya translation by Śrī-Raghunāthaśāstrin, K. C. Press, Aska 1924 [IO.San.D.947].
 *b incomplete edition by A. Gangadhara Patra, in Oriya script, 1930; ed., with Oriya translation, by A. Gangadhara Patra, Viswesa Pharmacy, Belaguntha Ganjam, 1969–71.
89 See on this treatise: Prem Kishore, S. Dash and M.C. Nanda (1990).
90 NCC: not recorded. STMI 54; the same author composed a medical work, called *Ma'ālijāt-e-Iskandarīyā*, in Persian; it was completed in A.D. 1780.
91 CC I, 542; III, 115: author's name not mentioned. NCC IX, 65. Cat. Rajasthan Oriental Research Institute (Jodhpur Collection) Nr. 4828 (P.M. Jinavijaya, 1965: II B, 230–231). The work is sometimes ascribed to Kāśīnātha (CC II, 223; NCC IV, 128; STMI 105; Cat. München Nr. 401). Alternative titles of the *Laṅghanapathyanirṇaya* are *Pathyanirṇaya* (Cat. Rajasthan Oriental Research Institute, Jodhpur Collection, Nr. 4783: P.M. Jinavijaya, 1965: II B, 226), *Pathyāpathyanirṇaya*, and *Laṅghanapathyavicāra* (JAI 152). A *Laṅghanapathyanirṇaya* by Lakṣmīnātha is also recorded (Check-list Nr. 416; Cat. München Nr. 401; AVI 325).
92 Cat. Oxford Nr. 1605. The work contains 307 verses according to Th. Aufrecht (Cat.

München Nr. 401), 304 according to R. Bhaṭnāgar (JAI 153). See on its contents also JAI 153–154.

93 This *Amṛtasāgara* cannot be identical with a work of the same title written in Hindī and ascribed to Mahārāja Pratāpasiṃha of Jaypur, because the latter flourished in the second half of the eighteenth century (see CBORI XVI, 1, Nr. 11). It may be the same work as the *Cikitsāmṛta(sāgara)*, also quoted by Dīpacandra.

94 Haṃsarāja's *Bhiṣakcakracittotsava*.

95 This may be Milhaṇa's *Cikitsāmṛta* or Devadāsa's *Cikitsāmṛtasāgara*.

96 A *Cikitsāratnābharaṇa* was written by Sadānanda Dādhīca and a *Cikitsāratna* by Jagannāthadatta.

97 This may be Śrīkaṇṭhapaṇḍita's *Hitopadeśa*. Compare *Vaidyakasārasaṃgraha*.

98 Probably Bhāskara's work of this name.

99 Lolimbarāja's *Vaidyajīvana*? Compare AVI 325.

100 Probably Śrīkaṇṭhapaṇḍita's treatise of this name, also called *Hitopadeśa*.

101 Works of this title were written by Manu and Kāśīrāma.

102 Probably Śaṃkara's *Vaidyavinoda*.

103 Cat. München Nr. 401. Cat. Oxford Nr. 1605. CBORI XVI, 1, Nr. 235. AVI 325. JAI 154.

104 NCC IX, 65. Cat. München Nr. 401. CBORI XVI, 1, Nr. 235. AVI 325. JAI 153.

105 NCC IX, 65. JAI 151: Dīpacandra mentions the name of his teacher at the beginning of his work.

106 JAI 152.

107 JAI 151–156. See: Kalyāṇadāsa.

108 NCC: not recorded. Check-list Nr. 101. The Ekojī to whom the treatise is attributed is probably Ekojī II, son of Tulajā I (1729–1735) and grandson of Ekojī I (1676–1683). Ekojī I was a half-brother of Śivājī and a son of Śāhajī I (1619–1664). Compare Tulajā I. See on Ekojī I and II: K.R. Subramanian (1988): 16–24 and 42–43.

109 NCC VI, 142. STMI 65: by Gopālasena, also called Gopāladāsa; composed in 1722; a treatise in 11,700 verses. AVI 312: by Gopāladāsasena; written in śāka 1663 (= A.D. 1741/42; this is an error: the year of composition is rāma-aṅka-tarka-kṣiti, i.e. 1693 = A.D. 1771/72). R. Mitra, Notices IV, Nr. 1618: by Gopālasena, completed in 1778/79; the extracts, as given by R. Mitra, show that the author calls himself Gopāla at the beginning and Gopāladāsa at the end of the treatise, which deals with āyurvedic prescriptions and rasayogas against the diseases, from jvara up to viṣa; their order is probably based upon the *Mādhavanidāna*; added are chapters on kacchaparoga and urograha (between hṛdroga and mūtrakṛcchra), as well as a chapter on aśvaśānti; chapters on sneha, sveda, vamana, etc., are found at the end.

110 CC III, 36 and 90. NCC VI, 197. Check-list Nr. 133. STMI 66.
Editions:
- a publ. by the Saṃvāda Jñāna-ratnākara Press, Calcutta 1873 [IO.981].
- b with Bengali transl. by Upendracandra Mitra, Sarasvatee Press, Calcutta 1878 [IO.9.G.29].
- c ed. by Kaviraj Binod Lal Sen, New Valmiki Press, Calcutta 1888 [IO.12.H.40]; bhaiṣajyaratnāvalī, kavirāja śrīvinodalāla senaguptena saṃkalitā, tenaiva viracitayā vinodinīsamākhyayā vyākhyayā samalaṃkṛtā, kavirāja śrīāśutoṣasenaguptena parivarddhitā, kavirāja śrīpulinakṛṣṇa senagupta kavibhūṣaṇena saṃśodhitā prakāśitā ca, *3rd ed., 1907; *4th ed., 1924; 5th ed., Calcutta 1936; the order of the diseases differs in this edition (it resembles that of Vinodalāla Sena's *Āyurvedavijñāna*); the text is a shorter version of the *Bhaiṣajyaratnāvalī*.
- d with a Bengali transl. by Candrakumāra Kavibhūṣaṇa Kavirāja, Harmonial Press, Calcutta 1892 [IO.26.G.5], 1893 [BL.14043.cc.24].
- e with a Bengali transl. of Haralāla Gupta, Kalika Press, Calcutta, 5th ed., 1916 [IO.22.H.34]; enlarged 9th ed., 1927 [IO.San.D.1001].
- f with a Bengali transl. of Kālīprasanna Kaviśekhara, Calcutta 1918 [BL.14044.c.16].
- g śrīgovindadāsaviracitā bhaiṣajyaratnāvali, śrīmadbhiḥ kavirājanarendranāthamitrapādaiḥ saṃskṛtā parivardhitā ca, āyurvedācārya-śrījayadeva-vidyālaṅkāreṇa candraprabhākhyayā vyākhyayā samalaṃkṛtā, āyurvedācāryaiḥ śrīharidattaśāstribhiḥ saṃśodhitā viśeṣavacanādinā vivardhitā ca, paṇḍitaśrīlālacandrajī vaidya ity etaiḥ saṃpāditā saṃvardhitā ca, Bombay Saṃskṛta Press, 1st ed., Lahore, Part I, 1925, Part II, 1926 [IO.San.D.425/1,2]; *2nd ed., Motīlāl Banārsīdās, Lahore, 1932; *3rd ed., Lahore 1941; *4th ed., Lahore 1944; *6th ed., 1953; 8th ed., Motīlāl Banārsīdās, Dillī 1976.
- h bhiṣagācāryapravaraśrīgovindadāsakṛtā bhaiṣajyaratnāvalī, kāśī-hindū-viśvavidyālayīya-snātaka kavirāja śrīanādicandra caṭṭopādhyāya M.A. mahodayena sapariśiṣṭaṃ 'cūrṇikayā' ṭippaṇyā saṃyojya saṃśodhitā pariṣkṛtā ca, Paṇḍita-pustakālaya, 1st ed., Kāśī 1942/43.
- i śrīgovindadāsaviracitā bhiṣagratna śrī brahmaśaṃkara miśreṇa pariṣkṛtya parivardhitā bhaiṣajyaratnāvalī, 'vidyotinī' bhāṣāṭīkā 'vimarśa' ṭippaṇī sahitā; ṭīkākāraḥ kavirāja śrī ambikādatta śāstrī āyurvedācārya, sampādakaḥ śrī rājeśvaradatta śāstrī āyurvedaśāstrācārya, Caukhambā-saṃskṛta-pustakālaya, Kāśī-saṃskṛta-granthamālā 152, Banāras 1951,
- *j Allepey 1962.
- k śrīgovindadāsa viracitā śrī bhaiṣajyaratnāvalī, pīyūṣa-varṣiṇī (hindī) vyākhyā sametā; vyākhyākāra paṇḍita lālacanda vaidya, prakāśaka Thākuraprasāda and Sons, Vārāṇasī 1964; 8th ed. 1988.
- l with Hindī commentary, ed. by Vaidya Śaṅkarlāl.

References are to ed. i. The title of the treatise is mentioned at 1.3 and in the colophons.

111 This chapter is absent from eds. g and k.

112 This chapter is absent from ed. k.

113 See on the preparation of a large number of recipes: The Ayurvedic Formulary of India (1978). See on bṛhatkastūrībhairavarasa (jvara 819–826): P.V. Sharma et al. (1975). See on mṛtasaṃjīvanīsurā (jvara 1261–1272): Muzaffer Alam et al. (1989); The Ayurvedic Formulary of India (1978), Part I, 13–14; Pharmacopoeial standards for Ayurvedic preparations (1987): 24. See on śālaparṇyādikvātha (grahaṇī 8): A.K. Sharma and R.K. Mishra (1993). See on svarṇaparpaṭī (grahaṇī 454–457): N.N. Pandey (1982). See on pañcāmṛtaparpaṭī (grahaṇī 458–460): P.J. Deshpande, K.R. Sharma and Kulwant Singh (1977); The Ayurvedic Formulary of India (1978), Part I, 174; Pharmacopoeial standards for Ayurvedic preparations (1987): 231. See on lavaṅgādivaṭī (kāsa 35): R.R. Desāī (1977): 268–269. See on candrāmṛtarasa (kāsa 62–70): R.R. Desāī (1977): 265–267. See on bhāgottaraguṭikā (kāsa 127–129): R.R. Desāī (1977): 267–268. See on madhyamarāsnādi (āmavāta 27): D. Joshi and V.K. Agrawal (1975). See on yogarājaguggulu (āmavāta 156–161): R.B. Arora et al. (1973); The Ayurvedic Formulary of India (1978), Part I: 58–59; Pharmacopoeial standards for Ayurvedic preparations (1987): 189. See on pārthādyariṣṭa (hṛdroga 75–77): V. Nageswara Rao et al. (1997), (1998). See on

nityānandarasa (ślīpada 30–38): D.D. Mishra, B.V. Holla and Prem Kishore (1979). See on the two oils called ṣaḍbindutaila (kuṣṭha 299–300 and śiroroga 81–83): T.N. Sharma (1977); The Ayurvedic Formulary of India (1978), Part I: 120 and Pharmacopoeial standards for Ayurvedic preparations (1987): 379 (the taila of śiroroga). See on somarājītaila (kuṣṭha 312–320): L.C. Tewari et al. (1991). See on daśamūlataila (śiroroga 84–112): R.B. Saxena and M.V. Dholakia (1992). See on bālacāturbhadrikā (bālaroga 39): K.G. Gupta (1979).

114 This authority was, according to the Hindī commentary (ad pariśiṣṭa 3.49–56), attached to the Āyurvedic College of the Hindū Viśvavidyālaya, and known as Carakācārya. See on the experimentation with prescriptions and the manipulation of ingredients in contemporary āyurvedic practice: G. Obeyesekere (1992).

115 A number of sources are indicated in ed. i by means of abbreviations (the edition does not contain a list of these abbreviations with their elucidation). Some of the sources are (a few references only are given): *Bhāvaprakāśa* (13.110–123; 14.22), *Cakradatta* (13.91–94, 132–138, 145–155; 14.12, 13, 16–17, 19, 20, 21), *Carakasaṃhitā* (13.139–144), (Rāvaṇa's) *Kumāratantra* (71.182–193), *Rasacaṇḍāṃśu* (69.51–57, 106–111), *Rasaratnākara* (17.34–36), *Rasendrasārasaṃgraha* (13.50–54, 77; 14.87, 101–110), *Śārṅgadharasaṃhitā* (12.129–133), *Suśrutasaṃhitā* (13.19), *Vaidyajīvana* (15.35; 16.28), *Yogacintāmaṇi* (9. 181–185), *Yogaratnākara* (13.68–71; 14.34, 35–36). The fifth impression of ed. c mentions the following sources: *Jyotiṣatattva* (1.20), *Nandipurāṇa* (1.51–56), and *Sāracandrikā* (1.16–19).

116 The disorder called āhaka (5.1419) is the same as nāsājvara (commentary ed. i).

117 *Bhaiṣajyaratnāvalī* 470 is identical with a passage of the *Gandhavāda* (unit 13).

118 This disorder is a kind of emaciation in children (bālaśoṣa) according to the Hindī commentary.

119 Svapnameha denotes nocturnal emissions.

120 These diseases are absent from eds. g and k. The fifth ed. of c distributes them in its own way over the body of the work and a pariśiṣṭa. See on the mental disorders among this group: G.J. Meulenbeld (1997): 206–208.

121 Contemporary physicians and their views are referred to (94.1).

122 Disorders of the stomach.

123 The main aetiological factor is the unavailability of the love object; its symptoms are not described. The treatment proposed consists of union with the love object, the rousing of antagonistic emotions, and drugs. Smaronmāda is also described in the *Āyurvedavijñāna*; it is referred to in Dattātreya's *Rasacaṇḍāṃśu* (see *Rasayogasāgara*, cakārādi 71).

124 A mental disorder that resembles hypochondria; its causes and symptoms are not described. Soothing (sāntvana) and consolation (āśvāsana) are recommended, as well as drug treatment (for example, with the very fragrant gandharājataila). Gadodvega is also described in the *Āyurvedavijñāna*.

125 A mental disorder; its causes and symptoms are not described. A feigned (kṛtrima) type is referred to, preferably to be treated by handing out blows (tāḍana). Brahmamoha is also dealt with in the *Āyurvedavijñāna*.

126 Probably a nervous disease; its causes and symptoms are not mentioned. Acalavāta is also discussed in the *Āyurvedavijñāna*.

127 This disease is said to be caused either by amenorrhoea in women or by parasites. Compare the description of tāṇḍavaroga in the *Āyurvedavijñāna*.

128 This disease is not described; it may be a nervous disease, accompanied by piercing pains, e.g., a neuralgia.

129 A disease characterized by an unsteady gait (= skhālitya); its causes and symptoms are not described.

130 This disease is said to be caused by the overindulgence in the dish called khañjanī, i.e., a kind of dāl; its symptoms are not described.

131 The accumulation of fluid in the thoracic cavity. The withdrawal of this fluid, by inserting an instrument called trikūrcaka into one of the intercostal spaces, is described, a procedure undoubtedly borrowed from western medicine.

132 A polyuria, closely related to somaroga. This chapter also describes mūtrātisāra as the second stage of bahumūtra.

133 Somaroga is a type of polyuria that is due to the decrease of soma in the body (soma is the same as fatty tissue according to the Hindī commentary); mūtrātisāra occurs when somaroga is neglected. Neither somaroga nor mūtrātisāra are said to be restricted to women, as declared in earlier āyurvedic treatises.

134 Madhumeha (diabetes mellitus) is regarded as having the same causes as bahumūtra.

135 Involuntary ejaculation.

136 Equated with gonorrhoea in the Hindī commentary.

137 Equated with albuminuria in the Hindī commentary.

138 Chyluria and haemoglobinuria.

139 Sexual impotence, of which seven types are distinguished.

140 Diseases of the kidneys.

141 Probably diseases of the gall-bladder. Gallstones are described at 94.7.

142 Syphilis.

143 The Guinea worm disease.

144 Diseases caused by the consumption of insufficiently purified mercurial compounds or the overconsumption of these compounds.

145 Hydrocephalus.

146 Tremor of the head.

147 It is difficult to say which disease is meant by mastiṣkacaya. Mastiṣkāpacaya is shrinking of the brain; a synonym, mastuluṅgakṣaya, is already found in the *Suśrutasaṃhitā* (Śā.10. 42). Chapter 101 is about the general therapy of cerebral diseases.

148 Sun-stroke; three stages of this disorder are described. See on sun-stroke in India: N. Chevers (1886): 396–403.

149 This disease is often identified as hysteria. It is described as occurring in women only and its causes are manifold: anaemia, amenorrhoea, grief, lack of affection on the part of the husband, widowhood, etc. The rate of incidence of this disease is said to increase. Yoṣāpasmāra is also described in the *Āyurvedavijñāna*. See on a particular form of mass hysteria in India: A.N. Chowdhury (1991). See on the history of hysteria: M.S. Micale (1995); B. Simon (1978).

150 Itching of the vulvar region.

151 A women's disease.

152 A person who attempted to commit suicide is called an apamumūrṣu. The application of artificial respiration is described in this chapter. See on suicide and ritual death in India: J. Filliozat (1963), (1967); Kane II.2, 925–928; K. Karttunen (1997): 64–67; A.B. Keith (1921); J.J. Meyer (1952): 394; S. Settar (1989), (1990); H. von Stietencron (1967); U. Thakur (1963); L. de la Vallée Poussin (1921); W. Ward (1981): 246–251.

153 See, e.g., tāṇḍavārilauha (81.4–5), snāyuśūlaharacūrṇa (82.2–3), mihirodayarasa (82.4–5), khañjanikārirasa (84.4–5), bahumūtrāntakarasa (86.35–37 and 38–42), ojomehāpaharasa (90.22–24).

154 See, e.g., 5.392, 406 (a mantra addressed to the monkey called Trivida cures aikāhikajvara), 408–409 (mantras against fever), 415 (homage paid to Soma and his attendants, Īśvara, and the mātṛgaṇa cures irregular fever), 416 (the recitation of the *Viṣṇusahasranāmastotra* cures all fevers), 417 (homage paid to several deities cures all fevers), 682 (homage to Karuṇādhāra and Khasarpaṇa should accompany the use of pānīyavaṭikā), 8.92 (the yoginī called Nāyikā should be honoured during the ingestion of bṛhannāyikācūrṇa), 30.208 and 247, 35.34–35, 101.33 (homage to Lakṣmī and Nārāyaṇa is required during the preparation of lakṣmīvilāsataila).

155 A large number of these names are mentioned by P.V. Sharma (1997), who refers to page numbers of the 2nd ed. of ed. g, which, unfortunately, do not agree with those of the 8th ed., the only one of ed. g available to me.

156 The same as ācchukavṛkṣa (commentary ed. i), *Morinda citrifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1130; WIRM VI, 423).

157 The same as cāṅgerī (P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nr. 1217.

158 Identical with gandhaprasāraṇī according to the Hindī commentary of ed. i.

159 The same as ayāpān, *Eupatorium triplinerve* Vahl (P.V. Sharma, 1997).

160 Unidentified.

161 The same as agastya (commentary ed. i). Compare Ḍalhaṇa ad Su.Sū.38.10: vasuka is the same as buka, called bakapuṣpa in the vernacular. Bakapuṣpa is also identified as *Diplocyclos palmatus* (Linn.) Jeffrey = *Bryonia laciniosa* Linn. (see M. Abdul Kareem, 1997, Nr. 629; compare S.S.R. Bennet, 198).

162 The same as agastya (P.V. Sharma, 1997).

163 Unidentified.

164 The same as maṇḍūkaparṇī (P.V. Sharma, 1997). Compare bhekaparṇī (5.431; 8.511; 31.46) and bhekaparṇikā (5.656; 27.143).

165 The same as vidārīkanda (Hindī comm. ed. i).

166 A synonym of bhūkūṣmāṇḍa; the same as vidārīkanda (P.V. Sharma, 1997).

167 The same as bṛhacchirīṣa (P.V. Sharma, 1997).

168 The same as kāñcanaphala (commentary ed. i).

169 The same as guḍūcī (P.V. Sharma, 1997).

170 The same as sahadevī, identified as *Vernonia cinerea* Less. (P.V. Sharma, 1997).

171 The same as tvac.

172 The same as dhānyaka (P.V. Sharma, 1997).

173 The same as ḍherā (commentary ed. i).

174 The same as gandhaprasāraṇī, identified as *Paederia foetida* Linn. (P.V. Sharma, 1997).

175 The same as methikā (P.V. Sharma, 1997).

176 The same as pattra(ka) (P.V. Sharma, 1997). Regarded as an eucalyptus in the commentary of ed. i.

177 Unidentified. Compare ghaṇṭākarṇa, mentioned in the *Āyurvedavijñāna*, and identified as *Clerodendrum infortunatum* Linn. (P.V. Sharma, 1997).

178 The same as kumārī (P.V. Sharma, 1997).

179 The same as guñjā (P.V. Sharma, 1997).

180 Identified as *Heliotropium indicum* Linn. (M. Abdul Kareem, 1997, Nr. 859; P.V. Sharma, 1997).

181 The same as nirguṇḍī (commentary ed. i).

182 The same as indravāruṇī (see M. Abdul Kareem, 1997, Nr. 414).

183 The same as irimeda (P.V. Sharma, 1997).

184 The same as moraṭā (commentary ed. i).

185 The same as the white variety of suvarcalā (P.V. Sharma, 1997). The same as sūryāvarta (commentary ed. i).

186 The same as jātipattrī, i.e., mace (P.V. Sharma, 1997).

187 The same as eraṇḍa (P.V. Sharma, 1997).

188 See the Hindī commentary of ed. i.

189 Unidentified. Well-known in Vaṅgadeśa (commentary ed. i).

190 Unidentified.

191 The same as kāsamarda (P.V. Sharma, 1997).

192 The same as keśarāja, identified as *Wedelia chinensis* Merrill (P.V. Sharma, 1997).

193 The same as sruvāvṛkṣa (commentary ed. i).

194 The same as hiṃsrā (P.V. Sharma, 1997).

195 The same as kunduru (P.V. Sharma, 1997), found in the classical saṃhitās. See on kunduru, the Indian frankincense: H.T. Colebrooke (1811); DWH I, 302–303; G. Watt I, 511–517; WIRM II, rev. ed., 203–209.

196 The same as mahānimba (P.V. Sharma, 1997).

197 The same as mūrvā (P.V. Sharma, 1997).

198 The same as mocarasa, the exudation of the śālmalī tree (P.V. Sharma, 1997). Compare śālmalīmocaka.

199 The same as tāmbūla (P.V. Sharma, 1997).

200 Identified as padmakāṣṭha (commentary ed. c), *Prunus cerasoides* D. Don (see Chopra's Glossary).

201 According to the Hindī commentary the same as revaṭhacīnī: *Rheum australe* D. Don = *Rh. emodi* Wall. ex Meissn.

202 The same as rājadhattūra (commentary ed. i).

203 A synonym of rājadhattūra (P.V. Sharma, 1997), identified as *Datura metel* Linn. and *D. stramonium* Linn. (see M. Abdul Kareem, 1997, Nrs. 577 and 579).

204 The same as parpaṭa, identified as *Fumaria vaillantii* Loisel. (P.V. Sharma, 1997).

205 The same as rohītaka (P.V. Sharma, 1997).

206 The same as śāliñca, identified as *Alternanthera sessilis* (Linn.) DC. (P.V. Sharma, 1997).

207 The same as mocarasa (P.V. Sharma, 1997).

208 The same as sūryabhaktā (commentary ed. i).

209 The same as sālimamiśrī (commentary ed. i).

210 A dhattūra with yellow fruits (P.V. Sharma, 1997).

211 The same as rāla (P.V. Sharma, 1997).

212 The same as śigru (P.V. Sharma, 1997).

213 The same as bṛhatī (P.V. Sharma, 1997). Compare tribhaṇḍī (12.17).

214 Unidentified.

215 The same as sūraṇa (P.V. Sharma, 1997). Cf. A.h.Ci.8.149 (ullaka).

216 Identified as chaulmoogra (commentary ed. i).

217 The same as pattaṅga (P.V. Sharma, 1997).

218 Unidentified.

219 See F.R. Allchin (1979b): 785–787, who also refers to the preparation of abhayāriṣṭa (9.175–180); see his remarks on the terms parisrava, śuṇḍā, śauṇḍa, etc.

220 The gajakumbha is a Gandhāra type of still according to F.R. Allchin (1979b): 786.
221 The author mentions his name at 1.3.
222 See 1.2.
223 S. Ārya (1984): 110–111. AVI 280.
224 S. Ārya (1984): 110–111. AVI 257 and 280. VŚS, Preface 7. P. Rāy (1956: 229–230) assigns it to the sixteenth–seventeenth century. The year of completion is A.D. 1893 according to Momin Ali (1990: 154). R.T. Vyas assigns the work even to A.D. 1200 (see the Intr. to his edition of Gaṅgādhara's *Gandhasāra*, 54).
225 NCC: not recorded. See JAI 151.
226 CC: not recorded. JAI 164.
227 See JAI 147–149.
228 NCC III, 343; X, 218.
229 This was either the father of Ekojī I, or the Śāhajī who reigned at Tanjore from 1684 to 1712 (see K.R. Subramanian, 1988: 26–36). The work therefore belongs to the seventeenth or eighteenth century.
230 NCC IV, 128: composed in 1736 when king Jayasiṃha was reigning in Jaypur. Compare Dīpacandra.
231 CC II, 15 and 25: *Oṣadhināmamālā*. NCC III, 105–106 and V, 69: *Auṣadhanāmamālā* or *Laghunighaṇṭu*; compare V, 66: Keśavabhaṭṭa's *Nighaṇṭu* and *Laghunighaṇṭusāra*. Check-list Nrs. 95 and 410. STMI 98. CBORI XVI, 1, Nr. 34: *Auṣadhināmamālā* and *Laghunighaṇṭa*. The title mentioned in the text itself (first and last verse) is *Laghunighaṇṭa*; the last verse refers to the *Auṣadhināmamālā*, which is either an alternative title or the name of a work of which the *Laghunighaṇṭa* formed part.
Edition: 'vyāsa' ityupākhyena 'keśavarāmeṇa' viracitaḥ laghunighaṇṭaḥ; Laghu-Nighanta by Vyasa Keshavaram, ed. by A.S. Paranjpe, G.S. Pendse and V.A. Bedekar, published for the I.D.R.A. (Indian Drugs Research Association), Poona, and for "Vaidyak" in honour of Dr. N.A. Purandare of Bombay; Publication No. 3, March 1962, Poona. This edition is based on two MSS (CBORI XVI, 1, Nr. 34 and a MS from the collection of the Asiatic Society of Bombay; see the Editorial Notes, 9–10).
232 The 'Editorial notes' contain the statement that 158 drugs are mentioned out of which 129 belong to the vegetable and nineteen to the mineral kingdom, while one (kastūrī; 40–41ab) belongs to the animal kingdom. This statement is incorrect. Twenty drugs described are of mineral origin, one is of animal origin, and the remaining 137 drugs are derived from plants.
233 The explanation put forward in the 'Editorial notes' (11–12) that these drugs were not in common use or not available in the region where the author lived is unsatisfactory; kuṭaja (*Embelia ribes* Burm.f.), for example, is found throughout India.
234 Compare, e.g., 2 and *Dhanvantarīyanighaṇṭu* 1.1; 7cd–8ab and *Dhanvantarīyanighaṇṭu* 2.44; 9 and 2.46; 10cd–11ab and 2.48; 13cd–14ab and 2.52; 18cd–19ab and 2.61, etc. The arrangement of the drugs in the *Laghunighaṇṭa* is also strikingly similar to that of the *Dhanvantarīyanighaṇṭu*. The very numerous corrupt readings of the *Laghunighaṇṭa* can easily be corrected by help of the *Dhanvantarīyanighaṇṭu*.
235 The names pārasīkayavānī and sugandhakarabha are absent from the *Dhanvantarīyanighaṇṭu*; the name sugandhakarabha is not even known from any other text. Usually pārasīka- and khurāsāṇī yavānī are identical (see, e.g., Āḍhamalla ad Śārṅgadhara II.5.26; khurāsāṇī (and its variants) are of infrequent occurrence in Sanskrit medical texts (see, e.g., Harṣakīrti).

236 Usually two types only, the white and the red punarnavā, are described (see e.g. *Dhanvantarīyanighaṇṭu* 1.274–277 and *Bhāvaprakāśanighaṇṭu*, guḍūcyādivarga 231–233), but the *Rājanighaṇṭu* (5.404–411) mentions three types (white, red and blue).
237 The grounds for assigning this date to the work are not given. One of the MSS (the Bombay MS) was completed in 1860/61.
238 See JAI 151.
239 CC I, 436; II, 100, 184, 237.
240 Edited by Paṇḍit Nandalālaśarman, Śrīveṅkateśvar Press, Bombay 1913/14.
241 Unedited.
242 The title is mentioned in the second verse of section one and at the end of section three.
243 Compare on the *Hikmatprakāśa*: DGV IV, 301–302.
244 The colophon calls the work a pārasīpratibimba. Th. Aufrecht (CC I, 766) regards it as translated from the Arabic.
245 I.e., quinsy.
246 I.e., cataract.
247 The ṭīkā ad *Hikmatprakāśa* II, verse 209, remarks that uṣṇavāta is the same as sojāka. The commentary on the *Siddhabheṣajamaṇimālā* mentions saujāka as a synonym of uṣṇavāta and aupasargikameha (gonorrhoea). See *Siddhabheṣajamaṇimālā*.
248 He is also called Mahādeva (AVI 326), Mahādevapaṇḍita (CC I, 436 and 766, II, 100, 184 and 237; Vṛddhatrayī 467), and Mahādeva Bhaṭṭa (STMI 126–127).
249 See, e.g., 2.597, 608, 815.
250 CC II, 100. G. Hāldār (Vṛddhatrayī 467) and Atrideva (ABI 318) assign the author to the thirteenth-fourteenth century.
251 CC I, 438. STMI 127: describes the qualities of plants such as bhṛṅgarāja, kumārī, harītakī, etc. Cat. Berlin Nr. 957: on the properties of medicinal plants; Sanskrit text with Persian translation; completed in 1794.
252 NCC XI, 95.
253 NCC III, 233. Aufrecht records a *Vaidyaratnamālā* (CC I, 434 and 613) and Atrideva (ABI 426) an *Abhidhānaratnamālā* by Mallinātha. The *Vaidyaratnamālā* is also mentioned in STMI (131).
254 NCC II, 345. Check-list Nr. 864. STMI 148. CBORI XVI, 1, Nrs. 27–28: author's name Mukunda Daivajña. CESS A 4, 429: Mukunda was a daivajña.
255 CBORI XVI, 1, Nr. 28. STMI 148: chapter one is called padārthajñāna.
256 NCC II, 345 and IX, 38. Check-list Nrs. 307 and 864. STMI 54–55. CBORI XVI, 1, Nr. 28. ABI 597. CESS A 4, 110 and 429. P.K. Gode (1930a): 200. P.V. Sharma (AVI 307) mentions a commentary by Divākara (identical with Dinakara?). A ṭīkā by Dāmodara is also recorded (Check-list Nr. 864).
257 NCC VIII, 223; the MS was written by Viśvanātha Mahāpātra, who may also have compiled the text. STMI 148.
258 NCC VII, 32; IX, 326. STMI 155. See om Mādhava Rāo: A.C. Banerjee (1977); P. Spear (1978): 74–76.
259 NCC IX, 360.
260 Nīlakaṇṭha is referred to as a dākṣiṇātyavaidikamahopādhyāya (R. Mitra's Notices VII, Nr. 2382).
261 NCC X, 84: a compendium of herbs. STMI 157: an elaborate treatise on materia medica and the practice of medicine.

262 NCC X, 29. The *Prayogāmṛta* is also ascribed to (Vaidya)cintāmaṇi, the pupil of Narasiṃhakavirāja (NCC X, 84; XIII, 78). See on this work: Vaidyacintāmaṇi.
263 AVI 313: quoted by Gopāladāsa.
264 See: Rasaśāstra texts.
265 See: commentaries on the *Mādhavanidāna*.
266 This commentary is referred to in the *Siddhāntacintāmaṇi*.
267 The NCC (X, 84) ascribes a commentary on the *Dravyaguṇarājavallabha* (i.e., its revised version) to Nārāyaṇadāsa Vaidya, preceptor of (Vaidya)cintāmaṇi, which makes Nārāyaṇadāsa Vaidya, i.e., Nārāyaṇadāsa Kavirāja, identical with Narasiṃhakavirāja. See: Nārāyaṇadāsa Kavirāja.
268 H. Śāstrī, Notices I, Nr. 266: 5,586 verses.
269 R. Mitra's Notices VII, Nr. 2382.
270 The CC (I, 298 and 561) and NCC (X, 78 and 91) ascribe the five works mentioned to Nārāyaṇa (Bhiṣaj), whose chronological position is somewhat uncertain. Umeśacandragupta assigns him to the eighteenth century (VŚS, Preface 6–7), but a MS of the *Vātaghnatvādinirṇaya* already dates from 1700/01 (NCC X, 91). Nārāyaṇa Bhiṣaj and Nārāyaṇadāsa Kavirāja are often mixed up (see Nārāyaṇadāsa Kavirāja). G. Hāldār (Vṛddhatrayī 467) is of the opinion that an author Nārāyaṇabhaṭṭa, who lived in the thirteenth century, was the author of the *Kaṇṭhaprakāśa* and *Vaidyacintāmaṇi*; he identifies him with the Nārāyaṇa who revised the *Vyākhyākusumāvalī* on Vṛnda's *Siddhayoga* and also attributes to him a commentary, called *Padyadyotinī*, on the *Gītagovinda* (NCC: not recorded). These claims are for the greater part repeated by Atrideva (ABI 318). Momin Ali (1990: 153) assigns Nārāyaṇa, author of the *Vaidyāmṛta*, to the eighteenth century.
O.P. Jaggi (IV, 44) also mentions Nārāyaṇabhaṭṭa as the author of the *Kaṇṭhaprakāśa* and *Vaidyacintāmaṇi*. A work of the name *Kaṇṭhaprakāśa* is not recorded in the NCC (does it refer to the revised version of Śrīkaṇṭhadatta's commentary on the *Siddhayoga* or is it the same as the *Karmaprakāśa*?).
271 CC I, 83: by Nārāyaṇa Bhaṭṭa. NCC III, 201.
272 CC I, 611: by Nārāyaṇa Bhaṭṭa.
273 CC I, 613: by Nārāyaṇa.
274 CC I, 613 and NCC X, 78: by Nārāyaṇa. VŚS, Preface 6–7: *Vaidyavṛnda* and *Vaidyāmṛta*, two works of Nārāyaṇa on the use of mercury, are not fully appreciated by the physicians of Bengal; they seem to have been composed in the last (i.e., eighteenth) century. Atrideva (ABI 318) also classifies the *Vaidyāmṛta* as a rasagrantha.
275 NCC II, 152; X, 76.
276 NCC VII, 27 and X, 82. STMI 159: said to be devoted to the diagnosis of diseases by means of characteristics of the pulse, and to be the first chapter of a work called *Kaṇādisaṃhitā*. Vṛddhatrayī 469.
277 NCC XI, 217. Cat. BHU Nr. 275. R. Mitra's Notices I, Nr. 210. AVI 445.
278 NCC X, 76.
279 CC: not recorded. Vṛddhatrayī 469.
280 NCC X, 84. The *Nānauṣadhaparicccheda* may also be the last chapter of the *Rājavallabhanighaṇṭu*.
281 The *Siddhāntasaṃcaya* is also regarded as a commentary on another commentary of the *Triśatī*, the *Vaidyavallabha* of Vallabhabhaṭṭa (Vṛddhatrayī 469; compare NCC X, 82: *Siddhāntasaṃcaya* on *Vaidyavallabhā*; *Vaidyavallabhā* may be an alternative title of the *Triśatī* in this case). Compare Śārṅgadhara's *Jvaratriśatī*.

282 See: *Rājavallabhanighaṇṭu*.
283 Mentioned only in P.C. Choudhury's Introduction (9) to the edition of the *Vaidyakasāroddhāra*; not recorded in the CC. The NCC (X, 84) regards Nārāyaṇadāsa Vaidya (evidently identical with Nārāyaṇadāsa Kavirāja) as the preceptor of (Vaidya)cintāmaṇi, which would mean that he is the same as Narasiṃhakavirāja; on the other hand, the NCC (X, 82) assigns Nārāyaṇadāsa (Kavirāja), author of the *Cikitsāparibhāṣā* and a commentary on the *Vaidyavallabhā* (i.e. probably the *Jvaratriśatī*), to the fourteenth-fifteenth centuries.
284 Probably Hastiruci's *Vaidyavallabha*, but *Vaidyavallabha* is also an alternative title of Śārṅgadhara's *Triśatī*.
285 NCC X, 129. CBORI XVI, 1, Nrs. 188–189: the author is called Nidhi at the end of the work, Navanidhirāma in all the colophons of MS Nr. 189 and in the Hindī commentary.
286 The *Anupānamañjarī* is also ascribed to Viśrāma, a pupil of Pītāmbara (CC I, 16 and 582; NCC: not recorded; CBORI XVI, 1, Nr. 8: the word viśrāmagranthakāraka occurs at the end of the MS; AVI 315 and 324; JAI 160–162). Viśrāma was the author of the *Vyādhinigraha*, a collection of formulae, written in 1782/83 (AVI 315) or 1811/12 (JAI 162).
287 NCC I, 204; XII, 102. CBORI XVI, 1, Nrs. 8–9. *Edited (author: Viśrāma), with a Hindī commentary, by the Gujarāt Āyurveda Viśvavidyālaya, Jāmnagar 1972. An *Anupānamañjarī* has also been published, with a Telugu translation, at Madras in 1915 (Ādi-Sarasvatī-nilaya Press) [IO.San. B.101].
288 JAI 160–162.
289 CBORI XVI, 1, Nr. 8.
290 Arjunapura has been identified as Añjār; Kūrmadeśa is the same as Kaccha (AVI 324; JAI 160–162), the modern Cutch (see N.N. Bhattacharyya, 1991: 162; N. Dey, 1979: 82).
291 The *Anupānamañjarī* has been assigned to 1765/66 (CBORI XVI, 1, Nr. 8), 1767/68 (AVI 324), 1767/68 or 1770/71 (CBORI XVI, 1, Nr. 9), and 1785/86 (STMI 169–170; JAI 162).
292 *Edited in a Gujarātī translation by Kāntisāgara under the title of *Āyurvednā anubhūt prayog*, Pālitāṇā 1968.
293 See JAI 145–147.
294 CC III, 7 and 74. NCC XII, 251. Check-list Nr. 15. CBORI XVI, 1, Nr. 11: Pratāpasiṃha's father, Mādhavasiṃha, is said to be the author of a work on nāḍīparīkṣā. U.Ch. Dutt (1922: Preface 16) calls the *Amṛtasāgara* a Hindī translation of a Sanskrit medical treatise. Editions:
a Amṛtasāgara or Pratāpasāgaravaidyakagrantha, compiled by Savāī Pratāpasiṃha from the Bhāvaprakāśa and other works, Bombay 1875.
*b by Jvālānāth Jyotirvid, Bombay 1896.
*c Navalkiśor Press, Lucknow 1899.
d amṛtasāgar, hindībhāṣāmeṃ, śrīmanmahārājādhirāj rājendramahārājājī śrī śrīsavāīpratāpasiṃhajīmahārājakārit, jyotirvid śrīyut baladevajīke putra paṇḍit jñārasarāmajīdvārā saralhindīmeṃ anuvādit, Śrīveṅkaṭeśvar Press, Bombay 1988.
References are to ed. d, which does not present the original text of the *Amṛtasāgara*, but is a re-arranged version in Hindī by Jñārasarāmaśarman, the author of the *Anupānadarpaṇa* (see: Twentieth-century authors). Jñārasarāma translated the original Mārwāṛī into Hindī, divided the material into four sections and numerous chapters, expanded the text of the first two sections, and added Sanskrit verses; those parts of his text which deal with nidāna and cikitsā are rather faithful renderings of the original, although some chapters (for example,

the chapter on bālaroga) differ considerably from it. The *Amṛtasāgara* is also known as *Pratāpasāgara* (see Jñārasarāma's bhūmikā to his edition). Another work written under the reign of Pratāpasiṃha and sometimes ascribed to him is Ananta's *Pratāpakalpadruma*.

295 This description is based on ed. d.

296 These types are caused by (1) satīdoṣa, (2) kṣetrapāladoṣa, (3) Devī, (4) kāmana, (5) Śaṅkhinīs and Ḍākinīs, (6) pretas, (7) brahmarākṣasas. Brahmarākṣasas are mentioned by Caraka and Vāgbhaṭa, pretas by Vāgbhaṭa.

297 This fever is said to affect children especially. Its description is attributed to Kṣīrapāṇi and Hārīta.

298 These types are: mānasaklaibya, pittajaklaibya, śukrakṣayahetukaklaibya, liṅgarogajaklaibya, vīryavāhiśirāchedajaklaibya, śukrastambhajaklaibya, and sahajaklaibya.

299 A work of Jñārasarāma himself.

300 CC: not recorded.

301 These sources derive for by far the larger part from the original *Amṛtasāgara*.

302 Probably Pītāmbara's work.

303 CC I, 530: a medical work.

304 CC II, 233: a medical work.

305 I.e., the *Jvaratriśatī*.

306 A work of this title was written by Vaṃśīdhara.

307 CC: not recorded.

308 CC I, 263. NCC IX, 179. Check-list Nr. 589. STMI 159, 680–681. Cat. BHU Nr. 278. Cat. Calcutta Sanskrit College IX, Nr. 67. Cat. IO Nrs. 2717 and 2718. The treatise is called *Rājavallabha* by the author himself (1.2 and 26; 2.151; 3.583; 4.29; 5.31). Alternative titles are *Dravyaguṇadarpaṇa*, *Dravyaguṇarājavallabha*, *Paryāyaratnamālā*, and *Rājavallabhadravyaguṇa* (CC I, 263; II, 56; III, 57; NCC IX, 179; R. Mitra's Notices I, Nrs. 207 and 209.).

Editions:

a Dravyaguṇarājavallabha (also called Rājavallabhīyadravyaguṇa, Dravyaguṇadarpaṇa and Rājavallabha) by Nārāyaṇadāsa Kavirāja, Viśvanātha Miśra kartṛka (vaṅgabhāṣā) anuvādita, śrīyukta Abhayacaraṇa Gupta Kavirāja kartṛka śodhita, Calcutta 1865 [Haas, Cat. BM, p.94]; Harihara Press, Calcutta 1869 [IO.459], 1879 [IO.1663].

b dravyaguṇadarpaṇa, śrīmān nārāyaṇa kavirāja kṛta saṃskṛtabhāṣayā rājavallabha nāmaka granthaḥ, śrī viśvanātha mitra kartṛka (vaṅgabhāṣā)-anuvādita, Sārasaṃgraha Press, Calcutta 1883 [IO.San.1056]; *new ed., Calcutta 1901.

c Rājavallabhīya-dravyaguṇa, also called Dravyaguṇa, Rājavallabhanighaṇṭu, or Rājavallabha, ascribed to a legendary Rājavallabha, and redacted by Nārāyaṇadāsa Kavirāja, edited with a Bengali transl. by Rājakumāra Sena Gupta Kaviratna, Calcutta 1891 [BL.14043.c.42.(1)].

d rājavallabhapraṇītaḥ rājavallabhanighaṇṭuḥ.... nārāyaṇadāsena pratisaṃskṛtaḥ, māthuravaṃśīya āyurvedoddhāraka śāligrāmavaiśyakṛtabhāṣāṭīkāvibhūsitaḥ saṃśodhitaś ca, Śrīveṅkaṭeśvar Steam Press, Bombay 1895/96 [BL.14043.cc.7].

e Rājavallabhīyadravyaguṇa, ed. with a Bengali transl. by Rājendranātha Sena Kaviratna, New Calcutta Press, Calcutta 1901 [BL.14043.6.14.(3); IO.2093].

f Drawya Guna Darpana Sannaya (Dravyaguṇadarpaṇa, i.e. the Rājavallabhanighaṇṭu, in the recension of Nārāyaṇadāsa), ed. with word-for-word Sinhalese interpretation and notes by T.M. Vikramasiṃha Appuhāmi, Colombo 1907 [BL.14043.cc.11.(3)].

g rājavallabhanighaṇṭu,...paṇḍit rāmprasād vaidyopādhyāya viracit bhāṣādīpikā nām kī (hindī) bhāṣā ṭīkā sahit, Veṅkateśvara Press, Bombay 1911 [IO.26.c.14].

References are to ed. d.

309 Compare DGV IV, 301.

310 See on the contents also V. Śukla I, 224–226.

311 Occasionally one of the author's sources can be traced: 3.50 (on kalambī) = *Bhāvaprakāśanighaṇṭu*, śākavarga 19; 3.51ab (on mārisa) = the same work, śākavarga 10ab. According to P.V. Sharma (AVI 306–307; DGV IV, 301) the *Madanapālanighaṇṭu* has also been put to use by the author: 3.202 = *Madanapālanighaṇṭu* 1.8.

312 See on Gaṅgādhara: commentaries on the *Carakasaṃhitā*.

313 *Citrullus lanatus* (Thunb.) Matsumara et Nakai = *C. vulgaris* Schrad. (see M. Abdul Kareem, 1997, Nr. 415; compare S.S.R. Bennet, 1987).

314 The same as ketakī according to the Hindī commentary.

315 The same as jhimnī (Hindī commentary).

316 Kacukand (Hindī commentary), i.e., the tuber of *Colocasia esculenta* (Linn.) Schott.

317 Kaṭahar or kaṭhail (Hindī commentary).

318 *Cassia occidentalis* Linn. (Hindī commentary: kasoṇḍī).

319 A kind of ālū (Hindī commentary).

320 The same as jalapippalī (Hindī commentary).

321 The same as mahārdraka (Hindī commentary).

322 The same as kaṭsaraiya according to the Hindī commentary. Probably a *Barleria* species.

323 *Cannabis sativa* Linn.

324 This may be *Trianthema portulacastrum* Linn. (Hindī commentary: śāntiśāk).

325 A kind of grain.

326 See especially the introductory part and colophon of Cat. Calcutta Sanskrit College IX, Nr. 67. See also AVI 306–307; DGV IV, 301.

327 See: Nārāyaṇadāsa Kavirāja (eighteenth century). Different versions of the text appear to be known. J. Eggeling describes (Cat. IO Nr. 2718) an enlarged version, having numerous verses and occasional glosses inserted in it; the inserted passages quote *Nṛsiṃhapurāṇa*, Śātātapi, and Vāsiṣṭha. G. Hāldār (Vṛddhatrayī 473–474) and Atrideva (ABI 321) assume that Nārāyaṇadāsa wrote a commentary on Rājavallabha's work. Umeśacandragupta also claims (VŚS, Preface 11) that Rājavallabha's work was provided with notes by Nārāyaṇadāsa.

328 ABI 321. Vṛddhatrayī 473–474.

329 ABI 429. Bāpālāl Vaidya (1968): Introduction, 37.

330 ABI 429.

331 ABI 321: eighteenth century; ABI 596: A.D. 1760. AVI 401–402 and DGV IV, 381: eighteenth century. Vṛddhatrayī 473–474: eighteenth or nineteenth century. VŚS (Preface 11): A.D. 1760.

332 The prime minister and de facto king of the Marathas.

333 NCC: not recorded.

334 See N.N. Bhattacharyya (1991): 161.

335 NCC I, 393. STMI 178. CBORI XVI, 1, Nr. 237. P.K. Gode wrote a number of articles on this treatise: (1931a), (1937b), (1938c), *(1943c). See also CESS A 5, 391.

336 NCC X, 128. Check-list Nr. 505. STMI 193: placed in the sixteenth-seventeenth century.

337 See: commentaries on the works ascribed to Vāgbhaṭa.

338 CC: not recorded. Check-list Nr. 773: date of composition 1785/86.
339 Cat. Tanjore Nr. 11066: Tulajā was a versatile author who wrote works on nāṭya, alaṃkāra, and various other subjects. See NCC VIII, 196–197 for his works. See on Tulajā I: K.R. Subramanian (1988): 37–42. Compare Ekojī.
340 NCC II, 152. Compare Cat. Tanjore Nr. 11189 (a MS called *Āyurveda* that mentions at the end Ekojī and Dīpāmbā).
341 NCC VIII, 196 and IX, 229. A.C. Burnell (1880): 67–68. Cat. Tanjore Nrs. 11069–72.
342 NCC VIII, 196 and IX, 229. A.C. Burnell (1880): 68: an unfinished treatise, composed under the direction of some Tanjore prince of the last century. Cat. Tanjore Nrs. 11066–68.
343 CC I, 356 and 611; II, 80; III, 76. NCC XIII, 78. Cat. Oxford Nr. 751. An additional MS is mentioned by P.V. Sharma (AVI 310).The Check–list records two MSS of an anonymous *Prayogāmṛta* (Nr. 577). The *Prayogāmṛta* is also ascribed to Narasiṃhakavirāja, the teacher of Vaidyacintāmaṇi, but the beginning of the text of the Oxford MS mentions Vaidyacintāmaṇi, son of Vaidyaratna, as its author.
344 See the description in Th. Aufrecht (1864).
345 Th. Aufrecht (Cat. Oxford Nr. 751) says in a footnote that the physicians of Southern India regard phuliṅgaroga as a variety of upadaṃśa.
346 Author of *Nāḍīprakāśa* and *Rasadīpikā*.
347 Śrīkaṇṭhaśambhu, the author of the *Hitopadeśa*, according to Th. Aufrecht (CC I, 667).
348 CC I, 494 and 613 (under the entry *Rasakaṣāya*; compare Cat. IO Nr. 2679); II, 146 and 173.
349 NCC VI, 150: on jyotiṣa and medicine.
350 Cat. IO Nr. 2679.
351 See Eggeling on MS Nr. 2679 of Cat. IO.
352 See: Rasaśāstra texts.
353 Absent from the CC.
354 Cat. München Nr. 284; this MS, dating from about 1780, may be incomplete.
355 CC I, 495 and 613.
356 CC I, 613.
357 See on the characteristics of a nāṭaka: D.R. Mankad (1936): 44–51; L. Renou in L. Renou and J. Filliozat (1953): 123–124; A.K. Warder (1989): 135–137; Winternitz III, 166–169.
358 NCC VII, 297–298. Editions :

a by Paṇḍit Durgāprasād and Kāśīnāth Pāndurang Parab, Kāvyamālā No. 39, Bombay 1886 [BL.14072.ccc.12 (No. 39)]; Kāvyamāla No. 27, Nirṇayasāgara Press, Bombay 1891 [IO.28.E.14 and 15]; *2nd ed., Nirṇaya Sāgar Press, Bombay 1933.

b śrīmadānandarāyamakhipraṇītaṃ jīvānandam, 'khurjā'nagaravāstavya-bhiṣagācārya-paṇḍitanārāyaṇadattavaidyakṛtarasāyanaṭippaṇa-samullasitam, jayapuranivāsinā...paṇḍitaśrīhariśāstriṇā dādhīcena saṃśodhitam, Jayapura 1933/34.

*c by Paṇḍit M. Duraiswami Aiyangar, with his own commentary 'Nandinī', The Adyar Library, Adyar, Madras 1947.

d śrī-ānandarāyamakhinā praṇītaṃ jīvānandam, vidyālaṅkāra virudabhājā atridevena kṛtayā śāntākhyayā hindī vyākhyayā sametam, Banāras 1955.

Translations:

a Das Glück des Lebens, medizinisches Drama des Ānandarāyamakhī; zum ersten Male aus dem Sanskrit ins Deutsche übersetzt von Adolf Weckerling, Arbeiten der deutsch-nord. Gesellschaft für Geschichte der Medizin und der Naturwissenschaften, Greifswald 1937.

b M. Vallauri, Il Jīvānanda (La felicità dell'anima) di Ānandarāyamakhin, G. Caraba, Lanciano 1929.

See on the *Jīvānanda* and its contents: A.L. Basham (1978): 160–161; Carl Cappeller (1914): 107–115, and (1977): 339–347; H. Zimmer (1948): 61–75. References are to page numbers of ed. d, which has a useful Hindī commentary with numerous references to āyurvedic texts.

359 Compare G.J. Meulenbeld (1974): 85 and 154–155.
360 Compare G.J. Meulenbeld (1974): 154: cūrṇaka.
361 The *Mādhavanidāna* describes six types, but the raktaja type may be regarded as the seventh; the *Śārṅgadharasaṃhitā* has seven types (I.7.7cd–9ab).
362 The *Mādhavanidāna* describes four types, but the fifth may be saṃgrahagrahaṇī (see G.J. Meulenbeld, 1974: 225); the *Śārṅgadharasaṃhitā* has five types (I.7.7cd–9ab).
363 In agreement with the classical āyurvedic texts.
364 Similar statements are found in the *Āyurvedasūtra*. See also chapter twenty-five of the *Mādhavanidāna* and its commentaries.
365 See the sixth act. Bhasmaka does not figure in the classical āyurvedic texts; it is mentioned by Cakrapāṇidatta ad Su.Sū.40.10, in the *Śārṅgadharasaṃhitā* (I.7.27ab) and in many later treatises.
366 Yakṣman is the chief enemy of king Jīva in the *Jīvānanda*.
367 See on the five sins called mahāpātaka: *Manusmṛti* 11.55.
368 In agreement with the classical texts.
369 In agreement with the classical texts.
370 In agreement with the classical texts.
371 The *Mādhavanidāna* does not explicitly state the number of its varieties; the number is four in the *Śārṅgadharasaṃhitā* (I.7.41cd–42a).
372 In agreement with the *Mādhavanidāna*.
373 In agreement with the *Śārṅgadharasaṃhitā* (I.7.52cd–53c).
374 In agreement with the *Mādhavanidāna*.
375 In agreement with the *Mādhavanidāna*.
376 In agreement with the *Mādhavanidāna*.
377 Their number is four in the classical saṃhitās, *Mādhavanidāna*, and *Śārṅgadharasaṃhitā*.
378 In agreement with the classical saṃhitās.
379 In agreement with the *Śārṅgadharasaṃhitā* (I.7.71).
380 Their number is five in the *Mādhavanidāna*, eight in the *Śārṅgadharasaṃhitā* (I.7.80ab).
381 In agreement with the classical texts.
382 In agreement with the *Śārṅgadharasaṃhitā* (I.7.127cd), disagreeing with the classical saṃhitās and *Mādhavanidāna*.
383 In agreement with the *Śārṅgadharasaṃhitā* (I.7.146cd–147) and Vāgbhaṭa, disagreeing with the *Suśrutasaṃhitā* and *Mādhavanidāna*.
384 Their number is ninety-six in the *Carakasaṃhitā*, ninety-four in the works ascribed to Vāgbhaṭa and in the *Śārṅgadharasaṃhitā*.
385 Their number is eleven in the *Suśrutasaṃhitā*, nineteen in the works ascribed to Vāgbhaṭa, and ten in the *Śārṅgadharasaṃhitā*.
386 This statement is also found in the *Śārṅgadharasaṃhitā*.

387 The names of the layers and diseases agree for the greater part with the *Śārṅgadharasaṃhitā* (I.5.19–22); the second layer is called lohinī instead of lohitā, and the sixth layer lohitā instead of rohiṇī.
388 See *Śārṅgadharasaṃhitā* II.12.117cd–120.
389 See *Śārṅgadharasaṃhitā* II.12.42–44.
390 See *Śārṅgadharasaṃhitā* II.12.175–180ab.
391 See *Śārṅgadharasaṃhitā* II.12.148cd–153ab.
392 CC I, 574; II, 136 and 225; III, 121. See on Vedakavi: T.S. Kuppuswami Sastri (1904): 181–183.
393 See on Ānandarāyamakhin: T.S. Kuppuswami Sastri (1904): 182–185. Ānandarāyamakhin also patronized Vāsudeva Dīkṣita, author of a commentary on the *Baudhāyanakalpasūtra*, and Sadāśiva Dīkṣita, author of the *Gītāsundara* (NCC VIII, 196).
394 See on these kings: K.R. Subramanian (1988).
395 See NCC VII, 297–298; the prologue to the *Jīvānanda*; Atrideva's Intr. to his edition of the *Jīvānanda*; C. Cappeller (1914): 107–108; S.N. Dasgupta (1947): 486; M. Winternitz III, 257; H. Zimmer (1948): 62. See on the literary activity during Śāhajī's reign: T.S. Kuppuswami Sastri (1904): 126–142 and 176–196. See on Śāhajī: V. Raghavan (1952) and K.R. Subramanian (1988): 26–36.
396 NCC VI, 50. STMI 254. R. Bhaṭnāgar (JAI 151) calls the author Guṇavilāsa and the work *Guṇaratnaprakāśikā*; he adds that the treatise was completed in 1715/16.
397 CC: not recorded. Check-list Nr. 1026. AVI 315 and 324. JAI 160–162. Edition: vyādhinigrahaḥ praśastauṣadhasaṃgrahaś ca; āyurvedīyacikitsāgranthau viśrāmayativiracito vyādhinigrahaḥ avadhānasarasvatīviracitaḥ praśastauṣadhasaṃgraḥ, rājavaidya j.k. śāstri viracita ṭippaṇī sahitau, Rasaśālā Auṣadhāśrama, Goṇḍal 1939/40.
398 The same as mūtrāghāta.
399 Obstipation.
400 Amenorrhoea.
401 A recipe for tightening the vagina is included (187cd).
402 Painful breasts.
403 Insomnia.
404 Also called mṛgīroga.
405 Also called cittabhrama.
406 Burns.
407 A complication of fever.
408 A saṃnipāta fever, usually called karṇika.
409 Wounds.
410 Recipes for kāmavṛddhi.
411 Usually called ardhāvabhedaka.
412 To be examined are: nāḍī, mūtra, mala, jihvā, mukha, netra, svara, bala.
413 Divided into: vamana, recana, nasya, laṅghana, and bastikarman.
414 See on ghaṇṭikā: *Hārītasaṃhitā* III.20.7, 46.26 and 31; Ḍalhaṇa ad Su.Śā.5.26: ghaṇṭikā is identical with kākalaka and galamaṇi.
415 A mahāvraṇa in the cardiac region.
416 A mukharoga related to vyaṅga.
417 Compare madhuraka of the *Nighaṇṭuratnākara* and madhūrakajvara of Harṣakīrti's *Yogacintāmaṇi*.

418 Compare nāsūra, found in Harṣakīrti's *Yogacintāmaṇi* and Hastiruci's *Vaidyavallabha*. Nāsūr is a Hindī word for an ulcer.
419 A painful disease affecting the knees; it is related to raktavāta. Compare raṅghaṇīvāta, found in *Haramekhalā* and Śrīkaṇṭhapaṇḍita's *Hitopadeśa*, and raṅghiṇī, a synonym of gṛdhrasī according to Ḍalhaṇa (ad Su.Ni.1.74).
420 Another name for arbuda.
421 A mahāvraṇa of the hands.
422 A vāta disease, also called śītavāta, which affects the whole body.
423 See: Pītāmbara.
424 See: Pītāmbara.
425 See the concluding verses (saṃvad aṣṭādaśe cābde aṅkāgnivarṣasaṃyute). Other dates mentioned for its completion are 1782/83 (AVI 315) and 1811/12 (JAI 162).
426 CC: not recorded. Check-list Nr. 875.
427 CC II, 111. Check-list Nr. 1054. STMI 265. CBORI XVI, 1, Nr. 178. Cat. IO Nr. 2709 (compare F.R. Dietz, 1833: 160). Editions:
- a yogaratnākaraḥ; kuṇṭe ity upāhvaiḥ aṇṇāmoreśvara ity etaiḥ kṛtena prastāvena sametaḥ; ed. by Mahādeva Cimaṇājī Āpaṭe; puṇyākhyapattana (Poona), ānandāśramamudraṇālaya, ānandāśramasaṃskṛtagranthāvali 4, 1889 [IO.27.G.1]; *2nd ed., 1900.
- b Yogaratnākara, a treatise on medicine compiled from various sources; translated into Kannada and Telugu by the Pandits of the Government Oriental Library, Mysore, Government Branch Press, Mysore 1899 [IO.20.K.12].
- c yogaratnākaraḥ (vaidyaka-granthaḥ), navare ity upābhidha-kṛṣṇa śarmaṇā saṃśodhitaḥ, Nirṇayasāgar Press, Bombay 1907 [IO.21.E.33]; *2nd ed. 1919; 3rd ed., 1926; *4th ed., 1932.
- d marāṭhī bhāṣāntara; bhāṣāntarakāra vaidyarāja datta ballāla borakara, parts I, II; Yaśavanta Press, 1st ed., Poona 1917 [IO.12.L.26–27]; 2nd ed., Poona 1923 [IO.San.D. 467/12].
- e with Gujarātī translation by Jeṭhālāla Devaśaṃkara Dave, Part I, Bhāgyodaya Printing Press, Ahmedabad 1927 [IO.San.D.510].
- f yogaratnākaraḥ, śrīyuta vidyādhara vidyālaṃkāra viracita ratnagarbhā nāma bhāṣāṭīkā sahita, 2 vols., Motīlāl Banārsīdās, Lahore, 1st ed. 1931.
- g yogaratnākaraḥ, 'vidyotinī' hindī ṭīkā sahitaḥ, ṭīkākāraḥ: āyurvedācārya vaidya śrī lakṣmīpati śāstrī, saṃpādakaḥ: bhiṣagratna śrī brahmaśaṃkara śāstrī, kāśī-saṃskṛtagranthamālā 160, caukhambā saṃskṛta sīrij āfis, banāras 1955; *2nd ed., 1973; ed. 1988;
- *h ed. by Paṇḍit Sadāśiva Śāstrī, Haridās Sanskrit Series Nr. 108.
- i ed., with Vaidyaprabhā Hindī commentary, by Indradeva Tripāṭhī and Dayāśaṅkar Tripāṭhī, Kṛṣṇadās Āyurveda Series 54, Kṛṣṇadās Academy, Vārāṇasī 1998.

References are to page numbers of ed. g. The name of the treatise is only mentioned in the last verse. See on the *Yogaratnākara*: N. Saxena (1992), (1995).
428 Some verses are composed in a laboured manner (see ABI 310–312 for some examples).
429 The general outline of the work resembles that of the *Bṛhadyogataraṅgiṇī*.
430 Actually, nine types of examination are described: nāḍī-, mūtra-, mala-, śabda-, sparśa-, rūpa-, dṛk-, āsya-, and jihvāparīkṣā. See on the examination of the pulse in the *Yogaratnākara*: N.P. Rai et al. (1979): 116–120; N. Saxena (1992): 20–24; Sarvadeva Upadhyaya (1986): 58–63. The verses on aṣṭasthānanirīkṣaṇa are found, accompanied by an English translation, in S.K. Ramachandra Rao (1987): III, 149–162.

431 Taken, without reference to the source, from *Śārṅgadharasaṃhitā* I.1.14cd–42.
432 Many verses may have been borrowed from the Madhyamakhaṇḍa of the *Śārṅgadharasaṃhitā*.
433 Compare Nirmal Saxena (1992): 19 and (1995): 2–3.
434 The formula of hiṅgvādicūrṇa.
435 Not a statement in prose from his commentary, but a verse on gulma.
436 A recipe.
437 A work in which rasauṣadhas are found, not the *Dhanvantarinighaṇṭu*.
438 The formula of gorakṣavaṭī.
439 The quotation consists of a list of diseases.
440 Jejjaṭa's commentary on the *Carakasaṃhitā* is referred to.
441 The quotations consist of two āyurvedic prescriptions.
442 Formulae of rasauṣadhas are quoted.
443 Formulae of rasauṣadhas are quoted.
444 The *Laghuyogataraṅgiṇī* ?
445 Not the *Madanapālanighaṇṭu*; the quotation consists of an āyurvedic recipe.
446 The last part of *Mādhavanidāna* 67.1 is quoted.
447 Probably the same as Matimukura, said to be quoted in a MS of the *Yogaratnākara* (Cat. IO Nr. 2709).
448 Two āyurvedic prescriptions are quoted.
449 Probaby the *Rasaratnapradīpa*.
450 A quotation on malaparīkṣā.
451 Not the *Aṣṭāṅgasaṃgraha*; the formula of a rasayoga is quoted.
452 Two quotations on pathyāpathya.
453 An āyurvedic prescription is quoted. The *Śaṃkarākhya* may be the work of this title by Śaṃkara, the author of the *Vaidyavinoda* and other medical treatises, who lived in the last part of the seventeenth century.
454 See on the borrowings from the *Vaidyavilāsa*: S.L. Katre's Intr. to his ed. of Raghunātha's *Cikitsāmañjarī*, 93–94. Many verses from Raghunātha's *Cikitsāmañjarī* and *Vaidyavilāsa* were borrowed without reference to their source.
455 Mentioned in the text of the *Yogaratnākara*: the formula of bhairavarasāyana, borrowed from the *Cikitsāsāra*.
456 Vopadeva's *Śataślokī*.
457 Vopadeva's *Śataślokī*.
458 A verse on nāḍīparīkṣā is quoted.
459 A verse on an ariṣṭa is quoted.
460 Verses from the *Yogaśataka*, found in the *Yogaratnākara*, are, according to H.H.M. Schmidt's edition of the *Yogaśataka*: 3–4, 8, 10–20, 24, 26, 28, 30, 33–34, 39, 42, 47–48, 50, 52, 56, 65, 72, 76, 94–96, 98–99, 102–108.
461 The formula of sahacarāditaila.
462 The formula of vānīraguṭikā.
463 The formula of lohaguggulu.
464 See NCC VI, 373.
465 The formula of punarnavāsava.
466 The same as Bhaṭṭārakahariścandra.
467 The formula of pradararipurasa.

468 The formula of śatāvaryādiyoga.
469 The formula of bhāskaralavaṇādyacūrṇa.
470 The formula of bhārṅgīharītakyavaleha.
471 The formula of hiṅgvādicūrṇa.
472 The formula of paṭolādikvātha.
473 The formula of kokilādikvātha.
474 The formula of kāśmaryādikvātha.
475 The formula of citrakaharītakī.
476 The formula of mahābalādikvātha.
477 The formula of trayodaśāṅgaguggulu.
478 An *Āśvinasaṃhitā* is mentioned in the text of the *Yogaratnākara* (522).
479 The *Līlāvatī* forms part of Bhāskarācārya's *Siddhāntaśiromaṇi*.
480 Compare Mālatīmukura.
481 A work by Kamalākara Bhaṭṭa, completed in A.D. 1612 (NCC X, 147–149).
482 The same as Śaṃkarākhya?
483 See Cat. IO Nr. 2709.
484 P.K. Gode (1943d): 156.
485 The same quotations as from Lolimbarāja's *Vaidyajīvana*?
486 See AVI 279.
487 ABI 312.
488 See P.V. Sharma (1993): Introduction 55.
489 Compare S. Ārya (1984): 98–101; P. Tivārī (1989), (1990).
490 See, e.g., śatapattrī (24), pīlu (27), tamākhu (30), kesara (99).
491 Identified as *Hibiscus cannabinus* Linn. (P.V. Sharma, 1997).
492 Unidentified.
493 The same as bākucī (P.V. Sharma, 1997).
494 The same as pīlu (see M. Abdul Kareem, 1997, Nrs. 1428 and 1430).
495 A sweet type of alābu (P.V. Sharma, 1997).
496 *Annona reticulata* Linn.
497 Probably the same as śākhoṭa, *Streblus asper* Lour.
498 *Annona squamosa* Linn. (P.V. Sharma, 1997).
499 Unidentified.
500 *Nicotiana tabacum* Linn. See the articles by P.K. Gode on the history of tobacco in India: (1955b), (1956a), (1957a), (1958a). See also: Hobson-Jobson 924–926; Ganapati Ray (1909), (1911); S.P. Sangar (1981): 207–212, (1999): 173–178; V.A. Smith (1906); B.G.L. Swamy (1973): 74–76; G. Watt V, 361–363. G. Ray (1911) advanced the fanciful hypothesis that tamākhu is derived from tāmrakūṭa, a drug (siddhidravya) mentioned, together with opium (ahiphena) and other intoxicating substances (saṃvidā, kālakūṭa, dhustūra, kharjurasa, tārikā, taritā), in the *Kulārṇavatantra*.
501 The descriptions are the same as those in the *Parahitasaṃhitā*.
502 See on this fever: G.J. Meulenbeld (1981b): 214–215. P.V. Sharma (AVI 278) equates mantharajvara with typhoid.
503 Raktavāta is not identical with the disease called vātarakta.
504 Related to the disease called upadaṃśa or to phiraṅga.
505 Equated with gonorrhoea by P.V. Sharma (AVI 278).
506 The description of śītalā has been borrowed from the *Bhāvaprakāśa*, but the *Śītalāstotra* is only referred to, not quoted.

507 Copacīnī, a specific against syphilis, is prescribed against upadaṃśa: copacīnyādicūrṇa and copacīnīpāka (671). See P. Tivārī (1990): 351–352. A phiraṅgajavraṇa is mentioned in a recipe (673).
508 Cf. *Bhāvaprakāśa*, cikitsā 9.72–74. See P. Tivārī (1990): 216–217.
509 Cf. Gayadāsa ad Su.Ni.11.8–9. See P. Tivārī (1990): 383–384.
510 Cf. Ca.Ci.30.90cd–96ab. See P. Tivārī (1990): 79.
511 Cf. Ca.Ci.30.25–26. See P. Tivārī (1990): 35–36.
512 Cf. Su.U.38.18. See P. Tivārī (1990): 62.
513 Cf. A.h.U.34.63cd–67 and *Bhāvaprakāśa*, cikitsā 70.54–61. See P. Tivārī (1990): 80–82.
514 See on this subject: P.C. Tewari and C. Chaturvedi (1981); P. Tivārī (1989): 642–645. See P.V. Tiwari, S.K. Sharma and K. Tikku (1975) on the contraceptive recipe called tālīsādiyoga (849). See on abortifacient drugs: R.L. Badhwar, I.C. Chopra and S.L. Nayar (1946); S.B. Mani (1981): 209–212; D. Nath et al. (1997); N. Sethi et al. (1988); M. Sharma and S.S. Mishra (1969); M.R. Uniyal and K.V. Billore (1973). See on abortion in India: B. Dossi (1998): 120–121; J.J. Meyer (1952): 372. Compare on abortion in classical antiquity: L. Edelstein (1943): 13–18; R. Hähnel (1936).
515 Cf. *Bhāvaprakāśa*, cikitsā 70.47–48. See P. Tivārī (1990): 116–117.
516 Cf. *Bhāvaprakāśa*, cikitsā 70.41. See P. Tivārī (1990): 126.
517 See P. Tivārī (1989): 490–491.
518 See P. Tivārī (1989): 533. Compare *Bhāvaprakāśa*, cikitsā 70.120–122.
519 See P. Tivārī (1989): 537.
520 See P. Tivārī (1990): 452.
521 See P. Tivārī (1989): 711–748.
522 See P. Tivārī (1989): 221, 238.
523 A new rasauṣadha is, according to Atrideva (ABI 312), the suvarṇabhūpatirasa (332), which is still prescribed in Mahārāṣṭra. See on agastisūtarājarasa (251–252): G.N. Chaturvedi, S.K. Tiwari and N.P. Rai (1981): 32–33, on mahāvaṅgeśvararasa (573): P. Tivārī (1990): 256, on rasagandakakajjalī (671): P. Tivārī (1990): 353, on rasaghṛta (672): P. Tivārī (1990): 354, on pradararipurasa and bolaparpaṭī (842): P. Tivārī (1990): 220–221, on pratāpalaṅkeśvararasa (868): P. Tivārī (1989): 601.
524 Compare *Śārṅgadharasaṃhitā* II.7.84–87. See P. Tivārī (1990): 221.
525 See P. Tivārī (1990): 222.
526 See P. Tivārī (1990): 352.
527 See P. Tivārī (1990): 352.
528 See P. Tivārī (1990): 353.
529 See P. Tivārī (1990): 255–256.
530 See, e.g., 205–206, 556, 569, 570, 671, 866 (pañcajīrakapāka; see P. Tivārī, 1989: 598), 867–868 (three kinds of saubhāgyaśuṇṭhī; see P. Tivārī, 1989: 599–601), 915–917.
531 See AVI 278.
532 The same as suvarṇamukhī (Hindī commentary), i.e., *Cassia senna* Linn. (see M. Abdul Kareem, 1997, Nr. 351).
533 Called kaḍumākarkand in Mahārāṣṭra (Hindī commentary). Also mentioned in the *Kalyāṇakāraka* (4.29).
534 Identified as *Croton roxburghii* Balak. = *C. oblongifolius* Roxb. (see M. Abdul Kareem, 1997, Nr. 514). Regarded as kālā nirguṇḍī or gaujabān in the Hindī commentary.
535 Prescribed against upadaṃśa.

536 Known as gīdhāsāv in Mahārāṣṭra (Hindī commentary), i.e., *Hamiltonia suaveolens* Roxb. (see WIRM V, 6).
537 The same as mahāśatāvarī (Hindī commentary).
538 A synonym of akarakarā (*Anacyclus pyrethrum* DC.) (Hindī commentary).
539 The same as vāgelī (Hindī commentary).
540 Identified as *Helicteres isora* Linn. (see WIRM V, 27).
541 The two varieties of this tree are related to the śāla, *Shorea robusta* Gaertn.f. (Hindī commentary).
542 A tree, well known in Mahārāṣṭra (Hindī commentary).
543 Unidentified in the Hindī commentary.
544 Identified as *Emilia sonchifolia* DC. by P.V. Sharma (1997).
545 The same as murdā śaṅkha (Hindī commentary).
546 A tree known in Mahārāṣṭra (Hindī commentary).
547 The root of eraṇḍa, *Ricinus communis* Linn. (Hindī commentary).
548 The same as jhiñjhirīṭā (Hindī commentary).
549 The same as alasī (Hindī commentary), i.e., *Linum usitatissimum* Linn. (see Chopra's Glossary).
550 The same as cūkā (Hindī commentary), i.e., *Rumex vesicarius* Linn. (see Chopra's Glossary).
551 Prescribed against phiraṅgaroga according to P.V. Sharma (AVI 278).
552 See on this kind of sugar: ABI 311.
553 Known in Gujarāt (Hindī commentary).
554 The same as sorā (Hindī commentary).
555 The bark of the babūl (Hindī commentary).
556 The same as the rose called sevatī (Hindī commentary), i.e., *Rosa alba* Linn. (see M. Abdul Kareem, 1997, Nr. 1401).
557 The same as śatāvarī (Hindī commentary).
558 The same as vāsan vel (Hindī commentary), i.e., *Cocculus hirsutus* (Linn.) Diels (see Chopra's Glossary).
559 The same as kunduru (see the Hindī commentary, 459).
560 See AVI 468; S. Ārya (1984): 98 and 101.
561 See P.K. Gode (1943d).
562 S.L. Katre (1951): 59–61; see also S.L. Katre's Intr. to his ed. of Raghunātha's *Cikitsāmañjarī*, 93- 94.
563 P.K. Gode (1943d).
564 A.D. 1616 acc. to STMI (265); 1610–1640 acc. to P.V. Sharma (AVI 279–280).
565 Tobacco was seen for the first time at the Bijapur court about 1604–1605 (P.K. Gode, 1943d).
566 AVI 280; see also *P.V.Sharma (1971a). P. Hymavathi (1993: 135–136) agrees with P.V. Sharma.
567 N. Saxena (1995): 75.
568 ABI 310.
569 Sarvadeva Upadhyaya (1986): 58.
570 See ABI 315 and 321; Bhagvat Sinh Jee 215; JAI 129–130; J.C. Sikdar (1980): 7; H.D. Velankar (1944): 322; Vṛddhatrayī 473: assigned to A.D. 1676 (G. Hāldār ascribes to this author not only the *Yogaratnākara*, but also the *Vaidyavṛnda*, *Vaidyāmṛta* and *Jvaranirṇaya*).

Nayanaśekhara lived from 1622/23 to 1679/80 according to J.C. Sikdar. N. Saxena (1995: 37) claims that Nayanaśekhara wrote his *Yogaratnākara* in A.D. 1690 and that he is also the author of the Sanskrit *Yogaratnākara*.

Chapter 4
Nineteenth-century authors and works

1 NCC I, 218. STMI 39 and 630.
2 See STMI (39) for a summary of its contents. Compare: Pākaśāstra texts.
3 A small part on pulse diagnosis has been preserved (STMI 39).
4 Ascribed to a different author in the CC (I, 413).
5 STMI 39.
6 NCC: not recorded. Editions:
  a Abhinavanighantu or Hindu system of medicine, compiled and translated from Sanskrit books on medicine, chemistry, etc., by Pandit Dattaram Chaube, 1st ed., Bombay 1893; 2nd ed., Tattvavivecaka Press, Bombay 1900 [BL.14043.e.27 and dd.7; IO.2.I.238 and 2.I.22].
  b Abhinavanighaṇṭu, Mathurā 1901.
7 See V. Śukla I, 235–236.
8 V. Śukla I, 235–236. Compare the Dattarāma who wrote the *Ajīrṇamañjarī*.
9 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
10 NCC I, 87 and 88: by Dattarāma Māthura. Compare the *Abhinavanighaṇṭu*, compiled by Dattarām Caube, who was a resident of Mathurā. Editions:
  a māthura...dattarāmajī vaidya viracita ajīrṇa-mañjarī bhāṣā-ṭīkā-sahita, Śrī Veṅkaṭeśvar Steam Press, Bombay 1911 [IO.3624].
  b Ajeernamanjary (with a Telugu translation) by Pandit Dattarama, Ādi-Sarasvatīnilaya Press, Madras 1917 [IO.San.B.150(a)].
  c śrīmatpaṇḍitapravaradattarāmaviracitā ajīrṇamañjarī, 'nirmalā' vyākhyayā saṃvalitā; vyākhyākāraḥ Dr. Brahmānanda Tripāṭhī, Caukhambā Āyurvijñāna Granthamālā 9, 1st ed., Vārāṇasī 1982.
  References are to ed. c.
11 Borrowed from the *Suśrutasaṃhitā* (Sū.46.500–501) or the *Mādhavanidāna* (6.7–8).
12 Borrowed from the *Mādhavanidāna* (7–8 = *Mādhavanidāna* 6.5–6; 9 is identical with the first verse of Kāśīnātha's *Ajīrṇamañjarī*; 10–13ab = *Mādhavanidāna* 6.10–13ab).
13 These two verses represent the opinions of two different authorities.
14 The author's name and the title of the work are also mentioned in verse two.
15 The earliest description of the subject is found in the *Bhāvaprakāśa* (cikitsā 6.128–148). See for an example of the contemporary āyurvedic treatment of ajīrṇa: G. Obeyesekere (1992).
16 This verse is absent from Kāśīnātha's *Ajīrṇamañjarī*.
17 See the last verse of the pariśiṣṭa.
18 NCC: not recorded. AVI 324. Editions: see *Nāḍījñānataraṅgiṇī* by Raghunāthaprasāda; references are to ed. f. Editions of the *Anupānataraṅgiṇī* only:
  a Jagadīśvara Press, Bombay 1876 [IO. 412].
  b with Telugu transl. by Puvvāḍa Rāmacandra Rāvu, Hindū-ratnākara Press, Madras 1923 [IO.San.D.1029(m)].
19 See the Hindī commentary.

20 Varakha is a Hindī word for leaf.
21 An unspecified vegetable drug. See *Abhinavanighaṇṭu* 71, nr. 244.
22 Compare the genealogy at the end of the *Nāḍījñānataraṅgiṇī*.
23 See: *Nāḍījñānataraṅgiṇī*. The earliest edition of his *Nāḍījñānataraṅgiṇī* dates from 1876 (see: Nāḍīśāstra texts). See for other works by an author called Raghunāthaprasāda: Various authors.
24 The NCC (II, 165) only records the *Ārogyadarpaṇa* quoted by Trimalla and in the *Yogaratnākara*. Edited in five parts: *Part I, 3rd ed., 1893; Part III, Allahabad 1919 [IO.San.D.802(g)]; *Part V, 1898.
25 NCC: not recorded. *Ed. at Kunnankulam in 1881.
26 See on the work and its author: F. Zimmermann (1989): 105.
27 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
28 NCC: not recorded. See AVI 197–198. See on the author: *Āyurvedavijñāna*.
29 NCC III, 106 and IV, 320. Ed., with Bengali transl., Caitanyacandrodaya Press, Calcutta 1877 [IO.16.E.30].
30 NCC IV, 320. Ed., New Victoria Press, Calcutta 1898 [IO.1392]; 6th ed., Calcutta 1913 [IO.25.D.30].
31 NCC: not recorded. Ed., with Hindī ṭīkā, Jñānasāgara Press, Bombay 1896 [IO.1067].
32 NCC II, 152. Ed., with Bengali transl., in three parts, Prabhākara Press, Calcutta 1840 [IO.606]; Saṃvāda-Prabhākara Press, Calcutta 1852 [IO.23.D.6–8]; Calcutta 1865 [Haas, Cat. BM, p.95]; edited in one volume, Vidyāratna Press, Calcutta 1866 [IO.1391].
33 NCC II, 152. Ed., with a ṭīkā by the compilers, Nārāyaṇa Press, Calcutta 1892 [IO.926].
34 NCC: not recorded. Ed., with Bengali vyākhyā, New Saṃskṛta Press, Calcutta 1885 [IO.18.F.13].
35 NCC V, 209. Ed., Sarasvatī Press, Allahabad 1895 [IO.1199; BL.14043.e.29]. The same author wrote a *Bṛhatpākāvalī* (see: Pākaśāstra texts).
36 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
37 NCC: not recorded. Ed., with Bengali transl., Dhanvantari Steam Machine Press, Calcutta, 5th ed., 1908 [BL.14043.ddd.4], 1909 [IO.18.E.12]; 6th ed., 1913 [IO.26.I.16]. See on this work: ABI 602. A Pariśiṣṭa by the same authors has also been edited, Dhanvantari Steam Machine Press, Calcutta 1914 [IO.26.I.6]. The *Āyurvedasaṃgraha* is one of the sources of Devasiṃha Viṭṭhal's *Bṛhadāsavāriṣṭasaṃgraha*.
38 NCC II, 154. Ed., with Bengali transl., Part I, Columbian Press, Calcutta 1860 [IO.19.B.1].
39 NCC: not recorded. Ed., Gujarat Gazette Press, Ahmedabad 1896 [IO.1050]. See on the author: *Anupānataraṅgiṇī*.
40 NCC II, 153. Edition: 1st ed. in 2 vols., Calcutta 1887/88 [IO.13.D.24–25]; vol. II: Ayurveda Vijnanam or Hindu System of Medicine, compiled by Kaviraj Binod Lall Sen; āyurvedavijñānam, uttarārddham (nidāna-cikitsitasthānam), kavirāja vinodalāla sena mahodayena saṅkalitam, śrīāśutoṣa sena gupta kavirājena śrīpulinakṛṣṇa sena gupta kavibhūṣaṇena ca saṃskṛtaṃ prakāśitañ ca, 2nd ed., Calcutta 1916. References are to page numbers of the second ed. of vol. II, the only part that was accessible to me. The title is mentioned in the introductory stanzas and at the end of the work. The verses are not numbered. See on the work: AVI 197–202.
41 Other works by the same author are: *Āryagṛhacikitsā*, *Āyustattvavijñāna*, a Sanskrit commentary on the *Bhaiṣajyaratnāvalī*, and *Dravyaguṇābhidhāna* (see AVI 197–198 and the title page of the 5th ed. of ed. c of Govindadāsa's *Bhaiṣajyaratnāvalī*).

42 See AVI 198.
43 See AVI 197.
44 NCC VIII, 297–298: a Tantra. See Tāntrika Sāhitya 291–292.
45 See also AVI 200.
46 See also II, p.8. Some Indian authors maintain that the circulation of the blood is described in ancient Indian medical treatises; see, for example, V.V.S. Sastry (1975).
47 See AVI 200.
48 See AVI 201.
49 Sarsaparilla (sālsā), i.e., *Smilax* species (AVI 201), or a synonym of ākāśavallī (P.V. Sharma, 1997).
50 A synonym of arkaparṇī (P.V. Sharma, 1997).
51 Mastic, i.e., the resin of *Pistacia lentiscus* Linn. (AVI 201; P.V. Sharma, 1997).
52 *Capsicum annuum* Linn. (AVI 201; P.V. Sharma, 1997).
53 *Coptis teeta* Wall. (miṣmī tītā) (AVI 201; P.V. Sharma, 1997).
54 The same as mājūphala (the galls of *Quercus infectoria* Olivier) (AVI 201; P.V. Sharma, 1997).
55 It may be *Lallemantia royleana* Benth. (tukhme bāluṅgā) according to P.V. Sharma (AVI 201). See *Abhinavanighaṇṭu* 177, nr. 619: bāluṅgā; H.M. Said (1970): 396–397 (tukhm-i-balanga); Daljīt Siṃha (1974): II, 520–521 (tukhme bāluṅgā). Picchilā is also a synonym of śālmalī (*Dhanvantarinighaṇṭu* 5.127).
56 *Cucurbita maxima* Duchesne (P.V. Sharma, 1997).
57 *Rheum australe* D. Don = *Rh. emodi* Wall. ex Meissn. (revandacīnī) (AVI 201; P.V. Sharma, 1997; compare S.S.R. Bennet, 1987).
58 *Abroma augusta* Linn. (ulaṭkambal) (AVI 201; P.V. Sharma, 1997; Daljīt Siṃha, 1974: II, 81–82). See for studies of this plant: Akhtar Husain et al. (1992): 2; M.A. Iyengar (1976): 1; G.V. Satyavati, M.K. Raina and M. Sharma (1976): 1–3. Compare H.M. Said (1970): 21: ulatkambal is *Aconitum heterophyllum* Wall. ex Royle.
59 The author states in a gloss (p.543) that it is the same as olaṭkambal (see preceding note).
60 The mucilaginous juice of *Aloe barbadensis* Mill. = *A. vera* Tourn. ex Linn. (musabbar) (AVI 201; Daljīt Siṃha, 1974: II, 279–282).
61 I.e., gañjā (the dried flowering and fruiting tops of the female plants of *Cannabis sativa* Linn.) (AVI 201; P.V. Sharma, 1997); it is said to promote fertility in women (p.540).
62 *Urginea indica* Kunth. (vanapalāṇḍu) (AVI 201; P.V. Sharma, 1997).
63 The seeds of *Plantago ovata* Forsk. (AVI 201; P.V. Sharma, 1997).
64 A resin extracted from pine trees (gandhāvirojā) (AVI 201; P.V. Sharma, 1997). See on gandhāvirojā: Daljīt Siṃha (1974): II, 303–306.
65 Salep (sālammiśrī, i.e., the tuberous roots of some orchid genera, including *Orchis*, in particular *Orchis latifolia* Linn.) (W. Ainslie, 1826: I, 368–369; AVI 201; P.V. Sharma, 1997). Compare *Abhinavanighaṇṭu* 242, nr. 855: sālabmiśrī is the same as Sanskrit sudhāmūlī.
66 *Piper cubeba* Linn.f. (śītalcīnī) (AVI 201; P.V. Sharma, 1997); prescribed against aupasargikameha.
67 *Cassia angustifolia* Vahl (sanāy, i.e., senna) (AVI 201; P.V. Sharma, 1997); prescribed against mastiṣkavepana.
68 *Ipomoea nil* (Linn.) Roth (kālādānā) (AVI 201).
69 *Camellia sinensis* (Linn.) O. Kuntze, i.e., the tea plant (AVI 201; P.V. Sharma, 1997). See on tea in India: Hobson-Jobson; S.P. Sangar (1999): 93–105; G. Watt II, 65–83; WIRM III, rev. ed., 98–177.

70 *Eupatorium triplinerve* Vahl (ayāpān) (AVI 201; Daljīt Siṃha, 1974: II, 58–59).
71 See AVI 201.
72 Vātāda is a synonym of vātāma.
73 Compare AVI 201–202.
74 The verses describing these fevers are identical with those of the *Bhāvaprakāśa*; the first series also occurs in Vaṅgasena's *Cikitsāsārasaṃgraha*, the third series in Śārṅgadhara's *Triśatī*.
75 It is difficult to identify these diseases, not recorded in other texts; medaḥsūtra appears to be fatty degeneration of the heart, vikṣepikā myocardial infarction.
76 See on this subject: D. Wujastyk (1987).
77 The same as bradhna or vardhma.
78 Probably hemiplegia of traumatic origin.
79 A sudden loss of consciousness in young children.
80 This disorder makes intercourse very painful.
81 This disorder, characterized by growths on the external genitals, and caused by vāta, blood, or masturbation (karakarman), requires surgical treatment; anaesthesia is mentioned.
82 The diseases from āgantuja pakṣāghāta up to jarāyuroga are absent from the *Bhaiṣajyaratnāvalī*.
83 See on the mental disorders of this group: G.J. Meulenbeld (1997): 206–208.
84 The aetiology and symptomatology of this disease (the accumulation of fluid in the thoracic cavity), absent from the *Bhaiṣajyaratnāvalī*, are described; its therapy is the same as in the latter treatise, but differently phrased.
85 This chapter is much shorter than that on the same subject of the *Bhaiṣajyaratnāvalī*; the therapeutic prescriptions are similar.
86 The aetiology and symptoms, absent from the *Bhaiṣajyaratnāvalī*, are described; the disease is not only caused by the absence of the beloved one, but also by disorders of the reproductive organs, as well as by disorders of śukra and of anila (= vāta); the treatment is similar to that of the *Bhaiṣajyaratnāvalī*.
87 The aetiology and symptoms, absent from the *Bhaiṣajyaratnāvalī*, are described; gadodvega resembles hypochondria; a variety occurring in males, snāyugada, is characterized by fear of losing one's potency; the *Bhaiṣajyaratnāvalī* has more verses on its therapy than the *Āyurvedavijñāna*.
88 The nidāna and treatment of this disease, which may be hysteria, are similar to those found in the *Bhaiṣajyaratnāvalī*.
89 This disease, also called brahmamoha, is a mental disorder, elaborately described in the *Āyurvedavijñāna*, but not described at all in the *Bhaiṣajyaratnāvalī*; tattvonmāda appears to be a materialist and atheistic world view; its treatment, consisting of both chastisement and drugs, is similar in both treatises.
90 This disease is also called acalasaṃsthāna, tādavasthyagada, aparivartaka, and aparivṛtti; it appears to be a nervous or mental disease, to judge from its description in the *Āyurvedavijñāna*; acalavāta makes the patient stay immobile in a frozen attitude, thus suggesting a catatonia-like stupor; its treatment resembles that found in the *Bhaiṣajyaratnāvalī*.
91 Khañjanikā appears to be a disorder of the nervous system, to judge from its description; it is caused by the overindulgence in khañjanī, a kind of pulse (dvidala), and may therefore be the same as the kalāyakhañja of the *Suśrutasaṃhitā*; its treatment is like that described in the *Bhaiṣajyaratnāvalī*.

92 The verses on tāṇḍavaroga consist of a conversation between Ātreya and Urabhra; this disease, which has many causes, is characterised by dancing-like movements of the limbs; it may be a choreatiform syndrome; its treatment is like that described in the *Bhaiṣajyaratnāvalī*.
93 This disease is characterized by neuralgic pains; three varieties are distinguished: ūrdhvabheda, ardhabheda, and adhobheda or nimnabhedaka; its therapy resembles that of the *Bhaiṣajyaratnāvalī*.
94 Probably diseases of the gall-bladder; gallstones are described in this chapter; the treatment resembles that of the *Bhaiṣajyaratnāvalī*; the chapter of the *Bhaiṣajyaratnavālī* on this disease is longer than that of the *Āyurvedavijñāna*.
95 Diseases of the kidneys; the chapter of the *Bhaiṣajyaratnāvalī* on vṛkkaroga is much longer.
96 A polyuria, not clearly distinguished from somaroga; mūtrātisāra is said to be the second stage of bahumūtra; the verses describing both diseases are identical with those of the *Bhaiṣajyaratnāvalī*; the verses on treatment are much more numerous in the *Bhaiṣajyaratnāvalī*.
97 This disease, mentioned in the title of the chapter, is not described there, but in the chapter on prameha (chapter 66).
98 The descriptions of somaroga and its second stage, mūtrātisāra, are close to those of the *Bhaiṣajyaratnāvalī*; the characterization of mūtrātisāra is identical with that of the same disorder as a sequel of bahumūtra; verses on treatment are absent from the *Āyurvedavijñāna*.
99 Loss of sperm by involuntary ejaculation or by masturbation (karakarman).
100 This disease is clearly described as gonorrhoea; it is also called vraṇameha and āgantukameha; its treatment is more elaborately described in the *Bhaiṣajyaratnāvalī*.
101 Albuminuria; its treatment is more elaborately described in the *Bhaiṣajyaratnavālī*. Compare Cakra ad Ca.Ci.6.11: ojomeha = madhumeha.
102 Chyluria and haemoglobinuria. Compare Cakra ad Ca.Ci.6.11: lasīkāmeha = hastimeha.
103 The description of the seven types of dhvajabhaṅga (sexual impotence) is the same as in the *Bhaiṣajyaratnāvalī*; the latter treatise is more elaborate with regard to its treatment. Compare the types of klaibya described in the *Carakasaṃhitā* (Ci.30).
104 Hydrocephalus, also called mastiṣkodaka; its treatment is almost identical with that described in the *Bhaiṣajyaratnāvalī*.
105 Tremor of the head, also called śīrṣavepana and -vepathu. This disorder is described as śiraḥkampa at A.h.U.24.19ab and A.s.U.28.26.
106 Mastiṣkacaya is hydrocephalus; mastiṣkāpacaya is atrophy of the brain.
107 Sunstroke, called sardīgarmī in Bengali; the three stages, described in the *Bhaiṣajyaratnāvalī*, are not mentioned in the *Āyurvedavijñāna*.
108 A disease characterized by an unsteady gait; its causes and symptoms are not described in the *Bhaiṣajyaratnāvalī*; its treatment is close to that of the latter treatise.
109 Pruritus of the vulva.
110 A women's disease; the description of its causes, symptoms, and treatment is close to that found in the *Bhaiṣajyaratnāvalī*.
111 A person who tried to commit suicide is called an apamumūrṣu; artifical respiration (śvāsakriyā) is described in this chapter, which is close to that on the same subject of the *Bhaiṣajyaratnāvalī*.
112 The sane as surābīja (= kiṇva) according to a gloss.

113 The same as durālabhā or mañjiṣṭhā (see M. Abdul Kareem, 1997, Nrs. 77 and 1406).

114 See, e.g., pages 47, 61, 137, 148, 256, 414, 538, 545, 546, 623.

115 Compare the date of the first edition.

116 NCC: not recorded. Mentioned by Momin Ali (1990: 153) as a work completed in 1876.

117 NCC: not recorded. Ed., with Bengali transl., Viśvavinoda Press, Āzimganj 1877 [IO. 1722].

118 NCC: not recorded. Edition: kavivara-śrīgaṅgādhararāya-saṅkalitā āyurvedīyaparibhāṣā, prakāśikā-bhāṣāṭīkā-pariśiṣṭasahitā; ṭīkākāra: śrīgirijādayālu śukla, Haridāsa-Saṃskṛta-Granthamālā 117, 2nd ed., Banaras 1953. See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.

119 NCC: not recorded. See the title page of ed. c. (5th ed.) of Govindadāsa's *Bhaiṣajyaratnāvalī*. See on the author: *Āyurvedavijñāna*.

120 NCC: not recorded. Ed., with Bengali transl., Vidyāratna Press, Calcutta 1876 [IO. 9.F.18].

121 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.

122 Ed., with Hindī transl., Lucknow 1893 [BL.14043.f.3]. See on the author and other works by him: CESS A 5, 406.

123 NCC: not recorded. Ed., with the compiler's own commentary called *Subodhinī*, and a Bengali transl., Sanskrit Press, Calcutta 1886 [IO.268].

124 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.

125 bṛhannighaṇṭuratnākarāntargate sacitraprathamabhāge śārīrakaṃ śastracikitsitaṃ ca, hindībhāṣānuvādasametam, mathurānivāsi-māthuradattarāmeṇa saṅkalitaṃ saṃśodhitaṃ ca, Lakṣmīveṅkaṭeśvara Press, Bombay 1895/96; edition 1901 [IO.San.D.127]. bṛhannighaṇṭuratnākaraḥ, hindībhāṣānuvādasametaḥ, pāṭhaka-jñātīyamāthuraśrīkṛṣṇalālatanayadattarāmeṇa saṅkalitaḥ svakṛtabhāṣāṭīkā-vibhūṣitaḥ saṃśodhitaś ca, tasyāyaṃ dvitīyo bhāgaḥ, Śrīveṅkaṭeśvara Press, Bombay 1896/97; Nirṇaya-sāgara Press, Bombay 1888 [IO.26.G.9]; Lakṣmīveṅkaṭeśvara Press, Bombay 1901 [IO.San.D.127]. tṛtīyabhāgaḥ, Lakṣmīveṅkaṭeśvara Press, Bombay 1901 [IO.San.D.127]. bṛhannighaṇṭuratnākare caturthabhāgaḥ (cikitsākhaṇḍaḥ), mathurānivāsimāthuracaturvedikṛṣṇalālatanaya paṇḍita-dattarāmaviracitaḥ, Lakṣmīveṅkaṭeśvara Press, Bombay 1919 [IO.San.D.127]; edition 1935/36. bṛhannighaṇṭuratnākaraḥ, pañcamo bhāgaḥ, pāṭhakajñātīya-māthuraśrīkṛṣṇalālatanayadattarāmeṇa saṃkalitaḥ svakṛtabhāṣāṭīkāvibhūṣitaḥ, Lakṣmīveṅkaṭeśvara Press, Bombay 1923/24. bṛhannighaṇṭuratnākaraḥ, ṣaṣṭho bhāgaḥ, mathurānivāsimāthuracaturvedikṛṣṇalālatanaya paṇḍita dattarāmeṇa viracitaḥ tatkṛtayaiva bhāṣāṭīkayā vibhūṣitaś ca, Lakṣmīveṅkaṭeśvara Press, Bombay 1924/25 [IO.San.D.727]. śāligrāmanighaṇṭubhūṣaṇam, arthāt bṛhannighaṇṭuratnākarāntargatau saptamāṣṭamabhāgau (vaidyakopayuktasamastapadārthanāmaguṇakośaḥ), śrīmāthuravaiśyavaṃśodbhava-murādābādasthakavikulakumudakalānidhiśrīśāligrāmavaiśyavaryaviracitau, Śrīveṅkaṭeśvara Press, Bombay 1896 [IO.26.G.1]; edition 1923/24. The verses are not numbered. References are to page numbers of the edition.

126 The NCC does not mention Dattarāma as the compiler of this treatise. Dattarāma also wrote the *Caryācandrodaya*.

127 The definitions are taken from the first chapter of the *Suśrutasaṃhitā*.

128 This series, consisting of nineteen instead of eighteen items, has, according to the Hindī commentary, been taken from the *Hārītasaṃhitā*.

129 This series, taken from the *Rasaratnasamuccaya* (1.2–7) according to the Hindī commentary, is not complete.

130 This series has been taken from the introductory verses of the *Madhukośa*.

131 See the description of this work.

132 See the description of this work in the section on nāḍīśāstra texts.

133 Compare, for example, the chapters on atisāra, grahaṇī, and arśas of *Nighaṇṭuratnākara* and *Bṛhannighaṇṭuratnākara*.

134 The nature of this *Ātreyasaṃhitā* is not clear; one quotation (247) describes narasāra (= navasādara) and refers to the dolāyantra, another one (400) deals with the purification of jayapāla; narasāra and jayapāla are not found in early treatises.

135 CC: not recorded.

136 NCC: not recorded.

137 This may be Kṛṣṇadatta's commentary on Trimalla's *Śataślokī*.

138 These quotations are not from the *Madanādinighaṇṭu*.

139 The text quoted as Ga.ni. may also be the *Gaṇanighaṇṭu*.

140 I.e., the *Arkaprakāśa*, attributed to Rāvaṇa.

141 I.e., the *Arkaprakāśa*, attributed to Rāvaṇa.

142 NCC: not recorded.

143 CC: not recorded.

144 Quoted as Su.saṃ.

145 CC: not recorded.

146 Some of the sources cannot be identified because they are referred to by means of abbreviations which are not elucidated: A.hā (1008), Anaṃ.bhā (155), Ca. (71), Ca.Ci (71), Ca. su.saṃ. (830), Ḍa.ni. (80), Dra.ni. (155, 243), Ga.ni. (often), Ga.vi. (355, 356), Hi.saṃ. (840), Kā.ni. (205, 437), Mā.ni. (193), Ni.bhai. (555), Pra.bhṛ. (744), Śi.pra (153), Vai.a. (830), and Vai.vi.ni. (736).

147 See, e.g., the descriptions of the lungs (180), larynx (vāgyantra; 181–182), muscles (184: voluntary and involuntary muscles are distinguished), male (186–187, 191–193) and female (193–196) genital organs.

148 The identifications without reference to a source are those given in the edition. Compare the noteworthy substances described in the *Nighaṇṭuratnākara*.

149 Both types are identified as *Merremia emarginata* (Burm.f.) Hallier f. = *Ipomoea reniformis* (Roxb.) Choisy. The valid name is now *Merremia gangetica* (Linn.) Cufo. (see S.S.R. Bennet, 1987).

150 *Dioscorea alata* Linn. or *D. bulbifera* Linn. (see M. Abdul Kareem, 1997, Nrs. 611 and 613).

151 *Dioscorea puber* Blume (see M. Abdul Kareem, 1997, Nr. 620).

152 *Dioscorea prazeri* Prain et Burkill (see M. Abdul Kareem, 1997, Nr. 618).

153 *Pachyrrhizus erosus* (Linn.) Urban = *P. angulatus* Rich. ex DC. (see M. Abdul Kareem, 1997, Nr. 1219).

154 *Dioscorea alata* Linn. (see M. Abdul Kareem, 1997, Nr. 611).

155 The pineapple.

156 *Acacia pennata* Willd.; P.V. Sharma (1997): idem.

157 Nadībhallātaka is not identified.

158 *Glinus lotoides* Linn. = *Mollugo hirta* Thunb.; P.V. Sharma (1997): idem. See also M. Abdul Kareem (1997), Nr. 801.

159 *Hymenodictyon excelsum* Wall.; the same as bhṛṅgāhvā of the *Nighaṇṭuratnākara*. P.V. Sharma (1997) agrees. See also M. Abdul Kareem (1997), Nr. 892.

160 *Arachis hypogaea* Linn., the peanut.
161 I.e., tea, *Camellia sinensis* (Linn.) O. Kuntze.
162 Nīlacampaka is identified as *Artabotrys hexapetalus* (Linn.f.) Bhandari, bhūmicampaka as *Kaempferia rotunda* Linn. (see M. Abdul Kareem, 1997, Nrs. 163 and 982).
163 Unidentified.
164 Unidentified by Śāligrāma. *Pinus gerardiana* Wall. according to Chopra's Glossary; compare M. Abdul Kareem (1997), Nr. 1286.
165 Kāṣṭhadāru is identified as *Polyalthia longifolia* Thw. (see M. Abdul Kareem, 1997, Nr. 1327).
166 *Bridelia montana* Willd. Identified as *B. airy-shawii* Li = *B. retusa* (Linn.) Spreng. by P.V. Sharma (1997). Compare M. Abdul Kareem (1997), Nr. 272.
167 *Aloe succotrina* Lam. Compare Daljīt Siṃha (1974): II, 279–282: aileyaka.
168 *Carica papaya* Linn. P.V. Sharma (1997) agrees. Compare M. Abdul Kareem (1997), Nr. 331.
169 Unidentified by Śāligrāma. Variously identified by others: *Randia uliginosa* DC. (Chopra's Glossary; compare M. Abdul Kareem, 1997, Nr. 1378); *Grewia tenax* (Forsk.) Aschers. et Schwf. (P.V. Sharma, 1997); *Sida alba* Linn. (absent from WIRM; see S.S.R. Bennet, 1987, and Hooker I, 323) (see M. Abdul Kareem, 1997, Nr. 1483).
170 *Portulaca oleracea* Linn.
171 A kind of cabbage.
172 See Daljīt Siṃha (1974): II, 581–583: *Cyclamen persicum* Miller.
173 Hayāri is the same as aśvamāra.
174 *Streblus asper* Lour.
175 *Plantago ovata* Forsk. = *P. ispaghul* Roxb.
176 Mahājambū is regarded as identical with jambū (see M. Abdul Kareem, 1997, Nrs. 1566 and 1567). Kākajambū is identified as *Memecylon angustifolium* Wight (see M. Abdul Kareem, 1997, Nr. 1088). Bhūmi- and jalajambū are both identified as *Syzygium cerasoides* (Roxb.) Chatt. et Kanjilal (see M. Abdul Kareem, 1997, Nr. 1564), a tree that is called *S. cerasoideum* (Roxb.) Raizada by others (WIRM X, 100). Rājajambū is identified as *Syzygium jambos* (Linn.) Alston (see M. Abdul Kareem, 1997, Nr. 1566).
177 *Tagetes erecta* Linn. and *Celosia argentea* Linn. var. *cristata* Voss = *C. cristata* Linn.
178 *Indigofera oblongifolia* Forsk. = *I. paucifolia* Delile (Śāligrāma calls this plant *I. pauciflora*).
179 *Biophytum sensitivum* DC. Compare M. Abdul Kareem (1997), Nr. 241.
180 *Anacardium occidentale* Linn., the cashew nut tree.
181 Unidentified.
182 Ghṛtakarañja is identified as *Caesalpinia digyna* Rottl. (see M. Abdul Kareem, 1997, Nr. 283), gucchakarañja as *Quassia indica* (Gaertn.) Nooteboom = *Samadera indica* Gaertn. (see M. Abdul Kareem, 1997, Nr. 1434; compare WIRM VIII, 345; the valid name is *Samadera indica* Gaertn. according to S.S.R. Bennet, 1987). Pūtikarañja is identified as *Caesalpinia bonduc* (Linn.) Roxb. (see M. Abdul Kareem, 1997, Nr. 281) or regarded as identical with karañja (see M. Abdul Kareem, 1997, Nr. 594) or cirabilva (see M. Abdul Kareem, 1997, Nr. 877).
183 Tiktakarkaṭikā is identified as *Cucumis sativus* Linn., cīnakarkaṭikā as *Trichosanthes anguina* Linn. (see M. Abdul Kareem, 1997, Nrs. 527 and 1640).
184 *Capsicum annuum* Linn. Also identified as *Capsicum frutescens* Linn. (see M. Abdul Kareem, 1997, Nr. 326).

185 Śvetasāra is identified as *Acacia ferruginea* DC., vallīkhadira as *A. pennata* Willd. (see M. Abdul Kareem, 1997, Nrs. 18 and 21).
186 Identified as *Ipomoea hederacea* (Linn.) Jacq. (see WIRM V, 249 on this erroneous identification) and *I. nil* (Linn.) Roth (see M. Adul Kareem, 1997: 78). Also identified as *Annona reticulata* Linn., *A. squamosa* Linn., and *Moringa concanensis* Nimmo ex Dalz. et Gibson (see M. Abdul Kareem, 1997, Nrs. 138, 139, 1133). Unidentified by Śāligrāma.
187 *Terminalia catappa* Linn.; M. Abdul Kareem (1997), Nr. 1607: idem.
188 *Aloe americana* according to Śāligrāma.
189 *Ammannia baccifera* Linn. = *A. vesicatoria* Roxb. (compare M. Abdul Kareem, 1997, Nr. 113). Also identified as *Celosia argentea* Linn., *Heliotropium rariflorum* Stocks (absent from WIRM; see Hooker IV, 152), and *Striga lutea* Lour. = *S. asiatica* (Linn.) Kuntze (see M. Abdul Kareem, 1997, Nrs. 366, 860, 1538; see S.S.R. Bennet, 1987, on the nomenclature).
190 *Caryota urens* Linn.; M. Abdul Kareem (1997), Nr. 338: idem.
191 *Zea mays* Linn. See on maize cultivation in India: A.W. Crosby, Jr. (1972): 192–193; C.P. Masica (1979): 105–106; K.R. Sarkar et al. (1974); G. Watt VI, part IV, 327–354; WIRM XI, 25–83.
192 *Mentha pulegium* Linn. Also identified as *Lippia nodiflora* Rich. = *Phyla nodiflora* (Linn.) Greene (see M. Abdul Kareem, 1997, Nr. 1269; see S.S.R. Bennet on the nomenclature) and *Spilanthes oleracea* Linn. (see M. Abdul Kareem, 1997, Nr. 1526; absent from WIRM, but compare WIRM X, 11).
193 *Euryale ferox* Salisb.
194 *Ipomoea pes-caprae* (Linn.) Sweet = *I. biloba* Forsk. (Śāligrāma). M. Abdul Kareem (1997, Nr. 924), S.S.R. Bennet (1987), and P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1995: III, 233–234): *Ipomoea pes-caprae* (Linn.) R.Br. (this name is absent from WIRM) = *I. biloba* Forsk.
195 *Enicostema littorale* Blume = *Hippion orientale* Dalz. et Gibs.; compare S.S.R. Bennet (1987): *Enicostema hyssopifolium* (Willd.) Verdoorn = *E. littorale* Blume. Compare M. Abdul Kareem (1997), Nr. 675: *Enicostema axillare* (Lam.) Raynal = *E. littorale* auct. non Blume.
196 A kind of cabbage.
197 Vanapippalī is identified as *Piper sylvaticum* Roxb. (see M. Abdul Kareem, 1997, Nr. 1300).
198 A kind of cabbage.
199 Identified as *Amaranthus paniculatus* Linn. (see M. Abdul Kareem, 1997, Nr. 108; compare on this no longer valid name: WIRM I, rev. ed., 216–217) and *Prosopis cineraria* (Linn.) Druce (see M. Adul Kareem, 1997, Nr. 1341). Unidentified by Śāligrāma.
200 *Annona reticulata* Linn.
201 *Rheum australe* D. Don = *R. emodi* Wall. ex Meissn. (see S.S.R. Bennet, 1987).
202 Probably identified as *Commelina communis* Linn. by Śāligrāma (*Comeyllia communis*).
203 *Terminalia tomentosa* W. et A. = *T. glabra* var. *tomentosa* Dalz. et Gibs.
204 *Pennisetum americanum* (Linn.) Leeke = *P. typhoides* (Burm.f.) Stapf et Hubbard = *P. typhoideum* Rich. (see S.S.R. Bennet, 1987).
205 Identified as *Argyreia nervosa* (Burm.f.) Bojer (see M. Abdul Kareem, 1997, Nr. 157). Unidentified by Śāligrāma.
206 *Ruta graveolens* Linn.

207 *Annona squamosa* Linn.
208 Called sālamamiśrī in Hindī, i.e., an *Orchis* species (see WIRM VII, 104). Also identified as another orchid, *Eulophia campestris* Wall. (Bāpālāl Vaidya, 1984: 556–557; M. Abdul Kareem, 1997, Nr. 692).
209 *Cassia angustifolia* Vahl, i.e., senna.
210 Unidentified.
211 *Nicotiana tabacum* Linn.
212 A variety of agnimantha.
213 Identified as *Celastrus paniculatus* Willd. (see M. Abdul Kareem, 1997, Nr. 365) and *Desmodium gangeticum* DC. (see M. Abdul Kareem, 1997, Nr. 595).
214 *Avicennia officinalis* Linn. = *A. tomentosa* Jacq. S.S.R. Bennet (1987) remarks that *A. tomentosa* Jacq. is a tropical American species, for which the correct name is *A. germinans* (Linn.) Stearn.
215 See on vaṃśa and vaṃśalocana: R. Bedī (1999).
216 *Viola odorata* Linn. (M. Abdul Kareem, 1997, Nr. 1705), but unidentified by Śāligrāma.
217 Identified by Śāligrāma as *Gynandropsis gynandra* (Linn.) Briq. = *G. pentaphylla* DC.
218 *Sorghum* sp.
219 Edition: Śrīveṅkaṭeśvar Press, Bombay 1935.
220 See on Śāligrāma: DGV IV, 303–304; Śaṃkaralāla Hariśaṃkara's bhūmikā to the edition of Vaṅgasena's *Cikitsāsārasaṃgraha* with Śāligrāma's Hindī translation.
221 NCC: not recorded. Bhagwat Sinh Jee 209. Edition: caryācandrodayaḥ hindībhāṣānuvādasametaḥ, pāṭhakajñātīyamāthuraśrīkṛṣṇalālatanayadattarāmeṇa saṅkalitaḥ, svakṛtabhāṣāṭīkāvibhūṣitaḥ saṃśodhitaś ca, Śrīveṅkaṭeśvar Press, Bombay 1904/05.
222 The same author wrote the *Bṛhannighaṇṭuratnākara*.
223 The verses are not numbered. References are to page numbers of the edition.
224 See K.T. Achaya (1994; see index s.v. khāja).
225 See K.T. Achaya (1994: 140: barfi).
226 See K.T. Achaya (1994; see index s.v. halwa).
227 A quotation from Suṣeṇa found in Raghunātha's *Bhojanakutūhala*.
228 See about the author: *Bṛhannighaṇṭuratnākara*.
229 NCC VII, 26. Ed., with Bengali transl., Jyotiṣa-prakāśa Press, Calcutta 1881 [IO. 977].
230 NCC VII, 26. Ed., with Bengali transl., Gupta Press, Calcutta 1875 [IO.449].
231 NCC: not recorded. Ed., Giriśa Press, Dacca 1873 [IO. 338].
232 NCC: not recorded. Cat. BHU No. 51. AVI 308. P.V. Sharma (1962): 5.
233 NCC: not recorded. Cat. BHU Nr. 52. AVI 309. P.V. Sharma (1962): 5–6.
234 NCC: not recorded. Ed., Koh-i-Nūr Press, Lahore 1851 [IO.6.M.4, 1019 and 1716]. Momin Ali (1990: 153; 1992a: 59) regards 1851 as the year of completion of this treatise.
235 See on this drug: *Bhāvaprakāśa*.
236 NCC VII, 85 (title: *Cocanīprakāśa*) and 86 (title: *Covacīnīprakāśa*), anonymous. STMI 126. J. Jolly (1901): 1 (C.G. Kashikar 2). According to some it is not certain that the *Cocanīprakāśa* and the *Covacīnīprakāśa* are one and the same text (N. Gangadharan, 1982: 156).
237 NCC: not recorded. See AVI 197–198. See on the author: *Āyurvedavijñāna*.
238 NCC: not recorded. Ed., Victoria Press, Calcutta 1878 [IO.1048].
239 CC: not recorded. Bhagwat Sinh Jee 210.
240 Ed., with Kannaḍa interpretation, Mysore Book Depôt Press, Bangalore 1876 [IO. 9.D.10].

241 CC: not recorded. Ed. by K. Sambaśiva Śāstrī, Trivandrum Sanskrit Series 111 (Śrī-Setu-Lakṣmī-Prasādamālā No. 23), Government Press, Trivandrum 1931 [IO. San.D.163/111]; reviewed by J. Filliozat, JA 223, 1933, 109–110.
242 NCC: not recorded. Parameśvara also wrote the *Sukhasādhaka*, a medical work said to be based on the *Hṛdayapriya* (see: *Sukhasādhaka*), and non-medical works, the latter both in Sanskrit and in Malayāḷam (see N.S. Mooss, AIAD 1938: 14; STMI 167).
243 The title of the work contains a pun; it means both 'dear to the heart (of pupils)' and 'attached to the (Aṣṭāṅga)hṛdaya'.
244 The procedures used by Parameśvara in the composition of his work were studied by F. Zimmermann in one of his articles (1982).
245 P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1995): III, 212 (nīlī); (1995): IV, 77 (kālaśāka).
246 P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1995): III, 43–45: *Flacourtia indica* (Burm.f.) Merr. = *F. ramontchi* L'Herit. (see S.S.R. Bennet on the nomenclature).
247 *Aerva lanata* (Linn.) Juss. ex Schult.; see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): I, 67.
248 *Clerodendrum viscosum* Vent. (absent from WIRM; see S.S.R. Bennet, 1987); see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): II, 124.
249 *Aristolochia indica* Linn.; see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): I, 201.
250 *Pergularia daemia* (Forsk.) Chiov.; see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1995): IV, 237–239.
251 *Mussaenda frondosa* Linn.; see P.K. Warrier, P.V.K. Nambiar and C. Ramankutty (1995): IV, 86.
252 *Emilia sonchifolia* DC.; see P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): II, 372.
253 *Salacia reticulata* Wight; see K.P. Warrier, V.P.K. Nambiar and C. Ramankutty (1996): V, 47.
254 His name was Vaikkattu Pāccu Mūttatu; see N.S. Mooss, AIAD (1938): 14; V. Raghavan (1975): 294.
255 See on the Ambalavāsi and their position among the traditional physicians of Kerala: F. Zimmermann (1978a), (1978b).
256 K. Kunjunni Raja (1958): 249.
257 STMI 167–168. F. Zimmermann (1982).
258 NCC: not recorded. STMI 94. AVI 423. Compare: Various anonymous works, s.v. *Kalpasāgara*.
259 NCC: not recorded. Ed., Basel Mission Press, Mangalore 1873 [IO.13.C.1].
260 See on this work: B. Tripāṭhi (1977): 239–241.
261 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
262 Edited at Calcutta, 1862 [Haas, Cat. BM, p.68].
263 Edition: nidānadīpikā, vaidyakāvarīla, anek saṃskṛt graṃthāṃtūn mataikyabhed sapramāṇ nidānāṃcyā prākṛt ṭīpāṃyukt saṃgraha, vyaṃkaṭeś kṛṣṇa karaṃdīkar, āgāskarvaidya, Sadāśiv Bābājī Printing Press, Bombay 1895.
264 The sources are indicated, unfortunately partially only, by means of abbreviations. The author sometimes summarizes the contents of his source (see, for example, the chapter on jaṅgamaviṣa).

265 A few references only are given in this list.
266 I.e., the *Añjananidāna*. The quotations from this treatise can be traced only partly in the edition I consulted.
267 See, for example, the chapters on ślīpada, yonikanda (XII.46–47 = *Mādhavanidāna* 63.3–4), stanaroga (XII.175–176 = *Mādhavanidāna* 66.1–2), bālāmaya and grahapīḍā.
268 Twenty disorders are enumerated.
269 On the characteristics of blood when corrupted by vāta, etc., and on raktaja disorders.
270 Forty disorders are enumerated.
271 The types of koṣṭha are dealt with, followed by antrarodha and its manifold causes.
272 Kāmalā and related disorders are also described in this chapter.
273 The symptoms are described which arise when, inadvertently, the sirās called kālikā, marmarikā and lohitikā have been punctured.
274 The *Carakasaṃhitā* is quoted on this subject.
275 The descriptions agree with those found in the *Yogaratnākara* and some other works.
276 The descriptions agree with those found in the *Bhāvaprakāśa* and other works.
277 The author does not mention any of his sources for this chapter by name.
278 On ariṣṭas.
279 On ariṣṭas.
280 On eleven kinds of granthi and related disorders: gaṇḍamālā, galagaṇḍa, etc.
281 Ten kinds of piṭikās are described.
282 On the signs pointing to pregnancy.
283 On icchā and dveṣa as the sources of sukha and duḥkha, etc.
284 See the introductory verses.
285 CC II, 124. NCC: not recorded. Ed., Saṃskṛta Press, Calcutta 1862 [E. Haas (1876: 43); IO.1258]. This work is known as *Rugviniścayapariśiṣṭa* in only one MS, described by M.A. Stein (1894: 189, Nr. 3373). A copy of this MS forms part of the collection Cordier of the Bibliothèque Nationale, Paris (see J. Filliozat, Liste Nr. 152; A. Roşu, 1977: 185).
286 First ed., Nirṇaya Sāgar Press, Bombay 1867 [IO.1.I.8–10]; *2nd ed., with Hindī translation by Ravidattavaidya, Naval Kishor Press, Lucknow 1892; *ed. Bombay 1897; Nighaṇṭ Ratnākar, A compendium of the system of the Hindū medicine, edited by Bhiṣagvarya late Kriṣṇaśāstrī R. Navre, collated with spacious notes by Vāsudev Laxmaṇ Śāstrī Paṇśīkar and Kriṣṇājī Viṭṭhal Somaṇ, Nirṇaya-sāgar Press, Bombay, Part I, 1936, Part II, 1934; this edition is accompanied by a Marāṭhī translation by K.R. Navre. Viṣṇu Vāsudeva Godbole is mentioned as the chief compiler by Atrideva (ABI 602), Bhagvat Sinh Jee (211), P.V. Sharma (AVI 202), and V. Śukla (I, 226). References are to page numbers of the Bombay edition of 1934–36, the verses of which are not numbered. The NCC (X, 116) only records a *Nighaṇṭuratnākara* by Gaṇeśa Rāmacandra.
287 Prose passages occur in the suśrutaśārīraprakaraṇa.
288 I.e., kāsīsa.
289 I.e., gairika.
290 See, for instance: aśoka (4), ativiṣā (4), āmrātaka (10).
291 The verses on chāyāpuruṣa are the same as those found in the *Yogataraṅgiṇī*.
292 The verses on chāyāpuruṣa are taken from the *Śivāgama*; Baudhāyana is quoted on the subject of vātarakta (II, 453).
293 A not inconsiderable number of the substances mentioned recur in the *Śāligrāmanighaṇṭubhūṣaṇa* of the *Bṛhannighaṇṭuratnākara*, where some of them are also botanically identified. See: *Bṛhannighaṇṭuratnākara*.

294 Compare āhulya of the *Rājanighaṇṭu* (pariśiṣṭa 4.35).
295 The same as ākārakarabha.
296 *Coriandrum sativum* Linn. (see M. Abdul Kareem, 1997, Nr. 494).
297 Several identifications are recorded (see M. Abdul Kareem, 1997).
298 Identified as *Naregamia alata* Wight et Arn. (see M. Abdul Kareem, 1997, Nr. 1159).
299 Raktāpāmārga is identified as *Cyathula prostrata* Blume (see M. Abdul Kareem, 1997, Nr. 542).
300 *Claviceps purpurea*, i.e., ergot (see Daljīt Siṃha, 1974: II, 41–42).
301 *Hymenodictyon excelsum* Wall. (P.V. Sharma, 1997).
302 Śvetacampaka is identified as *Plumeria acuminata* Ait. (see M. Abdul Kareem, 1997, Nr. 1321).
303 Identified as *Lobelia nicotianaefolia* Heyne (WIRM VI, 161). Compare M. Abdul Kareem (1997, Nr. 1033), who calls it *L. nicotianifolia* Roth ex Schult. See S.S.R. Bennet (1987) on plants called *L. nicotianaefolia*.
304 Identified as *Murraya paniculata* (Linn.) Jack and as *Santalum album* Linn. (see M. Abdul Kareem, 1997, Nrs. 1140 and 1438).
305 Gholikā is identified as *Portulaca oleracea* Linn. (see M. Abdul Kareem, 1997, Nr. 1334). Compare Hemādri ad A.h.Sū.6.93: loṇīkā = gholikā.
306 Hayāri is a synonym of karavīra.
307 The same as vajradantī, which is a species of *Potentilla* (P.V. Sharma, 1997).
308 *Anacardium occidentale* Linn.
309 Identified as *Momordica dioica* Roxb. ex Willd. (see M. Abdul Kareem, 1997, Nr. 1123).
310 See on cīnākarkaṭī: *Rājanighaṇṭu* 7.260.
311 Kaṭukandarī is identified as *Capparis zeylanica* Linn. (see M. Abdul Kareem, 1997, Nr. 324).
312 This is a synonym of pippalī according to P.V. Sharma (1997).
313 Varieties of *Brassica oleracea* Linn. or *Costus speciosus* (Koenig) Sm. (M. Abdul Kareem, 1997, Nrs. 266, 267, 499).
314 Bhūkharjūrī is identified as *Phoenix acaulis* Roxb. and *Ph. humilis* Royle (Abdul Kareem, 1997, Nrs. 1262 and 1264).
315 Kukkuṭa is identified as *Blepharis edulis* Pers. (M. Abdul Kareem, 1997, Nr. 243).
316 This may be *Capsicum annuum* Linn. or *C. frutescens* Linn. (see M. Abdul Kareem, 1997, Nrs. 325 and 326).
317 Nimbāraka is identified as *Melia dubia* Cav. (M. Abdul Kareem, 1997, Nr. 1083).
318 Identified as *Securinega leucopyrus* (Willd.) Muell.Arg. = *Flueggea leucopyrus* Willd. (M. Abdul Kareem, 1997, Nr. 1464).
319 Identified as *Trichosanthes dioica* Roxb. (M. Abdul Kareem, 1997, Nr. 1643).
320 *Punica granatum* Linn. (M. Abdul Kareem, 1997, Nr. 1368).
321 The same as pūtihā, *Mentha spicata* Linn. emend. Nathh. (P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nrs. 1092–1095 (several species of *Mentha*).
322 *Annona reticulata* Linn. (P.V. Sharma, 1997).
323 A type of vṛddhadāruka (P.V. Sharma, 1997). Identified as *Argyreia nervosa* (Burm.f.) Boj. (M. Abdul Kareem, 1997, Nr. 157).
324 *Annona squamosa* Linn. (P.V. Sharma, 1997).
325 A synonym of agnimantha.
326 See *Rājanighaṇṭu* 8.47.

327 See *Rājanighaṇṭu* 8.48.
328 See *Rājanighaṇṭu* 8.49.
329 See *Rājanighaṇṭu* 8.50 (niśreṇikā).
330 See *Rājanighaṇṭu* 8.51: garmoṭikā = jaraḍī. Garmoṭikā is identical with garmūṭī according to P.V. Sharma (1997).
331 See *Rājanighaṇṭu* 8.52.
332 See *Rājanighaṇṭu* 8.55.
333 Compare *Rājanighaṇṭu* 8.65: caṇikā.
334 See *Rājanighaṇṭu* 8.57. Identified as *Salsola* species (P.V. Sharma, 1997).
335 See *Rājanighaṇṭu* 8.58–59: paṇyandha.
336 See *Rājanighaṇṭu* 8.60: guṇḍa = asipattra.
337 The same as upodikā according to P.V. Sharma (1997).
338 Regarded as a synonym of tamākhu (see M. Abdul Kareem, 1997, Nr. 1167).
339 This list resembles that found in the *Rasendrapurāṇa*.
340 See, for instance, 244, 346, 541, 559.
341 See, for instance, 120, 121, 196, 260, 677, 885.
342 The descriptions of these fevers are almost identical with those found in the *Parahitasaṃhitā* and *Yogaratnākara*.
343 A variety, called kṛṣṇamadhurajvara, is separately mentioned.
344 The majority of these disorders are also found in the chapter on vātavyādhi of the *Bhāvaprakāśa*.
345 Two series of ten grahīs are described, attacking a child on the first to tenth day after birth and in the first to tenth month of the first year of life. See on their names: *Kumāratantra*. The verses on grahīs of the *Nighaṇṭuratnākara* enumerate the symptoms presented by the child and the treatment of these afflictions. The treatment consists mainly of ointments (lepa) and fumigations (dhūpa); at the end it is said that mantras are also useful.
346 A kind of treatment with ointments.
347 NCC: not recorded. Published by the author at Jūnāgaṛh in 1893.
348 NCC: not recorded.
349 The Praśnorā brāhmaṇas are often professional vaidyas (Bāpālāl, 1982: 617).
350 ABI 605. AVI 403. Bāpālāl (1982): 617–620. DGV IV, 302–303. P.K. Gode (1949a): 99–106. G.P. Sharma (1982): 400. V. Śukla I, 237–238. B. Tripāṭhī (1977): 243.
351 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
352 NCC: not recorded. Edition: āyurvedīya dravyābhidhāne muktāvalī, śrigopīmohanakavirājena saṅgṛhītā saṃśodhitā ca, Saṃvādajñānaratnākara Press, Calcutta 1874/75. The verses are not numbered in the edition. References are to page numbers. The author calls his work *Paryāyamuktāvalī* in the introductory verses.
353 Identified as *Gmelina arborea* Roxb. (see M. Abdul Kareem, 1997, Nr. 814).
354 *Cannabis sativa* Linn.
355 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
356 See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
357 The *Brahmagītā* forms part of the *Skandapurāṇa* (CC I, 380).
358 See Tāntrika Sāhitya 504.
359 CC: not recorded. Check-list Nr. 592. B. Rama Rao (1978): 11.
360 CC and NCC: not recorded. Ed., with Marāṭhī transl., Nirṇaya Sāgar Press, Bombay 1895 [IO.1054].

361 NCC VII, 135. Edition: see *Sadvaidyakulapañjikā*. See STMI 89 for a summary of its contents.
362 NCC IV, 234. Edition: Brahma Mission Press, Calcutta 1912 [IO.3493].
363 NCC III, 266: author's name Kavikaṇṭhahāra. Editions:
  a kavikaṇṭhahāra-viracitā sadvaidyakulapañjikā... śrī-rājakumāra-sena-guptena śri-candranātha-sena-guptena ca saṅkalitā, Raghunātha Press, Dacca 1884 [IO.19.C.38]; 2nd ed., Śānti Press, Dacca 1913 [IO.23.D.11].
  b kavikaṇṭhahāra kṛtā sadvaidyakulapañjikā jagannātha-gupta-kṛta-bhāvāvālī-saṃvalitā... śrī-rāmatanu-haḍa-kaviśekhareṇa pūritā... śrī-candrakānta-haḍena sa-pariśiṣṭā prakāśitā, Bhāratamihira Press, Calcutta 1911 [BL.14058.bb.2/3); IO.24.C.5).
  c edited under the title *Vaidyakulapañjikā* by Kūladākiṅkara Rāya, Jyotiṣa-prakāśa Press, Calcutta 1915/16 [BL.14058.a.32; IO.San.B.225(a)].
364 P.V. Sharma (1985e), Intr. VI.
365 śāligrāmauṣadhaśabdasāgara arthāt āyurvedīya auṣadhīkoṣa, bhāratabhaiṣajyabhūṣaṇa-kavikulakumudakalānidhi śāligrāma saṅkalita bhāṣānuvādasahita, Śrīveṅkaṭeśvar Steam Press, Bombay 1896 [IO.6.I.2]; ed. 1925; repr. 1956.
366 See on the author: *Bṛhannighaṇṭuratnākara*.
367 CC: I, 506: Rāma, author of *Vaidyakasāra* and *Śaṃkarākhya*; I, 611 and 626. See verse one and the end of Cat. BHU Nr. 225.
368 See CBORI XVI, 1, Nr. 318.
369 See the colophon of the edition. Th. Aufrecht (CC I, 611) calls the work *Vaidyakasāra*.
370 Edition: rāmaviracitaḥ vaidyakasāraśaṅkaragranthaḥ, paṇḍita vasatirāmakṛtabhāṣānuvādasamalaṅkṛtaḥ, paṇḍita raghuvaṃśaśarmaśāstribhiḥ saṃśodhitaś ca, Gujarātī Printing Press, Bombay(?) 1895/96.
371 Compare Cat. BHU Nr. 225, which quotes Matimukura.
372 See the colophon of the edition; compare the year of publication.
373 See on this king: K.R. Krishnan (1983); K.R. Subramanian (1988): 72–76.
374 See N. Gangadharan (1982): 156; K.R. Krishnan (1983).
375 *Edited by Kiruṣṇacāmi Māṭik Rāv Sāhēp as *Carapentiravaityaratnāvaḷi*, Tañcai 1957. See on the work: K.R. Krishnan (1983); V.S. Venkatasubramania Sastri and C. Rajarajeswara Sarma (1974).
376 *Edited by K. Vāsudeva Cāstri and Dr.S. Veṅkaṭṭarājan as *Carapentirar Vaittiyamuṟaikaḷ*, published by the Tanjore Sarasvati Mahal Library, Tañcai, sixteen volumes (vol. I, 1949). See on this work: K.R. Krishnan (1983).
377 Ed., Part 2, with Bengali transl., Cikitsātattva Press, Calcutta 1886 [IO.21.BB.46].
378 NCC IV, 352. Editions:
  a siddhabheṣajamaṇimālā, vyāsopākhyarājavaidyabhaṭṭaśrīkṛṣṇarāmakavigumphitā, bhiṣagācāryalakṣmīrāmakṛtaṭippaṇyudṛṅkitā, Śrīveṅkaṭeśvara Press, Bombay 1899/1900 [BL.14043.cc.16; IO.1662]; 2nd ed., Vivekānanda Press, Ahmedabad 1923 [IO.San.D.571].
  b vaidyakula-guru-sarvatantra-svatantra-mahākavi bhaṭṭa śrī śrīkṛṣṇarāmaviracitā siddhabheṣajamaṇimālā, āyurvedamārtaṇḍa svāmi śrī lakṣmīrāmakṛtaṭippaṇyuṭṭaṅkitā, granthakartṛ-prapautra-bhiṣagācārya-vaidya-devendraprasāda-bhaṭṭa-kṛtayā prayogakhaṇḍasya maṇicchaṭā hindī vyākhyayā sahitā, Śrīkṛṣṇa-granthamālā 1, Jaypur 1968.
References are to ed. b. The treatise is called *Bhaiṣajyamaṇimālā* in the introductory (1.21) and concluding verses (5.192), *Siddhabhaiṣajyamālā* in the concluding verses (5.189);

see also 1.5.

379 The poetical qualities of the verses make the *Siddhabheṣajamaṇimālā* belong to the group of medical kāvyas. Some of the verses, or parts of verses, are in the vernacular, usually in Gujarātī; see, e.g., 3.133–136; 4.16, 41, 42, 444, 516, 973, 990, 1068.

380 See on fireworks in India: P.K. Gode (1953b); B.V. Subharayappa (1971): 345–346.

381 See on kumāryāsava: R.R. Desāī (1980): 343–344.

382 The mode of preparation of a śārkara is described at 4.45; a śārkara is already found in the *Carakasaṃhitā* (Sū.27.183). See, for instance, 4.23–24, 42–44, 46, 317–319, 330.

383 See, e.g., 4.28, 262, 266, 294, 296–299, 474–476; 5.183–186.

384 See, e.g., 4.127–132, 527–529, 1057–1060, 1153–1159.

385 The commentator calls him a Gujarātī astrologer (daivajña), author of the *Palāṇḍurāja-śataka*, quoted in the commentary.

386 A yogin from Assam.

387 A physician residing at Kāmavana.

388 A pupil of the author.

389 One of the author's relatives.

390 One of the author's teachers.

391 One of the author's teachers.

392 A pupil, originating from Jayapura.

393 One of the author's pupils.

394 A pupil who, according to the commentary, also transmitted another formula (4.796–797).

395 A pupil.

396 Composed by Kṛṣṇarāma himself.

397 *Siddhaprayogalatikā* 4.65–67 = *Siddhabheṣajamaṇimālā* 4.269–271. Kṛṣṇarāma's name is mentioned too in the *Siddhaprayogalatikā* (maṅgala 19; 4.68).

398 See on the *Siddhabheṣajamaṇimālā* and its special features: V.N. Pandey (1987).

399 The same as madhurajvara; the commentator remarks that it is called madhūrā.

400 Pneumonia according to the commentary. See on pneumonia in India: N. Chevers (1886): 512–517.

401 According to the commentary a disease characterized by numbness (sparśājñāna), and called śūnabairī in the vernacular.

402 A disease due to obstructed vāta in the vessels below the navel (see the commentary).

403 This disease is, according to the author (4.731), regarded as a variety of upadaṃśa, a type of meha, or an abscess at the orifice of the bladder (bastidvārasthavidradhi); it is also called aupasargikameha or pūyasrāva (4.783–785 and 798), which indicates that gonorrhoea is meant; the commentator equates uṣṇavāta with saujāka (2.41).

404 A disease arising from the violent heat in summer (see the commentary).

405 A vesicular eruption on the back (herpes zoster?); it is called adīṭh in the vernacular (see the commentary).

406 Ulcers in the oral cavity (mukhavraṇa) according to the commentary.

407 Mentioned in the chapter on diseases of the ears and therefore probably not the same as cipya, i.e., paronychia; the commentator adds that it spreads through the tissues (visarpaṇaśīlo vyādhiḥ).

408 A distension of the belly in children (see the commentary to 2.289 where a characterization of this disease is quoted from the *Yogasudhānidhi*).

409 A synonym of utphullikā according to the commentary.

410 A variety of linctus (avaleha) according to the commentary.

411 A gem of a red colour according to the commentary. Akīka is usually regarded as agate. See C.D. Maclean (1982): 15 (s.v. akeek).

412 *Psidium guajava* Linn. (see M. Ali, 1990; AVI 358; P.V. Sharma, 1997).

413 Ambergris. See C.D. Maclean (1982): 25 (s.v. amber).

414 Rose water. See on this substance and its production: E. Balfour (1968): III, 57–59, 440–442; R.N. Chopra et al. (1958): 626–627; P.K. Gode (1946h); Hobson-Jobson (s.v. otto); C.D. Maclean (1982): 48 (s.v. attar); Polier (1788).

415 It may be *Matricaria chamomilla* Linn. (see Chopra's glossary; P.V. Sharma, 1997; Daljīt Siṃha, 1974: II, 513–514; WIRM VI, 309); it is also identified as *Anthemis nobilis* Linn. (M. Ali, 1992: 27; H.M. Said, 1970: 10; Daljīt Siṃha, 1974: II, 514). Compare C.D. Maclean (1982): 63 (s.v. baboona).

416 *Viola odorata* Linn. (P.V. Sharma, 1997; Daljīt Siṃha, 1974: II, 491–492; WIRM X, 514–516), *V. cinerea* Boiss., *V. pilosa* Blume = *V. serpens* Wall. and other species of *Viola* (see Daljīt Siṃha, 1974: II, 491; WIRM X, 514).

417 *Physalis peruviana* Linn. according to P.V. Sharma (AVI 362); compare P.V. Sharma (1997). Also identified as *Ph. minima* Linn. (see M. Abdul Kareem, 1997, Nr. 1279).

418 Either *Nicotiana tabacum* Linn. or *Cannabis sativa* Linn. according to the commentary. P.V. Sharma (1997) regards it as the former.

419 Cūkā is identified as *Rumex crispus* Linn. (H.M. Said, 1970: 12) or *R. vesicarius* Linn. (Daljīt Siṃha, 1974: II, 309–310).

420 According to the commentary the same as usabbā.

421 Unidentified.

422 *Litchi sinensis* (Gaertn.) Sonn. = *Nephelium litchi* Cambess. according to P.V. Sharma (AVI 362; 1997); *Elettaria cardamomum* Maton according to V.N. Pandey (1987: 15).

423 Unidentified; its root has many knots (granthi) according to Kṛṣṇarāma; the commentary describes its habitat.

424 *Annona squamosa* Linn. (sītāphala) according to the commentary. P.V. Sharma (1997) identifies it in the same way. Compare M. Abdul Kareem (1997), Nr. 139 (idem).

425 The same as dugdhapāṣāṇa according to the commentary (4.564); dugdhapāṣāṇa, a name applied to edible *Asclepiadaceae* (DWH II, 457), is identified as *Caralluma edulis* Benth. (see M. Abdul Kareem, 1997, Nr. 327). Dugdhapāṣāṇa is also the name of an inorganic substance, already mentioned in the *Aṣṭāṅganighaṇṭu* (287), and regarded as talc, steatite (see D. Joshi, 1986: 184–186).

426 A kind of clay according to the commentary. Compare H.M. Said (1970): 75 and Nadkarni II, 94–95: gile-armani, Armenian bole. See also C.D. Maclean (1982): 308 (s.v. ghil).

427 *Lawsonia inermis* Linn. = *L. alba* Lam. (see the commentary; see also AVI 352 and P.V. Sharma, 1997).

428 *Cinnamomum zeylanicum* Breyn (dālacīnī) according to the commentary. Identified as *Cordia gharaf* (Forsk.) Ehrenb. ex Asch. = *C. rothii* Roem. et Schult. by P.V. Sharma (1997); see on the nomenclature: S.S.R. Bennet (1987). Compare jīrāvana.

429 *Adiantum venustum* G. Don. or *A. philippense* Linn. = *A. lunulatum* Burm. (P.V. Sharma, 1997).

430 The seeds of *Plantago ovata* Forsk.

431 A dyestuff according to the commentary.

432 The fruits of dāruharidrā according to the commentary. Compare H.M. Said (1970): 79: zarishk, *Berberis aristata* DC.

433 The same as mace according to the commentary. P.V. Sharma (1997) agrees. See Daljīt Siṃha (1974): II, 337–340: jāvitrī, *Myristica fragrans* Houtt.
434 *Cinnamomum zeylanicum* Breyn (dāracīnī) according to the commentary. Compare gundaṇī.
435 Used in the recipe of dayākuñja (4.329). See on its identification as *Nepeta longibracteata* Benth.: M.R. Uniyal, J. Tiwary and R.S. Dixit (1978). Regarded as *Hyssopus officinalis* Linn. by P.V. Sharma (1997). Compare Daljīt Siṃha (1974): II, 343: jūphā, *Hyssopus officinalis* Linn.
436 *Piper cubeba* Linn.f. (P.V. Sharma, 1997).
437 According to the commentary a kind of resin (niryāsa). Identified as amber (Daljīt Siṃha, 1974: II, 148–150). See C.D. Maclean (1982): 402–403 (s.v. kah, karbah).
438 Unidentified.
439 Identified as *Sisymbrium irio* Linn. by P.V. Sharma (1997). See on this plant, used in Yūnānī medicine: Daljīt Siṃha (1974): II, 221–222; WIRM IX, 361–362.
440 *Ipomoea nil* (Linn.) Roth = *I. hederacea* auct., non Jacq. (AVI 343; P.V. Sharma, 1997). Compare kṛṣṇabīja.
441 The same as kālāñjanī.
442 According to the commentary a kind of caustic.
443 *Nigella sativa* Linn. (kalauṃjī) according to the commentary; P.V. Sharma (1997) and Daljīt Siṃha (1974: II, 143–144) agree (kalauñjī = upakuñcikā). Compare M. Abdul Kareem (1997), Nr. 1168 (idem).
444 The same as kalvañjī.
445 Unidentified.
446 The same as pūga according to P.V. Sharma (1997). Kaselī is a Hindī name for pūga (Daljīt Siṃha, 1974: II, 690).
447 According to the commentary the same as śatāhvā. *Cichorium intybus* Linn. according to M. Ali (1992: 28), V.N. Pandey (1987): 10), and P.V. Sharma (1997); *Cichorium endivia* Linn. according to M. Ali (1990). Kāsanī is a Hindī name for *C. intybus* Linn. and *C. endivia* Linn. (P.K. Hajra et al., 1995: 247–248; Daljīt Siṃha, 1974: II, 165).
448 See on this gum: W. Ainslie (1826): I, 162–163; C.D. Maclean (1982): 406–407 (s.v. kateerah); WIRM I, 160, II, 261, X, 45. The true kaṭīra gum is a product of *Cochlospermum religiosum* (Linn.) Alston. P.V. Sharma (1997) identifies kaṭṭīra = kaṭāha as *Sterculia villosa* Roxb. Daljīt Siṃha (1974: II, 112–114) regards katīrā as the gum of *Astragalus heratensis* Bunge (absent from Hooker and WIRM) and *A. strobiliferus* Royle; compare on the sources of gum tragacanth: WIRM I, rev. ed., 476–477.
449 See on salt worts or soda plants called kaṭol in Hindī: Daljīt Siṃha (1974: II, 84–86), who mentions *Salsola baryosma* Dandy = *S. foetida* Delile ex Spreng. (*S. foetida* Del. ex Boiss. according to S.S.R. Bennet), *S. kali* Linn., *Suaeda fruticosa* Forsk. ex J.F. Gmel., and *Chenopodium atriplicis* (absent from Hooker and WIRM).
450 A variety of khadira according to the commentary. Katha and katthā are Hindī names of khadira (Daljīt Siṃha, 1974: II, 229).
451 The same as katīragundraka.
452 Unidentified.
453 The same as kālāñjanī.
454 According to the commentary the gum of the palāśa tree.
455 The gum of *Styrax benzoin* Dryand. (Daljīt Siṃha, 1974: II, 629–631; P.V. Sharma, 1997). M. Ali (1992: 27) identifies it as *Boswellia serrata* Roxb. ex Colebr. See on *Styrax* resin: J. Innes Miller (1969): 38–40; WIRM X, 69–70. Compare C.D. Maclean (1982): 605–606 (s.v. olibanum).

456 *Coptis teeta* Wall. See M. Abdul Kareem (1997), Nr. 481; M. Ali (1990); P.V. Sharma (1997); Daljīt Siṃha (1974): II, 565–566; WIRM II, 322.
457 According to the commentary the same as māyāphala; P.V. Sharma (1997) agrees, as does M. Abdul Kareem (1997, Nr. 1373).
458 According to the commentary the same as haṃsarāja.
459 Also called mastaṅgī (4.958), mastaṅgikā (4.716), rūmajamastagī (4.174).
460 *Helicteres isora* Linn., called murdāsīṃg in Gujarātī (see commentary). Compare śavāśman.
461 See the commentary on some characteristics of this unidentified plant.
462 Unidentified.
463 *Capsicum annuum* Linn. according to P.V. Sharma (1997); compare M. Abdul Kareem (1997), Nr. 325.
464 See Kṛṣṇarāma's description of this unidentified plant.
465 *Mentha piperita* Linn. (tīkṣṇapattra) according to the commentary.
466 Unidentified.
467 Unidentified.
468 According to the commentary a substance of a red colour.
469 *Clausena pentaphylla* (Roxb.) DC. (P.V. Sharma, 1997).
470 *Rheum australe* D. Don = *R. emodi* Wall. ex Meissn.
471 The same as revatī.
472 A kind of grain. Sābūdānā is identified as *Cycas pectinata* Griff. and some other species of *Cycas* (Daljīt Siṃha, 1974: II, 672; compare WIRM II, 409–410).
473 I.e., soap. See on Indian soap: W. Ainslie (1826): I, 393–394; C.D. Maclean (1982): 798 (s.v. sauboon).
474 The same as sābu.
475 According to the commentary a cultivated shrub with yellow flowers. A kind of jhaṇḍū, called hajārā in the vernacular, according to P.V. Sharma (1997); this is, probably, *Jasminum sambac* (Linn.) Ait. (see WIRM V, 290).
476 According to the commentary the same as sahasradru.
477 The same as sahasradru according to P.V. Sharma (1997).
478 A tuberous plant from Egypt (misaradeśa) according to the commentary. *Eulophia campestris* Wall. according to V.N. Pandey (1987: 13); *Orchis latifolia* Linn. according to P.V. Sharma (1997). Sālima is probably the same as sālammiśrī, a name applied to several species of *Orchis* and to *E. campestris* Wall. (see Daljīt Siṃha, 1974: II, 676–677). Compare WIRM VII, 104: *Orchis latifolia* Linn. is said to yield salep of commerce.
479 *Cassia angustifolia* Vahl, i.e., senna (P.V. Sharma, 1997). Also identified as *Cassia senna* Linn. (see M. Abdul Kareem, 1997, Nr. 351).
480 Unidentified.
481 See the description of this substance in the commentary; arsenic according to P.V. Sharma (DGV II–III, 824–825).
482 The same as mṛtāśman.
483 The same as mṛtāśman.
484 The same as mṛtāśman.
485 The same as kalasora.

486 The same as kalaṣora. See C.D. Maclean (1982): 831 (s.v. shorah).
487 The same as lavaṅga.
488 According to the commentary the same as gulakanda (see Daljīt Siṃha, 1974: II, 267 on this product of *Rosa damascena* Mill.).
489 Identified as *Merendera persica* Boiss. et Kotsch. (absent from WIRM; see Hooker VI, 357) by Daljīt Siṃha (1974: II, 694: mīṭhā surañjān). Bāpālāl Vaidya (1984: 642–643) identifies surañjāna as *Colchicum luteum* Baker.
490 *Citrullus vulgaris* Schrad., the watermelon. See S.S.R. Bennet on the nomenclature.
491 A strong acid.
492 *Lepidium iberis* Linn. according to V.N. Pandey (1987: 13), P.V. Sharma (1997), and Daljīt Siṃha (1974: II, 377–378). M. Ali (1992: 28 and 30) distinguishes todri surkh (*Cheiranthus cheiri* Linn.) and todri safed (*Matthiola incana* R.Br.).
493 According to the commentary a type of *Zizyphus* without thorns. Identified as *Zizyphus jujuba* Mill. = *Z. sativa* Gaertn. by Daljīt Siṃha (1974: II, 80–81: unnāb).
494 According to the commentary the same as dvīpāntarīyavaṭa. Identified as *Smilax ovalifolia* Roxb. = *S. macrophylla* Roxb. non Willd. (P.V. Sharma, 1997). Several species of *Smilax* are used as usbā according to Daljīt Siṃha (1974: II, 82–84).
495 According to the commentary the same as meṣaśṛṅgī. Also identified as *Barleria prionitis* Linn. (see M. Abdul Kareem, 1997, Nr. 212).
496 *Pennisetum americanum* (Linn.) Leeke = *P. typhoides* (Burm.f.) Stapf et Hubbard (bājarī) according to the commentary; this species of millet is called bajrā, bājrā or bajrī in Hindī (Daljīt Siṃha, 1974: II, 507).
497 *Maerua oblongifolia* (Forsk.) A. Rich. = *M. arenaria* Hook f. et Thoms. (see S.S.R. Bennet, 1987; WIRM VI, 216).
498 According to the commentary a variety of punarnavā. Identified as *Trianthema portulacastrum* Linn. (P.V. Sharma, 1997), a plant called biskhaprā in Hindī (Daljīt Siṃha, 1974: II, 529).
499 Probably *Lodoicea maldivica* (Poir.) Pers. See on this plant, used in Yūnānī medicine: Daljīt Siṃha (1974): II, 416.
500 See his own references to several kāvyas he wrote (1.9; 5.190).
501 See on Kṛṣṇarāma's genealogy and his biography: V.N. Pandey (1987): 9; Devendraprasāda Bhaṭṭa's *Vaidya-kula-guru kā vaṃśa-paricaya* in ed. b of the *Siddhabheṣajamaṇimālā*; Āyurvedamahāmaṇḍala II, 64–65, 109–111, 394, 540–543.
502 Devendraprasāda Bhaṭṭa sketched his life history (see preceding note).
503 Devendraprasāda Bhaṭṭa sketched his life history (see preceding note).
504 Devendraprasāda Bhaṭṭa sketched his life history (see preceding note).
505 The work is assigned to the eighteenth century by S.K. Śarmā (1992: 19).
506 See on Lakṣmīrāma: AVI 561–562; Āyurvedamahāmaṇḍala II, 65–66 and 394; K.R. Srikantamurthy (1968): 92; Śrikānta Śāstrī (1981): 116.
507 This list is probably not exhaustive.
508 Hemādri's commentary on the *Aṣṭāṅgahṛdayasaṃhitā*.
509 The author of the *Bhaṭṭikāvya*.
510 The same as Vopadeva; the *Siddhamantraprakāśa* to *Siddhamantra* 129 is referred to.
511 A work by Kṛṣṇarāma.
512 A work by Kṛṣṇarāma.
513 These quotations are from the *Mādhavadravyaguṇa*.

514 CC: not recorded.
515 A work by Kṛṣṇarāma.
516 A work by Kṛṣṇarāma.
517 The lexicon of this name by Veṇīdatta (see C. Vogel, IL 363–364).
518 Probably a treatise on jyotiṣa.
519 A treatise on citrabandha by Dharmadāsa Sūri (see CC I, 268 and 572–573, II, 135 and 225, III, 121; M. Krishnamachariar, 1989: 378 and 766–767).
520 The author of the *Mitākṣarā* commentary on the *Yājñavalkyasmṛti*.
521 A work by Bandī- or Vandīmiśra.
522 He is mentioned as one of those who transmitted formulae to its author (maṅgala 19); *Siddhaprayogalatikā* 21.44–50 derives from Lakṣmīrāma.
523 See ed. b. Biographical sketches of Gaṅgādhara, son of Kṛṣṇarāma, and Narahari, son of Gaṅgādhara, are found in Devendraprasāda's *Vaidya-kula-guru kā vaṃśa-paricaya* in ed. b of the *Siddhabheṣajamaṇimālā*.
524 NCC: not recorded. STMI 167: *Sukhasādhana*.
525 V. Raghavan (Ed.) (1975): 294.
526 See: Pākaśāstra texts. Bhīmasena also wrote the *Abhidhānacandrikā* (vide s.v.) and the *Vaidyabhūṣaṇā*.
527 NCC VIII, 150. Check-list No. 849. Edition: Tāmbūlamañjarī, ed. by J.S. Pade, The M.S. University Oriental Series No. 1, Oriental Institute, Baroda 1951. The title of the treatise is mentioned in the colophon.
528 Compare on betel chewing: *Tāmbūlakalpasaṃgraha*; Bhoja's *Cārucaryā* 458–603; *Mānasollāsa* 3.959–979; Mitramiśra's *Vīramitrodaya*, rājacakralakṣaṇaprakaraṇa, p.219–221; Su.Sū.46.279–280. See on betel chewing also: W. Balendra (1949); P.K. Gode (1954); V. Raghavan and H.K. Baruah (1958); S.P. Sangar (1999): 139–161.
529 This verse about the thirteen qualities of betel leaves has been borrowed from the *Dhanvantarīyanighaṇṭu* (3.4). See on the subject: P.K. Gode (1951a).
530 Verses on the same subject are found in Śivarāja's *Jyotirnibandha* (earlier than A.D. 1525); see P.K. Gode (1951b). See also Bhoja's *Cārucaryā* 487–488.
531 These verses are from the *Rājanighaṇṭu* (11.6–16), not referred to here.
532 I.e., the *Saubhāgyakalpadruma* of Acyutarāya Moḍak (1778–1833). See NCC I, 59–61; P.K. Gode (1955c).
533 NCC I, 335: various works of this title are recorded.
534 I.e., the *Dhanvantarīyanighaṇṭu*.
535 CC: not recorded.
536 Probably a commentary on Trimalla's *Śataślokī*.
537 This is a quotation from Moreśvara's *Vaidyāmṛta* (kṣayacikitsā 4).
538 *Tāmbūlamañjarī* 40cd–41 = A.s.Sū.3.35–36ab; 65 = A.s.Sū.3.36cd–37ab.
539 *Tāmbūlamañjarī* 13 = *Bṛhatsaṃhitā* 76.36.
540 *Tāmbūlamañjarī* 89 = *Dhanvantarīyanighaṇṭu* 3, vargetarāṇi 5; 129c-f = *Dhanvantarīyanighaṇṭu* 3.30.
541 *Tāmbūlamañjarī* 12 = *Rājanighaṇṭu* 11.21; 90 = 11.18; 114 = 11.20; 127–129ab = 12.46–48ab; 130–133 = 12.48cdef–51; 135 = 12.52; 139–140 = 12.54–55. Many more verses are probably from the *Rājanighaṇṭu*.
542 *Tāmbūlamañjarī* 42ab = Su.Sū.46.485ab; 42cd = Su.Sū.46.486cd; 43ab = Su.Sū.46.485cd; 43cd = Su.Sū.46.486ab.

543 Acyutarāya Moḍak lived from 1778 to 1833 (NCC I, 59–61).
544 See: *Abhidhānacandrikā* and *Sūpaśāstra*.
545 CC I, 361 and 611; II, 212. NCC XIII, 147. ABI 317. Edited by Satyanārāyaṇ Lāl, 1938. The text of this work is in one MS provided with a Sanskrit, in another one with a Hindī commentary (AVI 314). It is not clear whether or not this author is identical with the Prāṇanātha who composed a *Rasapradīpa* (see: Rasaśāstra texts) and a *Bhaiṣajyasārāmṛtasaṃhitā* (see: Various authors).
546 Edition: Satya-śodhaka Press, Ratnagiri 1879 [IO.412]. See on the author: *Anupānataraṅgiṇī*.
547 NCC II, 397. Vaidyakaśabdasindhu or a comprehensive lexicon of Hindu medical terms and names of drugs,... compiled by Kavirāja Umeśachandra Gupta Kaviratna, Girīśavidyāratna Press, Calcutta 1894; 2nd ed., revised and enlarged by Kaviraj Nagendra Nath Sen, Calcutta 1914; repr., 1983.
548 The author was the chief librarian of the Government Sanskrit College, Calcutta (K.R. Srikantamurthy, 1968: 86).
549 This is Rāmarāja's *Nāḍīprakāśa*, since Śaṃkarasena's work of that name is later than the *Vaidyamuktāvalī*.
550 CC: not recorded. Cat. BHU Nr. 207. AVI 314–315.
551 CC: not recorded. Ed., with Gujarātī transl., Viśveśvara Press, Ahmedabad 1890 [IO.1600].
552 Edition: Royāliyā Tamoghna Press, (Calcutta?) 1870 [IO.423]. See on Gaṅgādhara and his works: commentaries on the *Carakasaṃhitā*.
553 CC and NCC: not recorded. Editions:
 a with Bengali transl., New Medical Hall Press, Benares 1877 [IO.395].
 b with Bengali transl., Gupta Press, Calcutta 1878 [IO.1037].
554 CC II, 141 and 171. STMI 191. AVI 313.
555 NCC V, 267. STMI 61. Cat. Jammu Nr. 3261.

Chapter 5
Twentieth-century authors and works

1 NCC: not recorded. Ed., with Hindī interpretation and Urdū version, Nawal Kishore Press, Lucknow 1905 [IO.3416].
2 NCC: not recorded. Edition: ajīrṇa timira bhāskara (vaidyakagrantha), śrīmathurānivāsī caturveda śaṅkaralālajī vaidyake putra caube kyākhūba rāmaprasāda hakīmadvārā saṃgṛhīta, Lakṣmīveṅkateśvar Steam Press, Bombay 1937. References are to page numbers of the edition.
3 Compare: *Jvaratimiranāśaka*.
4 This series of specific remedies has probably for the greater part been taken from Kāśīnātha's *Ajīrṇamañjarī*.
5 One of the recipes in Sanskrit (chapter four) is ascribed to Bheḍa.
6 Part of the recipes have been borrowed from Yūnānī medicine, as explicitly stated by the author (27 and 28), or from western medicine (29). Other formulae derive from the *Nighaṇṭuratnākara* (33) or from the author's father (28). A large number of technical terms taken from western medicine occur in the Hindī parts of the work.
7 See the title page, page 28, and the colophon of chapter five.
8 See the colophons of chapters one to four.
9 NCC: not recorded. *Edited at Calicut in 1938.
10 See on the (matrilineal) Nāyars, for example: E.K. Gough (1959); J. Mencher (1963; with references), (1965); G. Tarabout (1993).
11 NCC: not recorded. The title of the work is mentioned at the beginning and end. Editions:
 a anupānadarpaṇam, śrimaddādhīcavaṃśabhūṣaṇa-śrī-baladevasūnunā jñārasarāmaśarmaṇā kovidena sasubhāṣānuvādaṃ viracitam, Śrīveṅkaṭeśvar Steam Press, Bombay 1919 [IO.San.C.333]; *ed. 1922/23; ed., Bombay 1949/50.
 b Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.
 References are to a, ed. 1949/50. The same author wrote a Hindī version of Pratāpasiṃha's *Amṛtasāgara* (see: eighteenth-century authors).
12 NCC: not recorded. Edited, with a Telugu translation, Hindu-ratnākara Press, Madras 1920 [IO.San.D.934(e)].
13 NCC: not recorded. Ed., with Telugu transl., Modaṭitūri Press, Madras 1896 [IO. 12.H.38]. The same author wrote an *Anupānadarpaṇa*.
14 Edition: śītalāparihār aparanām ārogyāmṛtabindu, jisko...paṇḍit jainī jīyālāljī...śṛṅkhalit kiyā, Śrīveṅkaṭeśvar Steam Press, Bombay 1905. References are to page numbers of this edition.
15 See on works of this title: CC I, 383.
16 The *Śītalāstotra* is quoted.
17 A work on jyotiṣa. See CC I, 93.
18 CC: not recorded.
19 NCC: not recorded. Edited, with Marāṭhī translation and notes, etc., by Gaṇeśa Raṅganātha Lāḷe, Poona 1900 [BL.14043.cc.14].
20 NCC: not recorded. See AVI 444.

21 NCC: not recorded. *Edited, Murādābād 1929 (see AVI 444).
22 NCC: not recorded. *Edited, Vārāṇasī 1962 (see AVI 444).
23 NCC: not recorded. Edited, with *Sārārthabodhinī* commentary by the author, Vaidya Sarathy Series No. 11, Kottayam 1950. See on the author: AIAD (1938): 132a–132b, and (1949): 218–219.
24 NCC: not recorded. See AVI 444.
25 NCC I, 460: called *Aṣṭāṅgaśarīra*. Edition: Ashtanga Sareeram; an up-to-date concise and complete text-book of human anatomy and physiology in Sanskrit with commentary and illustrations; published by the Arya Vaidya Sala, 1st ed., Kottakal 1925 [IO.San.D.522]; 2nd ed., 1961.
26 See on the author: AIAD (1937): 163–164, and (1949): 283; Āyurvedamahāmaṇḍala II, 525–526; *K.V. Nair (1954); K.R. Srikantamurthy (1968): 87–88.
27 See on the Ārogyavaidyaśālā: AIAD (1937): 25–26.
28 NCC: not recorded. Edited, with Hindī ṭīkā, Lakṣmī-Veṅkaṭeśvar Press, Bombay 1925 [IO.San.D.945(p)].
29 NCC: not recorded. *Edition: Vaidyaratnam Auṣadhanighaṇṭu, Kunnankulam 1965. See F. Zimmermann (1989): 96.
30 NCC: not recorded. Edited, with Marāṭhī version and notes, Āryabhishak Series No. 31, Bombay 1900 [BL.14043.c.45.(2)].
31 NCC: not recorded. Edited, Kālikā Press, Calcutta 1906 [BL.14043.dd.14; IO.20.I.4].
32 NCC: not recorded. Edition: āyurvedacintāmaṇiḥ,...murādābādanivāsinā svargīyasukhānandamiśrātmajena paṇḍitabaladevaprasādamiśreṇa saṃgṛhītaḥ, tatkṛtabhāṣāṭīkāsahitaś ca, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1902 and 1937. The Hindī commentary gives not only a translation of the Sanskrit verses, but also vernacular and scientific names of the medicinal plants described.
33 As indicated on the title page.
34 *Annona squamosa* Linn.
35 *Ananas comosus* (Linn.) Merr.
36 A kind of date.
37 *Piper cubeba* Linn.f.
38 The tea shrub, *Camellia sinensis* (Linn.) O. Kuntze. See P.K. Warrier, V.P.K. Nambiar and C. Ramankutty (1994): I, 349–351.
39 Edition: ācāryapriyavrataśarmakṛtam āyurveda-darśanam, sūtrātmakaṃ catuṣpādam, svopajñabhāṣyasametam, hindī-āṅglānuvādasahitam; Philosophy of Āyurveda in aphorisms, with author's annotation along with Hindi and English translations, Haridās Āyurveda Series 1, Caukhambā Viśvabhāratī, Vārāṇasī 1994.
40 See: *Dravyaguṇasūtra*.
41 NCC: not recorded. Edition: svopajñavyākhyāsamalaṃkṛtam āyurvedadarśanam, Indore 1938.
42 See, e.g., chapter 5, āhnika 2.7; chapter 13, āhnika 1.16.
43 NCC: not recorded. *Edition: Kāśī Hindū Viśvavidyālaya, 1951.
44 NCC II, 152. Edited, with a Telugu commentary, called *Candrikā*, Āyurvedāśrama Series No. 3, Āyurvedāśrama Press, Madras 1911 [IO.23.D.27]. See on the author: AVI 564–565; Āyurvedamahāmaṇḍala I, 180–182; Śrīkānta Śāstrī (1981): 117; K.R. Srikantamurthy (1960): 90–91.
45 NCC: not recorded. Edition: Part I, with Oriya translation, Utkala Sāhitya Press, Cuttack 1921 [IO.San.B.791(b)].

46 NCC V, 248–249. See also: *Cikitsānuśāsana* and *Prāṇatoṣaṇa*.
47 NCC: not recorded. Edited by Kīrti Śarman, 1st ed., Amṛta Press, Patiala 1923 [IO.San.B.595(c)]; 2nd ed., Śrīveṅkaṭeśvar Press, Bombay 1966.
48 Shiv Sharma (1929), Preface 7. See on Shiv Sharma: Ch. Leslie (1992).
49 See on the author: AVI 563.
50 NCC: not recorded. Edited, with Telugu interpretation, Vāṇī Press, Bezwada 1924 [IO. San.D.832].
51 NCC: not recorded. Published by the Baidyanāth Āyurveda Bhavan, *1955 and 1961.
52 See on the author: Atrideva (1978): 236; Śrīkānta Śāstrī (1981): 119; Yajñeś Vyās (1993).
53 NCC: not recorded. *Published by the Baidyanāth Āyurveda Bhavan, 1st ed., Vārāṇasī 1954, 2nd enlarged ed., Vārāṇasī 1962; it has also appeared under the title *Āyurvedīyakriyāśārīra*, *Baidyanāth Āyurveda Bhavan, 4th ed., Calcutta 1961. See on this work: V. Śukla I, 286.
54 NCC: not recorded. Published by the Baidyanāth Āyurveda Bhavan, Calcutta 1950.
55 Vol. I has been edited by Haridatta Śāstrī, Baidyanāth Āyurveda Bhavan, Calcutta, n.d.
56 NCC: not recorded. Editions:
a C.M.S. Press, Kottayam 1906 [IO.26.F.32].
b Central Council of Ayurvedic Research, New Delhi 1966.
c ed. by N.E. Muthuswami, Kerala Government Ayurvedic Publication Series No. 3, Trivandrum 1979 (this is an incomplete re-edition according to F. Zimmermann, 1989: 249, n.24).
57 See: *Āyurvedīya Hitopadeśa*.
58 NCC: not recorded. Edition: āyurvedīya-padārthavijñānam, nyāyavaiśeṣikasāṃkhyāyurvedaśāstrāṇāṃ siddhāntān anusṛtya cintāmaṇi-gaṇeśa-kāśīkara ity anena śaṅkara-gaṅgādhara-vartaka ity asya sāhāyyena viracitam upabṛṃhitaṃ ca; Āyurvedīya-padārthavijñāna, The philosophy of Āyurveda based on the philosophies of Vaiśeṣika, Nyāya and Sāṁkhya, by C.G. Kashikar, assisted by Vaidya S.G. Vartak, with sources, English translation and preface, The Board of Research in Ayurveda, Bombay 1953; reviewed by B.V. Gokhale, ABORI 34, 1953, 197–198. References are to page numbers of this edition. See on this work: V. Śukla I, 292. See on the author: K.R. Srikantamurthy (1960): 102–103.
59 Edition: Vrajajīvan Āyurvijñān Granthamālā 10, Caukhambā Saṃskṛt Saṃsthān, Dillī 1990. The Sanskrit texts are accompanied by a Hindī translation.
60 NCC: not recorded. Edition: Śrī Jayakṛṣṇa Āyurveda Sevā Saṅgha, Dillī 1965. Details on the life of the author are to be found on the inner side of the front cover.
61 NCC: not recorded. Edition: Āyurvedīyaṃ Śārīram, prathamaḥ khaṇḍaḥ – Anatomy in Ayurved, by Purohitakulotpannaḥ Viśvanāthasūnuḥ Gaṇeśaśarmā, publ. by Board of Research in Āyurveda of Bombay, Āyurvedānveṣaṇasamiti, Bombay 1955; this work contains Sanskrit quotations, a Sanskrit commentary, and an English translation of the Sanskrit quotations. See on this work: V. Śukla I, 283.
62 NCC: not recorded. Edition: āyurvijñānaratnākaraḥ, kavirāja-śrīyogendranātha-darśanaśāstri-tarkadarśanatīrthāyurvedācāryeṇa praṇītaḥ, sarasvatītyupādhikena śrījyotirindrabhaṭṭācāryeṇa prakāśitaḥ, Calcutta 1940.
63 Vernacular names of this unidentified plant are also given.
64 CC I, 382; II, 86 and 213; III, 81 (*Brahmayāmalatantra*). Tāntrika Sāhitya 429–430.
65 Quoted as *Narapatijayācārya Svarodaya*. See on this work: A.B. Keith (1973): 534–535; D. Pingree (1981): 77, and CESS A 3, 137. Compare CC I, 751; II, 180; III, 155 (*Svaro-*

daya); NCC IX, 354: composed by Narapati in 1176 under Ajayapāla of Anahillapaṭṭana.

66 NCC XIII, 146. Tāntrika Sāhitya 404 (*Prāṇatoṣiṇī*).

67 See T. Goudriaan and S. Gupta (1981): 135.

68 A commentator on the *Amarakoṣa*.

69 Śaṃkarācārya wrote several Bhāṣyas (see CC I, 626–629).

70 Most probably Gaṅgeśa's *Tattvacintāmaṇi*, a work on Nyāya (see NCC VIII, 19–26; A.B. Keith, 1968: 33–34, and 1973: 484–485; K.H. Potter and S. Bhattacharyya, 1993; S.Ch. Vidyabhusana, 1971: 404–453; Winternitz III, 469).

71 CC I, 575: a commentary on the *Vedāntasāra*.

72 CC I, 586; II, 139 and 226; III, 123. See Tāntrika Sāhitya 598.

73 The title of works on jyotiṣa by Varāhamihira and Veṅkaṭeśa (CC I, 481; II, 112 and 219; III, 103); also the name of a Tantra (CC II, 112; Tāntrika Sāhitya 540).

74 The same work as the *Yogayājñavalkya* (CC I, 478 and 481).

75 This list is not exhaustive.

76 NCC: not recorded. Edited, with Hindī ṭīkā, Himālaya Press, Moradabad 1925 [IO.San.B. 841(c)].

77 Edited, with Bengali translation, Vāṇī Press, Calcutta 1914 [BL.14044.a.6; IO.19.B.14]. See also: *Kāyacikitsā*.

78 NCC: not recorded. Edited, with a Hindī commentary by Gopīnātha Gupta, in 5 vols., *Āditya Press, Ahmedabad 1924–37; *2nd ed., publ. by the Ūṃjhā Āyurvedic Pharmacy, Ūṃjhā (N. Gujarāt), 1943; reprinted, Dillī 1985. See on the author: AIAD (1949): 219–220; K.R. Srikantamurthy (1968): 114.

79 The sources are listed in a sūcī (Vol. I, p.VIII-X). The source or sources of each recipe are indicated in the body of the work.

80 NCC: not recorded. Edition: Bheṣaja-saṃhitā (Ayurvedic Pharmacopoeia), published by the Svāsthya Mantrālaya – Gujarāta Rājya, 1st ed., Amadābād 1966 (the Āmukha to the edition by Mohanlāl Vyās mentions Jīvrām Kālidās as the compiler).

81 A work in Hindī; see, for example, 13.1, 37, 51. Bhāskar Viśvanāth Gokhale is the author of a *Cikitsāpradīpa*, *published by the Āyurvidyā Mudraṇālaya, Poona, 1st ed., 1954; 2nd ed., 1961.

82 Unidentified; see, for example, 13.12.

83 See, for example, 5.73; 13.3 and 43. This work, mainly in Hindī, was written by Ṭhākur Nāthūsiṃha Varmā; edition: Kṛṣṇa-Gopāla Āyurvaidika Dharmārtha Auṣadhālaya, 2nd ed., Ajmer 1938; Kṛṣṇa Gopāla Āyurveda Bhavana, 10th ed., Ajmer 1966.

84 Probably Śyāmasundarācārya's work of this title.

85 A work by Jīvrām Kālidās, also called *Upacārapaddhati* (ABI 603–604; S. Ārya, 1984: 113). Numerous formulae from it, in Sanskrit, are incorporated in the *Bheṣajasaṃhitā*. See: *Rasoddhāratantra*.

86 An unidentified work. The formulae from it cannot be traced in Yādavajī Trikamajī's *Siddhayogasaṃgraha*. See, for example, 1.87; 5.75; 13.7, 14, 18, 31, 32, 38, 45, 53; 15.38.

87 See, for example, 6.11; 13.19, 36, 49; 15.19. A work of this title by Mulugu Rāmaliṅgayya was *published by the Indian Medical Practitioners Cooperative Pharmacy and Stores Ltd., Madras 1960 and 1968. Another *Vaidyayogaratnāvali* was written by Y. Sūryanārāyaṇa Rao (see K.R. Srikantamurthy, 1968: 122–123).

88 Probably Vopadeva's *Śataślokī*.

89 NCC: not recorded.

90 AIAD (1937): 118–122, (1949): 140–171. S. Ārya (1984): 113. Āyurvedamahāmaṇḍala II, 537–539. K.R. Srikantamurthy (1968): 88–89. Śrīkānta Śāstri (1981): 118–119.

91 NCC: not recorded. Edition: Part I, with Telugu interpretation, Telugu Law Journal Press, Masulipatam 1915 [IO.San.B.78(a)].

92 NCC I, 57. Edition: bhiṣaksarvasvam (adhyāyacatuṣṭayānvitam), part I, kavirāja-śrimadaghoranāthaśāstri- sārasvataratnena viracitaṃ vyākhyātam anūditaṃ ca, Bhāratamihira Press, Calcutta 1917 [BL.14044.a.10; IO.San.B. 220(a)]. The title of the work is mentioned at 1.3.

93 At 1.2 the author pays homage to Brahmā, Dakṣa, the Aśvins, Indra, Bharadvāja, the son of Atri (= Ātreya), Dhanvantari, Suśruta, and Caraka.

94 A mountainous country.

95 The classical saṃhitās and most of the other āyurvedic treatises distinguish the ānūpa, jāṅgala and sādhāraṇa types of country.

96 This is the same as what is usually called śodhana. See on śodhana in general: F. Zimmermann (1992).

97 This division is in agreement with the *Bhāvaprakāśa*.

98 See his commentary (ad 2.16) on the term uṇḍuka.

99 A work of Śaṃkarācārya (NCC II, 112).

100 NCC IX, 327–328: many authors of this name.

101 CC: not recorded.

102 See the author's granthakṛt-paricaya.

103 This division is in agreement with the *Bhāvaprakāsa*.

104 Partially published: *Part I (sṛṣṭiskandha), 1942; Part II: bṛhacchārīram, "vaidyaratnapadavīkena" āryavaidyaśālādharmacikitsāśālādisthāpakena "P.S. Vāriyar nāmnā" vaidyavareṇa praṇītam, tasya cāyam dvitīyo 'sthiskandhaḥ (Brihacchareeram, Part II, An up-to-date and detailed work on human anatomy and physiology in Sanskrit, combining the ancient and modern knowledge on the subject, with various illustrations and coloured plates), published by Āryavaidyan S.R. Iyer, Arya Vaidya Sala, Kottakkal, printed at the Mātṛbhūmi Press, Kālikaṭ 1969.

105 See on the author: *Aṣṭāṅgaśārīra*.

106 Karoṭi is a Sanskrit term for cranium.

107 Edition: bṛhadāsavāriṣṭasaṃgrahaḥ, hindībhāṣopeta ṭīkayā ṭippaṇyā ca sahitaḥ, vyākhyākāraḥ sampādakaś ca kavirāja devasiṃha viṭṭhala, Vrajajīvana Āyurvijñāna Granthamālā 9, Caukhambā Saṃskṛta Pratiṣṭhāna, Dillī, repr. 1990.

108 NCC: not recorded.

109 CC: not recorded.

110 NCC V, 248–249. See also *Āyurvedasaṃgraha* and *Prāṇatoṣaṇa*.

111 NCC: not recorded. Wellcome γ467, δ13, δ30: a compendium of perhaps about 1911, quoting the best authors on each topic; probably composed in Jammū.

112 CC and NCC: not recorded. Edition: Cikitsā-saṃgraha by Caturvedī Paṇḍit Lakṣmīdhar Śarmā, Sāhitya Saṅgama, Ilāhābād 1987. References are to page numbers of this edition.

113 See the publisher's Foreword to the edition.

114 See the publisher's Foreword.

115 NCC VII, 27. Edition: with Oriya translation, Cuttack Printing Co. Ltd., Cuttack 1917 [IO.San.B.156(e)].

116 NCC: not recorded. See on this work and its author: K.R. Srikantamurthy (1968): 119.

117 NCC V, 244. Edited, with Hindī ṭīkā, Āyurvedika Press, Meerut 1915/16 [IO.San.D.52].

118 NCC: not recorded. Edited, Kamalākānta Press, Calcutta 1928 [IO.San.B.981(c)]. The same author compiled a *Nāḍīparīkṣā* (see: Nāḍīśāstra texts).

119 NCC: not recorded. Edition: doṣa-kāraṇatva-mīmāṃsā, lekhak: priyavratśarmā, Vidyā Bhavan Āyurved Granthamālā 4, Banāras 1955. The same author wrote the *Āyurvedadarśana, Dravyaguṇasūtra, Priyanighaṇṭu*, and *Ṣoḍaśāṅgahṛdaya*.

120 NCC: not recorded.

121 Several works of this title are known.

122 A work of Śaṃkaramiśra. See CC I, 432 and 625; II, 99.

123 The *Nyāyamuktāvalī* or *Nyāyasiddhāntamuktāvalī* (see CC I, 459).

124 Govardhana (NCC X, 254) and Śuklaratnanātha (S.Ch. Vidyabhusana, 1971: 391) wrote commentaries of this title on the *Tarkasaṃgraha*. A *Nyāyabodhinī* by Durgādatta Miśra is also known (S.Ch. Vidyabhusana, 1971: 460).

125 NCC: not recorded.

126 See CC I, 615 and 625.

127 NCC VIII, 124–132.

128 NCC X, 279.

129 NCC I, 560; X, 279.

130 Published in Sachitra Ayurved 44, 10, April 1992, 625–627, and in a separate edition: ācāryapriyavrataśarmakṛtaṃ dravyaguṇasūtram, svopajñabhāṣyasahitam, hindī anuvādaḥ: satyadeva dube, āṅglānuvādaḥ: granthakartrā, Caukhambā Saṃskṛtabhavana Granthamālā 1, Vārāṇasī 1994; this edition is accompanied by a commentary (bhāṣya) in Sanskrit by the author, a Hindī translation of sūtras and bhāṣya, an English translation of the sūtras, and a condensed English rendering of the commentary. References are to the edition; the arrangement of the sūtras in the edition differs from that in the earlier version.
The same author wrote the *Āyurvedadarśana, Doṣakāraṇatvamīmāṃsā, Priyanighaṇṭu* and *Ṣoḍaśāṅgahṛdaya*.

131 These procedures are: bṛṃhaṇa, laṅghana, svedana, stambhana, rūkṣaṇa, snehana (see the commentary).

132 NCC: not recorded. Edition: dravyaguṇavijñānam, pūrvārdhaḥ; uttarārdhe prathamaḥ paribhāṣākhaṇḍaḥ; uttarārdhasya auṣadhadravyavijñānīyo nāma dvitīyaḥ khaṇḍaḥ, Nirṇaya Sāgar Press, Bombay 1945, 1947, 1950.

133 The same author wrote a *Rasāmṛta* and a *Siddhayogasaṃgraha*. See on the author: *Siddhayogasaṃgraha*.

134 NCC V, 291. Edition: Ānanda Press, Madras 1927 [IO.San.D.790(g)].

135 See bibliography.

136 Sanskrit verses on plants known from earlier works are also frequent.

137 *Limnophila aromatica* (Linn.) Merrill (III, 324–326); compare S.S.R. Bennet (1987) and WIRM VI, 115: *L. aromatica* (Lam.) Merrill.

138 *Drynaria quercifolia* (Linn.) J. Smith (II, 345–346); compare WIRM III, 114.

139 *Cerbera odollam* Gaertn. = *C. manghas* Linn. (II, 59–60). Compare on the nomenclature: S.S.R. Bennet (1987): *C. odollam* Gaertn. = *C. manghas* sensu Gamble, which differs from *C. manghas* Linn.

140 *Ludwigia octovalvis* (Jacq.) Raven = *Jussiaea suffruticosa* Linn. (III, 344–346); compare WIRM V, 311–312.

141 *Syzygium jambos* (Linn.) Alston (V, 229–231).

142 *Lantana camara* Linn. var. *aculeata* (Linn.) Moldenke (III, 300–302); this plant is a native of tropical America.

143 *Leea indica* (Burm.f.) Merrill (III, 306–308).

144 *Hedyotis herbacea* Linn. (III, 124–126).

145 *Manihot esculenta* Crantz (III, 391–392); this plant is a native of tropical America.

146 *Naravelia zeylanica* DC. (IV, 100–103). See V.V. Sivarajan and I. Balachandran (1994): 128–129.

147 *Anamirta cocculus* Wight et Arn. (I, 143–145).

148 *Cochlospermum religiosum* (Linn.) Alston (II, 145).

149 *Myristica malabarica* Lam. (IV, 96–97).

150 *Myxopyrum serrulatum* A.W. Hill (IV, 98–99).

151 *Hugonia mystax* Linn. (III, 183–184).

152 *Toddalia asiatica* (Linn.) Lam. (V, 291–293).

153 *Garuga pinnata* Roxb. (III, 69–71).

154 *Tylophora indica* (Burm.f.) Merrill (V, 339–341).

155 Identified as *Acacia caesia* (Linn.) Willd. = *A. intsia* (Linn.) Willd. (I, 17–18; see S.S.R. Bennet on these synonyms). Compare WIRM I, rev. ed., 45: *A. torta* (Roxb.) Craib = *A. intsia* Willd. = *A. caesia* Wight et Arn., non Willd.

156 *Uvaria narum* (Dunal) Wall. ex Wight (V, 342–344); compare WIRM X, 422–423: *U. narum* Blume.

157 *Catharanthus roseus* (Linn.) G. Don (II, 31–32).

158 *Orthosiphon thymiflorus* (Roth) Sleesen = *O. glabratus* Benth. (IV, 191–192).

159 *Phyllanthus reticulatus* Poir. = *Kirganelia reticulata* (Poir.) Baill. (IV, 264–265); compare WIRM V, 40–41.

160 *Hibiscus aculeatus* Roxb. = *H. furcatus* Roxb. (III, 146–148).

161 *Rhaphidophora laciniata* (Burm.f.) Merr. = *R. pertusa* (Roxb.) Schott (IV, 413–414); absent from WIRM.

162 *Kyllinga nemoralis* (Forster) Dandy ex Hutch. = *K. monocephala* Rottb. (III, 285–286).

163 *Adenanthera pavonina* Linn. (I, 58–61); this tree is also regarded as kucandana (WIRM I, rev. ed., 74).

164 *Allophylus serratus* (Roxb.) Kurz (I, 99–100); see on the nomenclature: WIRM I, rev. ed., 187.

165 *Alstonia venenata* R.Br. (I, 115–117).

166 *Mitragyna parvifolia* (Roxb.) Korth. (IV, 45–47).

167 *Rhinacanthus nasuta* (Linn.) Kurz (IV, 416–417).

168 NCC: not recorded. Edition: jvaratimiranāśaka, śrīmathurānivāsī cāturved śaṅkarlāljīke putra kyākhūb caube rāmprasādkī banāyī; kyākhūbcikitsā, pratham bhāg, Śrīveṅkaṭeśvar Steam Press, Bombay 1958. Compare: *Ajīrṇatimirabhāskara*.

169 See pages 95–101, 115–117, 119–124, 128–131, 135.

170 NCC III, 367. Edited, with Bengali translation, Govardhana Press, Calcutta 1927 [IO.San.B.1100]. See also: *Bhaiṣajyamaṇimālikā*.

171 NCC V, 272. Edition: āyurvedācārya kavi gaṇeśadatta śāstrī saṅkalita lakṣmīmoda taraṅgiṇī (vaidyakagranthaḥ), sā ca... śaṅkaradatta śāstriṇā saṃśodhitā,... śrīgaṇeśadatta vaidyena prakāśitā ca, śrīgaṅgā āyurvedīya granthamālā mandirasya prathamaṃ ratnam, Pathak Press, Meerut 1931. References are to page numbers of this edition. The same author compiled the *Sūjaka-* and *Upadaṃśacikitsāsaṃgraha*.

172 See p.44 (source: Kanhaiyālāla Vaidyarāja), 98 (source: Yādavajī Trikamajī Ācārya). Occasionally a footnote refers to a work describing a particular disease: see p.104 on utphulikā as described in the *Yogasudhānidhi*.

173 Compare the materia medica of the *Siddhaprayogalatikā*.
174 See H.M. Said (1970): 11: *Juniperus communis* Linn. Compare Daljīt Siṃha (1974): II, 724–725 (abhal).
175 H.M. Said (1970): 68: anisun is identified as *Pimpinella anisum* Linn. Compare Daljīt Siṃha (1974): II, 29–30 (anīsūn).
176 The seeds of *Plantago ovata* Forsk.
177 H.M. Said (1970: 41, 73) identifies varieties of zaravand as *Aristolochia* species. Compare Daljīt Siṃha (1974): II, 326–327: *Aristolochia longa* Linn. (absent from Hooker and WIRM): zarāvand-e-darāz, *Aristolochia rotunda* Linn. (absent from Hooker and WIRM): zarāvand-e-gird.
178 H.M. Said (1970) regards zufa as *Nepeta ciliaris* Benth. (2, Nr. 70) or *Hyssopus officinalis* Linn. (393). P.V. Sharma (1998: 24) identifies jūphā as *Hyssopus officinalis* Linn.
179 See *Abhinavanighaṇṭu* II, 46, nrs. 156 and 157. H.M. Said (1970): 2 and 396: *Lactuca serriola* Linn. = *L. scariola* Linn. Daljīt Siṃha (1974): II, 169–172 (kāhū): idem.
180 Probably the same as kāsanī; see *Abhinavanighaṇṭu* II, 44–45, nrs. 151–154. H.M. Said (1970): 3: kasni is identified as *Cichorium intybus* Linn.
181 See *Abhinavanighaṇṭu* II, 33, nr. 111: kabābakhandām. H.M. Said (1970): 149: kabab-e-khandan is *Xanthoxylum fraxineum* (absent from Hooker and WIRM). Daljīt Siṃha (1974): II, 369–370 (kabābeh-e-khandāṃ): *Zanthoxylum armatum* DC. = *Z. alatum* Roxb.
182 See *Abhinavanighaṇṭu* II, 56, nrs. 191–193. H.M. Said (1970): 17: khatmi = *Althaea officinalis* Linn.
183 Probably the same as (Hindī) narkacūr = (Sanskrit) śaṭhī: *Curcuma caesia* Roxb. (see Daljīt Siṃha, 1974: II, 405–406; WIRM II, 402).
184 *Mentha piperita* Linn.
185 *Rheum australe* D. Don = *R. emodi* Wall. ex Meissn.
186 *Cassia senna* Linn. var. *senna* = *C. angustifolia* Vahl.
187 Daljīt Siṃha (1974): II, 428–429 (saṃjesabūyā): *Cassia tora* Linn. Compare H.M. Said (1970): 14: sange saboyah, unidentified.
188 Probably the same as kṛṣṇabīja: *Ipomoea nil* (Linn.) Roth.
189 See *Abhinavanighaṇṭu* II, 25, nr. 81. H.M. Said (1970): 2 (Nr. 58) and 397: ustukhuddus is *Lavandula stoechas* Linn. Bāpālāl Vaidya (1985): 285–286: idem. Daljīt Siṃha (1974): II, 90–91 (ustukhudūs): idem. Compare WIRM VI, 47. See on ustukhudūs: R. Mitra (1985): 314–315; S.M.A. Usmani and T.N. Srivastava (1977).
190 See *Abhinavanighaṇṭu* II, 208, nr. 734.
191 *Edition: Mādhava Nidāna Pariśiṣṭa (Navyaroganidāna), edited by Paṇḍit Brahma Śaṅkara Śāstrī, Haridās Sanskrit Series No. 167, 2nd ed., Benares 1950/51.
192 Edited at the end of edition tt of the *Mādhavanidāna*.
193 Varieties described are: kauṣṭhika-, pṛthuka-, āyāmika-, parikṣaya-, medaḥsūtrākhya-, and vikṣepikākhyahṛdyantraroga. The kauṣṭhika type may be pericarditis, the pṛthuka type enlargement of the heart, and the vikṣepikā type angina pectoris.
194 Edited, with Telugu commentary, Tuni 1902 [BL.14043.dd.10].
195 Edition: śrīṭakasālanivāsi-(āyurvedoddhāraka)vaidyapañcānana-paṇḍitarāmaprasāda-vaidyopādhyāyaviracitaḥ napuṃsakāmṛtārṇavaḥ hindīṭīkāsametaḥ, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1989.
196 *Napuṃsakāmṛtārṇava* 7.6–7 = *Mādhavanidāna* 33.1–3ab; 7.10 = 33.5; 7.11ab = 33.6ab; 7.12–22 = 33.6cd–17; 7.24cd = 33.21cd; 7.25 = 33.23.
197 *Napuṃsakāmṛtārṇava* 8.5ab = *Mādhavanidāna* 47.1ab; 8.6–7ab = 47.2; 8.7cd = 47.3cd; 8.8 = 47.4ab; 8.9 = 47.5.

198 *Napuṃsakāmṛtārṇava* 8.19–24 = *Bhāvaprakāśa*, cikitsā 59.4–9.
199 NCC: not recorded. AVI 445 and 484: the author was born in a village of Farīdpur jilā in Bengal in 1891 and died in 1965; he also wrote a *Tridoṣavijñāna*.
200 NCC: not recorded. Edited, with Hindī translation, Lucknow 1904 [BL.14043.cc.26].
201 NCC: not recorded. Edition: prathama khaṇḍa, 1st ed., Baidyanāth Āyurveda Bhavan, Calcutta/Paṭnā, n.d.
202 See also: *Āyurvedīya Hitopadeśa*.
203 NCC: not recorded. *Edition: Nityopayogī Kvātha Saṃgraha, compiled and edited, with a commentary in Hindī, by Vaidya Badrīnārāyaṇa Śarmā, Kṛṣṇagopāla Granthamālā 24, 2nd ed., Ajmer 1979.
204 NCC: not recorded. Edited, with Bengali translation, Nagendra Steam Press, Calcutta 1911 [IO.23.D.26], 1913 [IO.22.C.19].
205 NCC XII, 6. Edited, with Bengali translat5ion, Calcutta 1910 [IO.23.B.28]; 4th ed., 1911 [BL.14044.a.1(1)].
206 NCC: not recorded. Edition: vedaśāstrasārasarvasvapadārthatattvamātraparicāyakam padārthavijñānam (prathamabhāgamātram), racayitāro 'sya... bhāratarāṣṭrapatipradhānacikitsakā... kāśikahinduviśvavidyālayīyāyurveda- mahāvidyālayapradhānācāryāḥ... paṇdita śrisatyanārāyaṇaśāstrimahodayāḥ, tad idam āyurvedācārya kālikācaraṇapāṇḍeya-vāmācaraṇapāṇḍeyābhyām prakāśitam, Vārāṇasī 1949/50. References are to page numbers of the edition. See on this work: V. Śukla I, 291. Satyanārāyaṇaśāstrin wrote his *Padārthavijñāna* about thirty years before its publication (see Rājanārāyaṇaśukla's Sampādakīya to the edition). He lived from 1890 to 1969 and was a pupil of Dharmadāsa Gupta (1862–1936) (see on him AVI 559), who was a pupil of Pareśanāthasena, pupil in his turn of Gaṅgādhara Rāya. See on the author: AVI 222 and 559–560; Khiste et al. (1961); A. Roşu (1984): 400–401; see also the obituary in JRIM 4, 1, 1969, 132–133.
207 Probably Praśastapāda's *Bhāṣya*.
208 This may be Bhāsarvajña, the author of the *Nyāyabhūṣaṇa*, a commentary on his *Nyāyasāra* (CC I, 410 and 415; NCC X, 255).
209 Caraka is sometimes quoted anonymously (e.g., 24: = Ca.Sū.1.48ab). See also: Patañjali.
210 Gaṅgeśa, the author of the *Tattvacintāmaṇi*.
211 Several works called *Darpaṇa* are known (NCC VIII, 326).
212 NCC IX, 262.
213 Raghunātha Bhaṭṭācārya, the author of the *Tattvacintāmaṇidīdhiti*. See on him and his works: K.H. Potter and S. Bhattacharyya (1993); S.Ch. Vidyabhusana (1971): 463–465. Compare Śiromaṇi.
214 The commentary by Mahādeva and Dinakara on Viśvanātha's *Nyāyasiddhāntamuktāvalī*, or the *Dinakarabhaṭṭīya* by Dinakara on the *Śāstradīpikā* of Pārthasārathin Miśra (NCC IX, 39).
215 Several works of this title are known (NCC III, 57).
216 The author of a commentary on Gaṅgeśa's *Tattvacintāmaṇi* and many other works (NCC V, 295; VIII, 22).
217 The author of the *Jalpakalpataru*, a commentary on the *Carakasaṃhitā*, which is quoted, or Gaṅgādhara Bhaṭṭa, author of a ṭīkā on the *Tarkasaṃgraha* (see S.Ch. Vidyabhusana, 1971: 391).
218 NCC VII, 126–128.
219 Gaṅgādhara's commentary on the *Carakasaṃhitā*.

220 NCC VII, 180–181; X, 256.
221 See also Vaiśeṣika.
222 A work by Śaṃkaramiśra. CC I, 78, 90, 625: *Kāṇādarahasya*.
223 The reputed author of the *Sāṃkhyasūtra*.
224 Probably Viśvanātha's *Kārikā*.
225 Probably Viśvanātha's *Bhāṣāpariccheda*, also called *Kārikāvalī*, because Viśvanātha's *(Siddhānta)muktāvalī* is also cited. Several works called *Kārikāvalī* are known (NCC III, 384).
226 Probably Mammaṭa's *Kāvyaprakāśa*.
227 A work by Nāgārjuna.
228 A work by CandrakIrti.
229 CC: not recorded.
230 CC I, 420. This may be the *Nyāyamañjūṣā*, a commentary on the *Jāgadīśī*, which, in its turn, is a commentary on the *Tattvacintāmaṇidīdhiti*. See on other works called *Nyāyamañjūṣā*: NCC X, 256.
231 NCC: not recorded. This is probably Nāgeśabhaṭṭa, the author of a *Vṛtti* or *Chāyāvyākhyā* on the *Yogasūtra* (see NCC X, 20–22), and a commentary, called *Yuktimuktāvali*, on Keśava Miśra's *Tarkabhāṣā* (S.Ch. Vidyabhusana, 1972: 384).
232 Compare Gautama.
233 Vyomaśivācārya or Vallabhācārya (see NCC X, 262–263).
234 A work by Jānakīnātha Cūḍāmaṇi Bhaṭṭācārya (NCC X, 272–275).
235 Dharmarājādhvarin, the author of the *Pañcadaśīprakaraṇa*, or Vidyāraṇya, the author of the *Pañcadaśī* (NCC XI, 20–25).
236 Two quotations (20–21 and 44) are actually from the *Carakasaṃhitā*.
237 The author of the *Bṛhatī* on Śabara's *Bhāṣya* on the *Mīmāṃsāsūtra*.
238 The author is also called Praśastadevācārya.
239 NCC XII, 208: a work on Mīmāṃsā.
240 I.e., Vācaspatimiśra.
241 The author of several philosophical works (CC I, 625–626; II, 149; III, 130). Compare *Kaṇādarahasya*.
242 The name of several works (CC I, 713; II, 170).
243 The epithet of Raghunātha Bhaṭṭācārya. Compare Dīdhitikṛt.
244 A commentary on Praśastapāda's *Padārthadharmasaṃgraha* (NCC X, 240).
245 Probably Jagadīśa, author of the *Bhāṣyasūkti*, a commentary on the *Praśastapādabhāṣya*.
246 The *Tarkāmṛta* of Jagadīśa or a work of the same title (NCC VIII, 133–134).
247 NCC IV, 153–156.
248 Probably Śaṃkaramiśra's *Vaiśeṣikasūtropaskāra*. See on this work: K.H. Potter and S. Bhattacharyya (1993).
249 See on his works: CC I, 559–560; II, 132; III, 118.
250 I.e., Agniveśa.
251 Compare Kaṇāda.
252 CC I, 307 and 553–554.
253 Vātsyāyana's *Bhāṣya* on the *Nyāyasūtra*.
254 He is quoted as Viśvanātha, Viśvanāthabhaṭṭa, Viśvanāthabhaṭṭācārya, Muktāvalīkāra, Muktāvalīkṛt, and Vṛttikāra. He may be Viśvanātha Pañcānana Bhaṭṭācārya, son of Vidyānivāsa (CC I, 584–585; II, 138), who wrote a *Nyāyavṛtti* and the *Bhāṣāpariccheda*, accompanied by an auto-commentary called *Siddhāntamuktāvalī* (S.Ch. Vidyabhusana, 1971: 151 and 392).

255 The same as Hariyaśomitra (CC I, 474 and 758).
256 NCC: not recorded. Edited, with Hindī translation, Vārāṇasī 1962.
257 NCC: not recorded. The same author wrote the *Tridoṣatattva*. See on him: AIAD (1937): 104–107; Āyurvedamahāmaṇḍala II, 633–634.
258 NCC: not recorded. Edition: paribhāṣā-prabandha (Medical terminology or Synopsis of definitions), lekhak: paṇḍita śrī jagannāthaprasāda śukla rājavaidya, Vidyābhavana Āyurveda Granthamālā 6, Caukhambā Saṃskṛt Saṃsthān, Vārāṇasī 1954/55.
259 NCC: not recorded. Edited, with Telugu translation, Rādhākṛṣṇa Press, Madras 1924 [IO.San.D.1029(k)].
260 NCC: not recorded. Edited, with Hindī translation, Dudhanātha Press, Calcutta 1921 [IO.San.B.841(k)].
261 See: *Āyurvedasaṃgraha*.
262 Edited, Kṛṣṇa-gopāla Āyurveda Bhavana, 2nd ed., Ajmer 1958.
263 NCC: not recorded. See on the author: the edition, p.V-VI. See on him also: Āyurvedamahāmaṇḍala I, 470–474, and II, 548–549; Śrīkānta Śāstrī (1981): 116; K.R. Srikantamurthy (1968): 112–113. Other works by the same author are *Ārogyasūtrāvalī*, *Āyurvedīya Khanija Vijñāna*, *Prasūtiparicaryā* and *Viṣavijñāna*.
264 NCC V, 239. Edition: Part I, Calcutta 1913 [BL.14044.c.9; IO.San.D.1352/1]; *2nd ed., Calcutta 1918; 3rd ed., Calcutta 1924; Part II, new ed., Kalpataru Press, Calcutta 1941. Part I contains an English introduction and a lengthy upodghāta in Sanskrit on the history of Sanskrit medical literature.
265 See on the author: *Siddhāntanidāna*.
266 A Hindī version has also been published: Vol. I, Vidyāvilāsa Press, Vārāṇasī 1971.
267 Edition: priyanighaṇṭuḥ, ācāryapriyavrataśarmaṇā praṇītaḥ, svaracita-padmākhya-hindīvyākhyayā saṃvalitaḥ, Caukhambā Ayurvijñāna Granthamālā 10, 1st ed., Vārāṇasī 1983. See on the backgrounds of this work: *P.V. Sharma (1984b).
268 Medical works in Sanskrit by the same author are the *Āyurvedadarśana*, *Doṣakāraṇatvamīmāṃsā*, *Dravyaguṇasūtra* and *Ṣoḍaśāṅgahṛdaya*. See on the author's publications from 1941 up to 1976: Guruprasāda Śarmā (1977). See on his life and writings also P.V. Sharma (1991b).
269 *Anacyclus pyrethrum* DC.
270 *Tylophora indica* (Burm.f.) Merrill.
271 *Plantago ovata* Forsk.
272 *Euphorbia thymifolia* Linn. and *E. prostrata* Ait.
273 *Cinnamomum zeylanicum* Breyn.
274 *Smilax china* Linn.
275 *Dalbergia lanceolaria* Linn.
276 *Aerva lanata* Juss.
277 *Iris ensata* Thunb.
278 *Croton tiglium* Linn.
279 Naktamāla and pūtīka.
280 Naktamāla, pūtīka, and vallīkarañja.
281 *Ipomoea nil* (Linn.) Roth.
282 *Alpinia galanga* Willd.
283 *Quercus infectoria* Oliv.
284 *Enicostema littorale* Blume. See S.S.R. Bennet on the nomenclature.

285 *Cinnamomum cassia* Blume.
286 *Coleus amboinicus* Lour.
287 *Mentha spicata* Linn. emend. Nathh.
288 *Lochnera rosea* (Linn.) Reichb.
289 *Ephedra gerardiana* Wall.
290 *Cassia angustifolia* Vahl. See S.S.R. Bennet on the nomenclature.
291 *Hydnocarpus laurifolia* (Dennst.) Sleumer.
292 Vacā, haimavatī, kulañjana, and dvīpāntaravacā.
293 *Podophyllum hexandrum* Royle. See on this plant: Flora of India 1, 415.
294 Yavānikā: *Trachyspermum ammi* (Linn.) Sprague, ajamodā: *T. roxburghianum* (DC.) Craib, and pārasīkayavānika: *Hyoscyamus niger* Linn.
295 NCC XII, 173: anonymous. Edition: ṣaṣṭhī-pūjana-sahita-pūtanā-śāntiḥ (hindī-)bhāṣāṭīkā-sahitā, śivamaṅgala-dvivedinā śiśurakṣārthaṃ saṃgṛhītā saṃśodhitā ca, Bhārgava-bhūṣaṇa Press, Benares 1930 [IO.San.B.1272(e)].
296 Ed.: Harihara Press, Etawah 1931 [IO.San.D.1173(d)].
297 CC: not recorded. Check-list Nr. 593. MS Rajasthan Oriental Research Institute (Jodhpur Collection), Nr. 4827 E (see P.M. Jinavijaya, 1965: II B, p.230 and extract, p.165).
298 JAI 174; the *Rāmanidāna* has not been edited.
299 Ed.: Govardhana Press, Calcutta 1917 [IO.13.F.34]. See on the author: Śrīkānta Śāstrī (1981): 113.
300 Edition: rogimṛtyuvijñānam, lekhakaḥ: mahāmahopādhyāyaḥ paṇḍita mathurāprasādadīkṣitaḥ, 2nd ed., Jhāṃsī 1965/66. The text is accompanied by a Hindī commentary. The same author wrote the *Kelikutūhala* and a number of non-medical works in Sanskrit (see the information in the edition).
301 NCC V, 239. Ed.: saṃjñāpañcaka vimarśaḥ (kalā-peśī-snāyu-sirā-dhamanīsaṃjñānām arthanirṇayātmako vicāragranthaḥ), mahāmahopādhyaya prāṇācārya vidyāsāgaropādhika kavirāja śrīgaṇanātha sarasvatī viracitaḥ; A discourse on five anatomical terms (with answers to criticisms in English and Sanskrit), Kalpa-taru Press, Calcutta 1931 [IO.San.D.1177(g)]. The same author wrote the *Pratyakṣaśārīra*, *Śārīraparibhāṣā*, and *Siddhāntanidāna*.
302 NCC: not recorded. *Edited at Calcutta in 1939. See on the author: *Siddhāntanidāna*.
303 *Edited (in Hindī, with Sanskrit commentary), Bhāratīya Āyurvedīya Samiti, Amarāvatī 1942; *ed. by Srinivasa Sarma, Krishnadas Ayurveda Series No. 44, Varanasi 1997.
304 NCC: not recorded. Edited, with Hindī translation, Part I, Mahāmaṇḍala Press, Benares 1921/22 [IO.San.B.770(f)].
305 Edited, with Telugu translation, Āryānanda Press, Masulipatam 1924 [IO.San.D.841].
306 Edition: ṣaṭkarmaśāstram, peṃśanabhāṣyopetam, ...citrācāryopanāmnā jagadīśācāryeṇa praṇītam, prakāśikā: śrīmatī gāyatrīdevī, bālārka-vedamandirasya tṛtīyaṃ puṣpam, Lakhnaū 1971.
307 The Sanskrit word for capillaries.
308 Pādāghāta is mentioned at A.h.Sū.3.10; it is referred to as udvartana with the feet in the *Suśrutasaṃhitā* (Ci.24.43). See on pādāghāta, called caviṭṭi tirummal in Malayāḷam: P.K. Gode (1955a): 133; F. Zimmermann (1989): 214–215. The technique is described, illustrated by photographs, in P. Zarrilli (1984): 120–122.
309 See the author's comments. He prefers, for a nirūha at least, a leather pouch. He adds that, for an anuvāsana, nowadays an instrument is used resembling that employed to squirt a red fluid from during the Holī festival. See on the Holī festival and the practice of squirting a red fluid: J.J. Meyer (1937): I.

310 Compare on bloodletting: Su.Sū.14. See on the history of bloodletting also: S. Kuriyama (1995).
311 An instrument used for scraping the skin.
312 Ghee, purified a hundred times.
313 Vilepī is called gulāthī in the vernacular.
314 Yavāgū is called lapsī in the vernacular,
315 Sūpa is called dāl in the vernacular.
316 Called rāytā in the vernacular.
317 See the specifications given at the title page and in the colophon.
318 Edition: vidvatkaṇṭhabhūṣā siddhabhaiṣajyamañjūṣā, tatra prathamaṃ prakoṣṭham navyaracanāvilāsitam, tad idaṃ cikitsācārya-jośītyupanāmadhārividvajjayadevaśāstrikavinā subhāṣitam, sāhityācāryaśāstripaṇḍitahanumatprasādanirmitayā kuñcikākhyaṭīkayā vikāśitam, svair evādhikārai rāmadurgābhidhapattanasthaśāradāsadanakāryālayataḥ prakāśitam, 1st ed., Ramgarh (Sikar State), 1932. See on the work: ABI 604.
319 NCC: not recorded.
320 The metres are indicated in the commentary, as well as many of the alaṃkāras. Metres of both Sanskrit and Hindī poetry are employed: see, for example, jvara 16–18, atisāra 41, chardi 2, apasmāra 6 (caupāī); jvara 25–26 (dohā).
321 The author refers to ancient (pratna) and modern (nūtna) physicians (1.11).
322 See, e.g., jvara 2 and 155, atisāra 50.
323 Suśruta is referred to once (jvara 38). Religious works are occasionally mentioned: *Bhagavadgītā* (apasmāra 1), *Viṣṇusahasranāmastotra* (jvara 2).
324 Equated with mantharajvara in the commentary.
325 Identified as enteric or typhoid fever in the commentary. See on āntrikajvara: A.K. Avasthī (1996); A.B. Talāviyā (1996).
326 Identified as dengue in the commentary.
327 Cerebrospinal fever according to the commentary.
328 Influenza according to the commentary.
329 Pneumonia according to the commentary; it is also called dāruṇaparśukārti (jvara 68), phusphusadāha (jvara 57), and uraḥpradāha (jvara 56).
330 *Aloe barbadensis* Mill. (Daljīt Siṃha, 1974: II, 279–281).
331 See *Abhinavanighaṇṭu* 19, nr. 63: ālū bukhārā. H.M. Said (1970): 2 (alu bokhara): *Prunus domestica* Linn. subsp. *insititia* Linn.; compare S.S.R. Bennet: var. insititia (Linn.) Bailey. Daljīt Siṃha (1974): II, 62–63 (ālūbokhārā): *Prunus domestica* Linn. Compare WIRM VIII, 269: *P. domestica* Linn. subsp. *insititia* Bailey; the plum known in India as alubukhara is considered by some to belong to *P. salicina* Lindl., whereas others, being of the opinion that it deserves a separate specific rank, designate it as *P. bokhariensis* (Royle) Schneid.
332 The same as raktamarica, i.e., chilli, *Capsicum annuum* Linn. var. *acuminatum* Fingh. See on *Capsicum annuum* and its varieties: WIRM III, rev. ed., 218–263. Daljīt Siṃha (1974: II: 581–582): *C. frutescens* Linn.
333 *Dryobalanops aromatica* Gaertn.f.; this tree is the source of Borneo camphor.
334 Compare *Abhinavanighaṇṭu* 99, nr. 348: cākasū. H.M. Said (1970): 111 (chaksu): *Cassia absus* Linn. Daljīt Siṃha (1974): II, 293 (cākasū): idem.
335 Called nakachiṃkanī in the vernacular according to the commentary, i.e., *Centipeda minima* (Linn.) A.Br. et Aschers. (see WIRM III, rev. ed., 430).
336 H.M. Said (1970): 11 (darunaj): *Doronicum roylei* DC. Daljīt Siṃha (1974): II, 381–382

(darūnaj): idem.
337 *Casearia zeylanica* (Gaertn.) Thw. = *C. esculenta* Roxb. (see M. Abdul Kareem, 1997, Nr. 342; S.S.R. Bennet, 1987) or *Rheum australe* D. Don = *Rh. emodi* Wall. ex Meissn. (WIRM IX, 3).
338 Called gūndī in the vernacular according to the commentary, i.e., *Cordia gharaf* (Forsk.) Ehrenb. ex Asch. = *C. rothii* Roem. et Schult. (see WIRM II, 346).
339 *Vanauṣadhicandrodaya* VI, 64: the same as pārijāta, i.e., *Nyctanthes arbor-tristis* Linn.
340 Hauṇī vacā is identified as *Paris polyphylla* Sm. in the *Siddhaprayogalatikā*.
341 Called tuliyāthor in the vernacular according to the commentary, i.e., a species of *Euphorbia* (thor in Hindī).
342 The seeds of *Plantago ovata* Forsk.
343 The same as iśpagola.
344 H.M. Said (1970): 92 (jadwar): *Delphinium denudatum* Wall. See S. Azhar Mahmud and S. Mahdihassan (1984): 106 and 111; A.B. Khan and M. Tariq (1978).
345 See *Abhinavanighaṇṭu* 116–117, nr. 409; S. Azhar Mahmud and S. Mahdihassan (1984): 106–107, 111, 112; R.L. Khosa (1974). This substance is used in snake-stones (see J.D. Herbert, 1828). See on snake-stones: J. Davy (1818); Hobson-Jobson 847–849; B. Laufer (1987a).
346 Commentary: the same as jaharamoharā khatāī.
347 Olive oil.
348 According to the commentary the same as sītāphala: *Annona squamosa* Linn.
349 H.M. Said (1970): 2 (zufa): *Nepeta ciliaris* Benth. (compare on the use of this plant as jūphā: Daljīt Siṃha, 1974: II, 343).
350 Commentary: a gem of a yellow colour. Kahravā or kahruvā is amber according to Daljīt Siṃha (1974: II, 148).
351 Commentary: called khūbakalā and khākasīra in the vernacular, i.e., the seeds of *Sisymbrium irio* Linn. (see WIRM IX, 361).
352 Sora is the Hindī name of saltpetre.
353 See *Abhinavanighaṇṭu* 44–45, nrs. 151–154: kāsanī. H.M. Said (1970): 3 (kasni): *Cichorium intybus* Linn. M. Abdul Kareem (1997), Nrs. 398 and 399: *C. endivia* Linn. and *C. intybus* Linn.
354 See *Abhinavanighaṇṭu* 30, nr. 100: katīrā. H.M. Said (1970): 2 (katira): *Sterculia urens* Roxb.
355 See *Abhinavanighaṇṭu* 56, nrs. 191–193. H.M. Said (1970): 10 (khatmi): *Althaea officinalis* Linn.; compare M. Abdul Kareem (1997), Nr. 101: idem. WIRM I, rev. ed., 131 (khatmi): *Alcea rosea* Linn. = *Althaea rosea* (Linn.) Cav.
356 See *Abhinavanighaṇṭu* 60, nr. 208. Daljīt Siṃha (1974: II, 225–226): *Malva sylvestris* Linn.
357 Commentary: called dammul-akhaven, i.e., *Dracaena cinnabari* Balf.f. (see Daljīt Siṃha, 1974: II, 380–381; compare WIRM III, 112).
358 The same as khurāsānīyavānī according to the commentary: *Hyoscyamus niger* Linn.
359 Daljīt Siṃha (1974): II, 195–197: *Portulaca oleracea* Linn.
360 Quinine according to the commentary.
361 I.e., myrrh. Daljīt Siṃha (1974): II, 543–544 (murmakī): myrrh.
362 See *Abhinavanighaṇṭu* 155, nrs. 542–543. H.M. Said (1970): 41 (papeeta): *Carica papaya* Linn. Daljīt Siṃha (1974: II, 37–39: papītā): idem.
363 A species of *Mentha*.

364 A species of *Mentha*. See WIRM VI, 337–346.
365 *Rheum australe* D. Don = *R. emodi* Wall. ex Meissn. and other species of *Rheum*.
366 The same as mastagī according to the commentary.
367 Commentary: called gulahajārā, i.e., *Tagetes erecta* Linn. (see Daljīt Siṃha, 1974: II, 271–272).
368 H.M. Said (1970): 111 (shahtara): *Fumaria officinalis* Linn. WIRM IV, 68 (shahterah): *F. vaillantii* Loisel. and *F. officinalis* Linn.
369 The same as sanāya according to the commentary: *Cassia angustifolia* Vahl, i.e., senna.
370 Lime water according to the commentary.
371 Soda water according to the commentary.
372 Called sīre khista in the commentary, i.e., *Cotoneaster nummularia* Fisch. et Mey or a species of *Fraxinus* (see Daljīt Siṃha, 1974: II, 641–643; compare WIRM II, 362).
373 *Nicotiana tabacum* Linn.
374 Oil of turpentine according to the commentary. See on this oil: R.N. Chopra et al. (1958): 628.
375 The same as podīna according to the commentary.
376 See *Abhinavanighaṇṭu* 23, nr. 76: unnāva. H.M. Said (1970): 66 (unnab): *Zizyphus jujuba* Mill. = *Z. sativa* Gaertn.
377 H.M. Said (1970): 11 (badaward): *Fagonia cretica* Linn. = *F. arabica* Linn.
378 *Viola odorata* Linn.
379 Oxygen according to the commentary.
380 The author calls himself Jayadevajośī (atisāra 51).
381 Rāmgaṛh, in Mārwāṛ, Rājputānā, according to the commentator. Rāmadurga is mentioned as the author's place of residence in the body of the text (atisāra 51; raktapitta 22; apasmāra 20).
382 Jayadeva calls his father Śyāmarāma (atisāra 51) or Śyāmalarāma (raktapitta 22; apasmāra 20).
383 See the commentary for more details.
384 See the commentary for more details.
385 See the last verse and its commentary.
386 NCC: not recorded. See his detailed genealogy in the verses concluding his commentary. See on him also: Āyurvedamahāmaṇḍala II, 551–552.
387 See on him: Āyurvedamahāmaṇḍala II, 505–507.
388 NCC V, 239. Edition: siddhāntanidānam, mahāmahopādhyāya kavirāja gaṇanātha sena śarmaṇaḥ sarasvatī mahāśayena viracitam, tatkṛtayā tattvadarśinī saṃjñayā vivṛtyā sahitam, prathamakhaṇḍam, Kalpataru Press, Calcutta, 1st ed., 1926; 4th ed., 1950.
389 E.g., 4.6–14, 26–28, 186, 188ab, 190, 195, 197, 204, 210eh–217, 218cd–224.
390 E.g., 4.16–22 = Su.U.39.35–41.
391 Gaṇanāthasena mentions in his commentary that hāridraka no longer occurs in India, but was formerly present there because it is described in āyurvedic texts (see, e.g., *Jvaratriśatī* 184; *Bhāvaprakāśa*, cikitsā 1.517).
392 NCC V, 239. See on the author: AIAD (1938): 107–113, (1949): 269–274; Atrideva (1978): 235; AVI 488–489 and 558; N. Gangadharan (1982): 157; Brahmananda Gupta (1976): 374, 376; Śrīkānta Śāstrī (1981): 113; P.V. Sharma (1986a): 3; K.R. Srikantamurthy (1968): 98–100. See also his biography in the Hindī translation of his *Pratyakṣaśārīra*, [9]–[11].
393 Edition: Siddha Prayoga by Cikitsaka Paṇḍita Viśveśvaradayālu Jī Vaidyarāja, prathama

bhāga, Barālokpur, Iṭāvā 1932. The verses are not numbered. References are to page numbers. The same author wrote the *Siddhaviśveśvaratantra.*

394 Probably nocturnal emissions.
395 Unidentified.
396 See on this drug: M.A. Eastwood et al. (1978); S. Goswami (1988).
397 Identified as *Malva sylvestris* Linn. (Daljīt Siṃha, 1974: II, 225–226: khabājī).
398 See the commentary on this substance, made by some insect or its larva.
399 Identified as *Pistacia vera* Linn. (Daljīt Siṃha, 1974: II, 446–447; WIRM VIII, 122–123).
400 *Piper cubeba* Linn.f. (Daljīt Siṃha, 1974: II, 126–128).
401 Editions:
 a Siddhaprayoga-latikā, lekhak: Vaidya Śrīgularāja Śarmā Miśra, Ujjvalāhindīvyākhyākār: Paṇḍit Śrīśivakaraṇaśarmā Chāṅgāṇī, Jayakṛṣṇadāsa Āyurveda Granthamālā 74, Vārāṇasī/Dillī 1988;
 b Siddha-prayoga-latikā of Acharya Shree Gulraj Sharma Mishra, text with English translation by Vaidya Lal Chandra Jaiswal, Vidyavilas Ayurveda Series 9, Chaukhamba Orientalia, Varanasi/Delhi 1992. The title of the treatise is mentioned in the maṅgalācaraṇa (10 and 17).
402 See on him: AVI 562; Āyurvedamahāmaṇḍala II, 56–59, 60–75, 389–406; Gularājaśarmā Miśra (1948); Śrīkānta Śāstrī (1981): 120. Govardhana Chāṅgāṇī (born in 1876 or 1877) edited the *Basavarājīya* and wrote a Hindī commentary on the Sūtrasthāna of the *Aṣṭāṅgasaṃgraha.*
403 The author's teacher in grammar.
404 This disorder (sunstroke) is called lūkadoṣa in a verse (28.19) borrowed from the *Siddhabheṣajamaṇimālā* (4.914).
405 Appendicitis.
406 Heatstroke.
407 Probably the same as dhanuḥstambha. Translated as tetanus in ed. b.
408 The evil eye.
409 Palpitation of the heart (ed. b).
410 Swelling of the inguinal lymph nodes (ed. b).
411 Compare *Basavarājīya* 348.
412 Brain disease.
413 These two verses are borrowed from the *Siddhabhaiṣajyamañjūṣā* (2.90 and 92).
414 Typhoid fever (ed. b).
415 A vāta disease.
416 Hypertension (ed. b).
417 Nocturnal emissions.
418 Syphilis (ed. b). The second verse (13.22) has been borrowed from the *Siddhabheṣajamaṇimālā* (4.798).
419 Taenia infection (ed. b).
420 Boils and furuncles (ed. b).
421 Syphilis (ed. b).
422 The Hindī and English translations equate it with pneumonia.
423 The same as pakṣāghāta according to the Hindī translation.
424 Lice (ed. b).
425 See, e.g., 3.29 and 32; 4.48; 14.31; 27.3.
426 See, e.g., 2.67; 3.40ab.

427 See maṅgala 19.
428 The commentator on the *Siddhabheṣajamaṇimālā.*
429 The author of the *Siddhabheṣajamaṇimālā.*
430 The author of the *Siddhabhaiṣajyamañjūṣā.*
431 The author of 'The system of Ayurveda'.
432 The formulae of *Siddhaprayogalatikā* 5.12–18ab consist of versified versions of similar ones found in the *Basavarājīya* (12).
433 *Siddhaprayogalatikā* 4.43–48ab (the formula of kṣudhāvaṭī) = *Siddhabhaiṣajyamañjūṣā* 3.18–22.
434 *Siddhaprayogalatikā* 4.65–67 = *Siddhabheṣajamaṇimālā* 4.269–271.
435 See on him: A. Roşu (1984): 402; Śrīkānta Śāstrī (1981): 113–114; the commemorative issue of *Āyurved Pattrikā (6, 1952).
436 A recipe borrowed from Yūnānī medicine.
437 *Siddhaprayogalatikā* 3.52 = *Siddhabheṣajamaṇimālā* 4.229; 4.48 = 4.254; 4.56 = 4.273; 9.23 = 4.377, etc.
438 Recipes found in chapter twenty-eight (on aṃśughāta) resemble those found in the *Bhaiṣajyaratnāvalī.*
439 It is called raktasaṃcāriṇī kriyā (17.61).
440 See 26.82.
441 H.M. Said (1970): 1 and 2 (abresham): identified as *Bombyx mori,* the mulberry silkworm moth. The same identification is found in the English translation.
442 Commentary: called dariyāī nāriyal in the vernacular. See dāriyāyika.
443 Agate (English translation). See *Abhinavanighaṇṭu* 2, nr. 4.
444 See *Abhinavanighaṇṭu* 5, nr. 14: añjubār. H.M. Said (1970): 1 (anjbar), 2 (anjubar): *Polygonum aviculare* Linn. Identified as *Polygonum bistorta* Linn. in the English translation and by Daljīt Siṃha (1974: II, 5–6: añjavār).
445 Unidentified in the English translation.
446 Compare vahamana. H.M. Said (1970): 1 (bahman): *Salvia haematodes* W. (absent from Hooker and WIRM; see A.K. Nadkarni, 1954: I, 1093). Identified as *Centaurea behen* Linn. in the English translation and by Daljīt Siṃha (1974: II, 502–503: safed bahman); compare A.K. Nadkarni, 1954: I, 299.
447 Identified as bhallātaka in the English translation. Bhillī is also a Sanskrit name of *Symplocos racemosa* Roxb. (lodhra) (R.N. Chopra et al., 1958: 413).
448 Boric acid.
449 I.e., brandy.
450 A fragrant substance and one of the ingredients of sarvottamāṣṭagandha. See *Abhinavanighaṇṭu* 108, nr. 380: the same as Sanskrit śaileya. H.M. Said (1970): 11 (ccharila): *Parmelia perlata* (Huds.) Ach. Also identified as *Parmelia perlata* in the English translation. Daljīt Siṃha (1974: II, 315–316: charīlā) regards it as *Parmelia cirrhata* Fr. = *P. kamtschadalis* Eschew. (see WIRM VI, 88). Compare A.K. Nadkarni (1954): I, 922.
451 Probably a kind of borax.
452 H.M. Said (1970): 50 (darchikna): a compound of mercury and arsenic. The perchloride of mercury according to the English translation.
453 See *Abhinavanighaṇṭu* 134, nr. 472: the same as Sanskrit (guḍa)tvac.
454 The same as hīrādokhī (see the commentary ad 33.32). Compare Daljīt Siṃha (1974): II, 380.
455 Probably the same as dariyāī nāriyal, the Hindī name of *Lodoicea maldivica* (Poir.) Pers.

= *L. seychellarum* Labill. (see Daljīt Siṃha, 1974: II, 416; WIRM VI, 169–170). Compare A.K. Nadkarni (1954): I, 749.

456 See *Abhinavanighaṇṭu* 121, nr. 425: ḍhākkā goṃd, the same as Sanskrit palāśaniryāsa. Ḍhāk is the Hindī name of palāśa and goṃd its gum (see Daljīt Siṃha, 1974: II, 437–440).

457 Identified as *Aloe barbadensis* in the English translation. See *Abhinavanighaṇṭu* 26, nr. 86: the same as Sanskrit elāvāluka. H.M. Said (1970): 2 (elwa): *Aloe barbadensis* var. *littoralis* Koenig ex Baker (compare WIRM I, rev. ed., 192); H.M. Said (1970): 15 (elva): *Aloe barbadensis* Mill. = *A. indica* Royle. Daljīt Siṃha (1974: II, 279–282: Hindī eluvā = Sanskrit kumārī): *Aloe barbadensis* Mill.

458 See *Abhinavanighaṇṭu* 66, Nr. 226: gāvajavāṃ. H.M. Said (1970): 15, Daljīt Siṃha (1974): II, 248–250 (gāvajabān): *Caccinia glauca* Savi. Identified as *Onosma bracteatum* Wall. in the English translation. Many more plants are used as gaozaban (see Daljīt Siṃha, 1974: II, 248; R.V. Sitholey, 1970b; WIRM I, rev. ed., 263); some of these are: *Anchusa strigosa* Labill. (see B.D. Garg et al., 1970; R.V. Sitholey, 1970b) and *Echium amoenum* Fisch. et C.A. Mey (see R.V. Sitholey, 1970b). See on gaozaban: R.N. Chopra et al. (1958): 517, 598: Nr. 172, 680; B.D. Garg et al. (1970): Daljīt Siṃha (1974): II, 248–250; R.V. Sitholey *(1968), (1970a), (1970b), (1971).

459 *Pinus roxburghii* Sarg. = *P. longifolia* Roxb. according to the English translation. See Daljīt Siṃha (1974: II, 305) and WIRM (VIII, 75–76) on the galbanum or rosin, called gandhāvirojā, derived from this tree.

460 *Lagenaria siceraria* (Mol.) Standley = *Cucurbita lagenaria* Linn. according to the English translation.

461 *Gymnema sylvestre* R.Br. according to the English translation. Daljīt Siṃha (1974: II, 254–255: Hindī guḍmār) and WIRM (IV, 276): idem.

462 Identified as red ochre in the English translation.

463 H.M. Said (1970): 81: *Myrtus communis* Linn. Daljīt Siṃha (1974: II, 63–64: habbul ās): idem. Also identified as *Myrtus communis* in the English translation.

464 H.M. Said (1970: 11: hurmal) and Daljīt Siṃha (1974: II, 717: harmal, hurmal): *Peganum harmala* Linn. The same identification is found in the English translation. See also R.N. Chopra et al. (1958): 368–370; R.N. Chopra, R.L. Badhwar and S. Ghosh (1984): 255–257.

465 See *Abhinavanighaṇṭu* 260, nr. 922: the same as Sanskrit pārijāta. English translation: *Nyctanthes arbor-tristis* Linn. Daljīt Siṃha (1974: II, 718–719: hārsiṅghār): idem.

466 Unidentified in the English translation. Identified as *Coleus amboinicus* Lour. (A.K. Nadkarni, 1954: I, 371–372); see M. Abdul Kareem, 1997, Nr. 1315: called *Plectranthus amboinicus* (Lour.) Spreng. See on the nomenclature: S.S.R. Bennet (1987).

467 The same as dambūla according to the commentary (ad 33.32). Identified as *Daemonorops draco* Blume (see WIRM III, 2–3) in the English translation, as *Dracaena cinnabari* Balf.f. (see WIRM III, 112) by A.K. Nadkarni (1954: I, 464) and Daljīt Siṃha (1974: II, 380–381). See *Abhinavanighaṇṭu* 262, nr. 928: hīrādukhī = dammu'l-akhaven; H.M. Said (1970): 2 (damul-akhavain): *Pterocarpus marsupium* Roxb.; H.M. Said (1970): 77 (damul-akhwain): *Calamus propinquus* Becc. = *C. draco* Griff. (see Hooker VI, 467). Compare WIRM III, 2–3 on the botanical sources of dragon's blood (hiradukhi).

468 H.M. Said (1970): 15 and 92 (jadwar): *Delphinium denudatum* Wall. The same identification is found in the English translation, in A.K. Nadkarni (1954: I, 443), and in Daljīt Siṃha (1974: II, 319–321: jadvār).

469 The same as jaharamoharā according to the English translation.

470 Compare morā. See *Abhinavanighaṇṭu* 116, nr. 409. Identified as serpentine in the English translation.

471 See *Abhinavanighaṇṭu* 109, nr. 384. H.M. Said (1970): 54: *Azadirachta indica* A. Juss. Identified as *Bacopa monnieri* (Linn.) Wettst. in the English translation, as *Centella asiatica* (Linn.) Urban by Daljīt Siṃha (1974: II, 545).

472 Olive oil. See *Abhinavanighaṇṭu* 115, nr. 405: (jītūna); Daljīt Siṃha: 1974: II, 344–345 (jaitūn kā tel).

473 *Tamarix troupii* Hole according to the English translation. Daljīt Siṃha (1974: II, 353–354: jhāū, jhāv): idem.

474 The same as jundavedastara.

475 H.M. Said (1970): 73 (jundbedastar): castoreum. The same identifcation is found in the English translation.

476 A particular variety of *Terminalia chebula* Retz. See Daljīt Siṃha (1974): II, 713 (kābulī haṛ).

477 Identified as *Pinus succinifera* Conw. (absent from Hooker and WIRM; see J.C.Th. Uphof, 1968: 410: a fossil tree, the source of amber) in the English translation. Regarded as amber by Daljīt Siṃha (1974: II, 148–150: kahravā, kahruvā).

478 Potassium nitrate according to the English translation..

479 I.e., kālārirasa.

480 Lime according to the English translation.

481 A variety of pomegranate according to the English translation. The best variety of pomegranate, originating from Kandhahār, according to Daljīt Siṃha (1974: II, 25).

482 The same as kārbolika.

483 Carbolic acid, i.e., phenol.

484 *Momordica charantia* Linn. (usually called karelā in Hindī) according to the English translation.

485 See *Abhinavanighaṇṭu* 30, nr. 100: katīrā. H.M. Said (1970): 2 (katira): *Sterculia urens* Roxb. *Astragalus gummifer* Labill., the gum tragacanth, according to the English translation.

486 See *Abhinavanighaṇṭu* 30, nr. 101: katthā safed is identical with Sanskrit khadira. H.M. Said (1970): 2: *Acacia catechu* Willd. WIRM (rev. ed.) I, 23: *Acacia catechu* Willd. Also identified as *Acacia catechu* in the English translation. Compare Daljīt Siṃha (1974: II, 229: katha, katthā).

487 The same as kattha according to the English translation. Khaira is one of the Hindī names of *Acacia catechu* Willd. (Daljīt Siṃha, 1974: II, 229).

488 See *Abhinavanighaṇṭu* 62, nr. 212. H.M. Said (1970): 29 (khub kalan) and Daljīt Siṃha (1974: II, 221: khūbkalāṃ): *Sisymbrium irio* Linn. Also identified as *Sisymbrium irio* in the English translation.

489 *Dracaena cinnabari* Balf.f. according to the English translation. Daljīt Siṃha (1974: II, 380: khūnkharābā): idem.

490 H.M. Said (1970): 27 (kikar) and Daljīt Siṃha (1974: II, 493: kīkar): *Acacia arabica* Willd.; see S.S.R. Bennet on the nomenclature. The same as babbūla according to the English translation.

491 The gum of palāśa according to the English translation.

492 *Dolichos biflorus* Linn. according to the English translation. Daljīt Siṃha (1974: II, 194–195): idem.

493 *Brassica campestris* Linn. according to the English translation. See *Abhinavanighaṇṭu*

223, nr. 791: lāī. Compare Daljīt Siṃha (1974): II, 6: 665–666: *Brassica alba* (absent from WIRM). See on the toria cultivars, called lāhī, of *Brassica campestris* Linn.: WIRM II, rev. ed., 218–219, 246.

494 *Pongamia pinnata* Pierre = *P. glabra* Vent. according to the English translation. Also identified as *Caesalpinia bonduc* (Linn.) Roxb. (see M. Abdul Kareem, 1997, Nr. 281).

495 Unidentified in the English translation.

496 See *Abhinavanighaṇṭu* 195, nr. 689: māī choṭī. Identified as galls of *Tamarix aphylla* (Linn.) Karst. = *T. articulata* Vahl in the English translation. Daljīt Sīmha (1974: II, 471–472): idem.

497 Mārū brinjal according to the English translation. Brinjal is the fruit of the egg-plant, *Solanum melongena* Linn.

498 The same as akalkarā according to the English translation. Mocanī is also identified as *Bombax ceiba* Linn. (see M. Abdul Kareem, 1997, Nr. 254).

499 The same as jaharamoharā.

500 Identified as *Curcuma zedoaria* Rosc. in the English translation. Daljīt Siṃha (1974: II, 405–406: narkacūr): idem. H.M. Said (1970): 12 (narkachur): *Zingiber zerumbet* Rosc. ex Sm.

501 Commentary: called nāy. This may be a *Vanda* species (see WIRM X, 432).

502 Oil of wintergreen according to the English translation. The Indian wintergreen is *Gaultheria fragrantissima* Wall. (see Daljīt Siṃha, 1974: II, 233–234; WIRM IV, 118–119).

503 Unidentified in the English translation. See *Abhinavanighaṇṭu* 150, nr. 526: the same as Sanskrit nīlamaṇi, i.e., a sapphire.

504 The same as cināī according to the commentary and the English translation. This may be Gambier or pale catechu, obtained from *Uncaria gambier* Roxb. (see WIRM X, 405–406).

505 An emerald according to the English translation. See *Abhinavanighaṇṭu* 154, nr. 538: identical with Sanskrit garutmata.

506 *Symplocos paniculata* (Thunb.) Miq. = *S. crataegoides* Buch.-Ham. ex D. Don according to the English translation. H.M. Said (1970): 3: *Symplocos racemosa* Roxb.

507 *Fumaria vaillantii* Loisel. = *F. indica* Pugsley according to the English translation. Daljīt Siṃha (1974: II, 638–639: pittapāpṛā): idem.

508 *Papaver somniferum* Linn. according to the English translation. The fruits of the plant according to Daljīt Siṃha (1974: II, 464–465: poste kī doṇḍī).

509 *Parmelia perlata* according to the English translation.

510 *Brassica campestris* Linn. and *B. juncea* (Linn.) Czern. are called rāī.

511 *Ocimum basilicum* Linn. according to the English translation. Sabjā is a Marāṭhī name of this plant (see Daljīt Siṃha, 1974: II, 372–373).

512 Marigold according to the English translation. Species of *Tagetes* are called marigold.

513 Unidentified in the English translation; it may be the same as muñjātaka (Daljīt Siṃha, 1974: II, 676).

514 Compare saṅgayasava of the *Lakṣmīmodataraṅgiṇī*.

515 Several identifications: (a) *Casearia zeylanica* (Gaertn.) Thw. = *C. esculenta* Roxb.; (b) a *Reissantia* species (*Reissantia* = *Pristimera* = *Hippocratea*; see WIRM VII, 392); (c) *Salacia chinensis* Linn. = *S. prinoides* DC.; (d) *S. fruticosa* Heyne; (e) *S. macrosperma* Wight. See R.B. Arora, K.C. Mishra and S.D.S. Seth (1973): 17–20; S.K. Kashyap and M.M.S. Ahuja (1968): 155–160; R. Mitra (1985): 463; K.V. Nair et al. (1984): 64. Identified as jade in the English translation.

516 Saṭhavā śuṇṭhī according to the English translation.

517 Potassium nitrate according to the English translation.

518 Alum flower according to the English translation.

519 Purified alcohol. See on the history of alcohol: E.O. von Lipmann (1931): 37–39, (1954): 31–33.

520 The same as lavaṅga according to the English translation.

521 See *Abhinavanighaṇṭu* 247, nrs. 873 and 874. H.M. Said (1970): 2: *Colchicum luteum* Baker. Daljīt Siṃha (1974: II, 692–694): idem. Also identified as *Colchicum luteum* in the English translation.

522 *Carum carvi* Linn. (Daljīt Siṃha, 1974: II, 191–192: shāhjīrā).

523 The tobacco plant.

524 Oil of turpentine (see Daljīt Siṃha, 1974: II, 305–306).

525 I.e., attar of roses. See on this subject some articles of P.K. Gode: (1945b), (1946h), (1948).

526 Succinum (i.e., amber) according to the English translation. See on tṛṇakānta: J. André and J. Filliozat (1986): 369–370; D. Joshi (1986): 223–224.

527 *Althaea officinalis* Linn. according to the English translation. See *Abhinavanighaṇṭu* 56, nrs. 191–193; Daljīt Siṃha (1974): II, 211–212 (khatmī, tukhme khitmī).

528 *Salvia aegyptiaca* Linn. according to the English translation.

529 *Zizyphus jujuba* Mill. = *Z. sativa* Gaertn. according to the English translation, *Z. mauritiana* Lam. according to Daljīt Siṃha (1974: II, 538: unnāb). See *Abhinavanighaṇṭu* 23, nr. 76.

530 *Hemidesmus indicus* R.Br. according to the English translation. See *Abhinavanighaṇṭu* 24, nr. 78: uśavā. Compare Daljīt Siṃha (1974: II, 82–84: uśbā): the same as cobacīnī, i.e., sarsaparilla. *Hemidesmus indicus* R.Br. is used as Indian sarsaparilla.

531 Soap according to the English translation.

532 *Paris polyphylla* Sm. according to the English translation.

533 Compare bahumana.

534 Unidentified in the English translation. See *Abhinavanighaṇṭu* 175, nr. 613: bāvacī, the same as avalguja; Daljīt Siṃha (1974): II, 480–481: bāvacī is the same as Sanskrit bākucī, i.e., *Psoralea corylifolia* Linn.

535 Commentary: the same as candrakalā.

536 *Cydonia oblonga* Mill., the quince, according to the English translation. Daljīt Siṃha (1974: II, 530–531: vīhi): idem.

537 The same as jaharamoharā.

538 See the commentary ad 218.

539 See the author's Prākkathan to the *Siddhaprayogalatikā* and *Viśikhānupraveśavijñāna*, and the introductory verses of his Sanskrit commentary on the *Āyurvedaprakāśa*. See also V.N. Pandey's Foreword to the English translation of the *Siddhaprayogalatikā*, Raghuvīr Prasād Trivedī's Foreword to the *Viśikhānupraveśavijñāna*, and the introductory verses of that text.

540 See the granthakartṛpraśasti at the end of the work.

541 Edition: Baidyanāth Āyurveda Bhavan, Calcutta, 1st. ed., 1943; 5th ed., 1957.

542 The author was born in Porbandar (Kāṭhiāwāṛ) in 1881 or 1882 and died in 1957. See on him: AVI 563; S. Ārya (1984): 118; Āyurvedamahāmaṇḍala I, 275–277; DGV IV, 305–306; Śrīkānta Śāstrī (1981): 118; K.R. Srikantamurthy (1968): 94–96. The same author wrote the *Rasāmṛta* and *Dravyaguṇavijñāna*. He edited a large number of āyurvedic texts.

543 See on dūrvādighṛta (89): R.R. Desāī (1984): 69; on mallasindūra (110): R.R. Desāī (1979): 961–962; on pañcaguṇataila (114): R.B. Saxena (1996).

544 See page 31: saṃgrāhakacūrna, transmitted by Hakīm Rāmanārāyaṇa; page 41: biḍlavaṇādivaṭī, transmitted by Lakṣmīrāma.

545 These sources are indicated in the edition.

546 See, e.g., pages 8, 11, 26, 30, etc. See also ABI 603. See on the development of new prescriptions by āyurvedic physicians: G. Obeyesekere (1989), (1992).

547 See: *Siddhaprayogalatikā.*

548 Editions:

a ṣoḍaśāṅgahṛdayam, āryāvṛttabaddham āyurvedavivaraṇātmakam svopajñahindīvyākhyopetam, racayitā: ācāryaḥ priyavrataśarmā, Padmā Prakāśan, Vārāṇasī 1988; reviewed by R.P. Das, JEĀS 4 (1995): 238–239.

b Essentials of Āyurveda, text and translation of Ṣoḍaśāṅgahṛdayam, by Priya Vrat Sharma, Motilal Banarsidass, (*first ed., 1993) second ed., Delhi 1998. The title is mentioned at 1.4 and alluded to at 16.22, 25 and 26.

549 See 16.20.

550 See 16.24.

551 See 16.22.

552 Edited, with Hindī translation, New Opinion Press, Bombay 1915 [IO.San.C.1511e]; Veṅkaṭeśvar Press, Bombay 1929 [IO.San.D.782(c)].

553 NCC V, 272. Edited, Gaṅgāyurvedīya-granthamālā-mandira, No. 3, Lakṣmī Press, Meerut 1931 [IO.San.D.1173(c)]. The same author compiled the *Lakṣmīmodataraṅgiṇī* and *Upadaṃśacikitsāsaṃgraha.*

554 Edition: svapnakamalākara (mūl aur hindī anuvād sahit), sampādak evaṃ hindī anuvādak: Rām Kumār Rāy, Prācya Prakāśan, Vārāṇasī 1982.

555 More than one treatise of this title is known.

556 Edition: svasthavṛtta samuccayaḥ (bhāṣā ṭīkā sahitaḥ), Sūrya Press, 1st ed., Benares 1930 [IO.San.B.1259(b)]; *6th ed., 1965/66; 8th ed., Vārāṇasī 1973. References are to page numbers of the 8th ed., which is accompanied by a Sanskrit ṭippaṇī of Tārāśaṅkar Miśra.

557 NCC VIII, 289–290. See Kane I.1, 513–514.

558 NCC VII, 240–241.

559 CC I, 746; II, 179; III, 154: various works of this title are known.

560 See on the author's biography the Svargīya lekhak kā saṃkṣipta jīvan paricaya by his son, Akhileśvaradatta Miśra (1–2), and the Granthakartuḥ paricayaḥ by Priyavrat Śarmā (381–382).

561 Edited in 1910 [BL.14044.b.3(1)].

562 NCC: not recorded. Edited, with Vidyotinī Hindī commentary, Vidyābhavan Āyurveda Granthamālā 53, Caukhambā Vidyābhavan, 1st ed., Vārāṇasī 1968. References are to page numbers of the edition. See on the author the last part of the bhūmikā to the edition. Earlier in his life, the same author had written a *Tridoṣavimarśa.*

563 NCC: not recorded. See *Pañcalakṣaṇanidāna.*

564 NCC: not recorded. AVI 484. Edition: tridoṣavijñānam, hindībhāṣāṭīkopetam, kavirāja śrī upendranāthadāsa bhiṣagācāryeṇa praṇītam anūditam prakāśitaṃ ca, Vidyāvilās Press, 4th ed., Vārāṇasī 1966. References are to page numbers of the edition. See the same author's *Navaparibhāṣā.*

565 Edition: tridoṣavimarśaḥ, lekhakaḥ: paṇḍito dharmadattaḥ, gurukulīyāyurvedamahāvidyālayādhyakṣaḥ ..., Motīlāl Banārsīdās, Lavapura (Lahore) 1935. References are to page numbers of the edition. Later in his life, the same author wrote a *Tridoṣasaṃgraha.*

566 Separately numbered.

567 NCC V, 272. Edited, with a Hindī commentary by Śaṃkaradatta Vaidya Śāstrin, Gaṅgāyurvedīya-granthamālā-mandira, No. 2, Lakṣmī Press, Meerut 1931 [IO.San.D.1173(b)]. The same author compiled the *Lakṣmīmodataraṅgiṇī* and *Sūjakacikitsāsaṃgraha.*

568 NCC: not recorded. Edited, with a Hindī commentary by the compiler, Jaina Press, Lucknow 1904 [IO.San.B.931(n)].

569 CC: not recorded. Edited, with a Hindī commentary by Kīrtacandra, Jñāna-sāgara Press, Bombay 1901 [IO.1912].

570 Edited, with Hindī translation and commentary, Kāśī Saṃskṛta Granthamālā 184, 1st ed., Vārāṇasī 1968.

571 Edited, with English translation, Vidyābhavan Āyurveda Granthamālā 5, 1955.

572 Edited, Śrī-Kṛṣṇā Press, Rajahmundry 1923 [IO.San.D.332(a)].

573 Edition: vamanakalpataru, bhāṣāṭīkā sahit, jis meṃ kai, yānī ulṭī karne kī auṣadheṃ aur kriyāyeṃ vāgbhaṭṭa ke anusār prakāśit haiṃ, gosvāmī rāmaraṅgaśāstrī dvārā śuddha karā kar, Pañjāb Economical Press, Lāhaur, no date.

574 Edition: Vols. I, II, S.C. Auddy and Co., Calcutta 1908, 1909.

575 See on the author: DGV IV, 306–307.

576 Edited, with a Marāṭhī translation and notes, Poona 1900 [BL.14043.c.45(3)].

577 Edited, with a Hindī commentary by the compiler, Śriveṅkaṭeśvar Press, Bombay 1913 [IO.8.K.34].

578 Edited, with a Telugu commentary by the author, Vavilla Press, Madras 1919 [IO.San.D. 319].

579 Edition: Viśikhānupraveśavijñānam (Cikitsākarmapraveśa), lekhak: Ācārya Śrī Gulrāj Śarmā Miśra, Vaidya Govind Prasād Upādhyāya, prastāvanā: Vaidyavācaspati Paṇḍita Śivakaraṇa Śarmā Chāṅgāṇī, Jayakṛṣṇadāsa Āyurveda Granthamālā 75, Caukhambā Orientalia, Vārāṇasī/Dillī 1989. References are to page numbers of this edition.

580 An earlier work by the same author is the *Siddhaprayogalatikā.* See on the author: *Siddhaprayogalatikā.*

581 The Sanskrit text of Gulrāj Śarmā Miśra is accompanied by an elaborate Hindī commentary by Govind Prasād Upādhyāya.

582 This chapter is entirely in Hindī.

583 The verses on kuṣṭha are restricted to treatment.

584 Disorders belonging to the other divisions of āyurveda are incidentally mentioned, in particular in the recipes of chapter sixteen.

585 *Mādhavanidāna* 1–35, 49, 51. Verses on śotha, śītapitta, udarda, koṭha, visarpa, visphoṭa and masūrikā are absent, although these diseases belong to kāyacikitsā in Soḍhala's *Gadanigraha.*

586 The author changed one of the recipes from this source: 236.

587 The author changed one of the recipes from this source: 237.

588 The author of the *Rasahṛdaya.*

589 The author of the *Nāḍīvijñāna.*

590 A work by Gulrāj Śarmā Miśra himself.

591 Chapter fifteen derives entirely from Ṭhakar Vināyaka.

592 Probably Saṃtoṣaśarman; see the author's Prākkathan.

593 Govardhan Śarmā Chāṅgāṇī.

594 One of the professors of the Āyurvedic College of Jaypur (see the author's Prākkathan).

595 See also the closing lines of chapter one.

596 Su.Sū.10 is called viśikhānupraveśanīyādhyāya; see the explanations of this title by the

commentators. See also Raghuvīr Prasād Trivedī's Foreword (10–11) to the edition.
597 The same as meṣaśṛṅgī (Daljīt Siṃha, 1974: II, 254–255), i.e., *Gymnema sylvestre* R.Br.
598 Identified as *Hedychium spicatum* Buch.-Ham. (Daljīt Siṃha, 1974: II, 123–125: kapūr-kacrī).
599 Compare saṅgayasava of the *Lakṣmīmodataraṅgiṇī*.
600 Compare the materia medica of the *Siddhaprayogalatikā*.

Part 9

Miscellanea

Chapter 1
Works on pākaśāstra

1 NCC: not recorded. AVI 445.
2 See the description of this work.
3 NCC: not recorded. AVI 445. *Edition: Alīgaṛh 1950.
4 NCC V, 209. Edition: bṛhatpākāvalī, saṃgrahakartā tathā 'manoharī' vyākhyākartā rājavaidya paṇḍita śrīgaṅgāprasāda śarmā, pariṣkartā śrīśyāmasundara śukla vaidyaśāstrī, 1st ed., Navalakiśora Press, Lucknow 1904 [IO.2654]; 4th ed., Lakhnaū 1951. References are to page numbers of the edition of 1951.
5 The bhūmikā to the edition mentions Pūjyapāda as one of the sources.
6 Also called arkakarabha (8) and kallaka (99).
7 Called ahiphena(ka), āphūka and vyālaphena.
8 The seeds are called khasabīja and khasaphala, the seed capsule is designated as khākhasavalkala.
9 *Piper cubeba* Linn.f.
10 Also called cīnīcopa.
11 Also called khurāsānikā.
12 Also called rūmikāhvaya.
13 Identified as *Blepharis persica* (Burm.f.) Kuntze = *B. edulis* Pers. (P.V. Sharma, 1997).
14 See the bhūmikā to the first edition (1904).
15 See the description of this work.
16 NCC: not recorded. Edition: Candrikā Press, Poona 1886 [IO.432].
17 NCC IX, 374, 375, 376; XII, 1. Check-list Nr. 529. STMI 166: *Pākadarpaṇa*, without author's name. Cat. Sarasvati Bhavan XII, Nr. 44973. Cat. Tanjore Nr. 11237. Kavīndrācāryasūcipatram, Nr. 1055: *Nalapāka*. AVI 445. HIM II, 488–490. Edited by Vāmācaraṇabhaṭṭācārya, 1st ed., Vidyāvilāsa Press, Vārāṇasī 1915 [BL.14049.ddd.1; IO.San.D.388(i)]; 2nd ed.: mahārājanalaviracitam pākadarpaṇam, 'mādhurī'-hindīvyākhyāvibhūṣitam (prācīnatama āyurvedīya svasthavṛtta evaṃ pākaśāstra kā viśiṣṭa grantha), vārāṇasīstha rājakīyasaṃskṛtapāṭhaśālīyanyāyaśāstrādhyāpakena nyāyācāryapaṇḍitaśrīvāmācaraṇabhaṭṭācāryeṇa saṃśodhitam, 'mādhurī'-hindī vyākhyākāra Dr. Indradeva Tripāṭhī, Kāśī Saṃskṛta Granthamālā 1, Vārāṇasī 1983. References are to the second edition. *Pākadarpaṇa* is the title mentioned in the text itself (1.21).
18 Nala is referred to as an expert in the culinary art in Śīlāṅka's *Caüppaṇṇamahāpurisacariya* (p.38). An *Aśvaparīkṣaṇa* is also ascribed to Nala (see: Veterinary texts).
19 Mostly ślokas; many verses at the end of a chapter and some stray stanzas are composed in longer metres.
20 The table of contents in the text of the treatise (1.28–32) refers to a division into sixteen chapters (the numbers between brackets are those of the chapters in the edition): odana (1), sūpa (1), sarpis (1), vyañjana (1), māṃsa and śāka (1), bhakṣya (3), pāyasa (4), rasāyana, pāna (4 and 5), yūṣa (6), ghṛtādyanna (7), lehya (8), pānīya (9), kṣīra (10), dadhi (11), and takra. Chapter two of the edition (on ṛtudharma) is absent from this list; the chapters on rasāyana and takra, mentioned in the table of contents, do not form part of the printed text.

21 See on Ṛtuparṇa and Nala: *Mahābhārata*, Vanaparvan 67 (ed. Poona).
22 Compare *Mahābhārata*, Vanaparvan 54.29–32; 64.3; 72 (ed. Poona). Some verses of the *Pākadarpaṇa* are taken from the *Mahābhārata* (with a number of variants): 1.2cd–3 = Vanaparvan 64.2cd–3; 6ab = 64.4ab; 10ab = 64.4cd.
23 These types, enumerated only, not defined, are bhakṣya, bhojya, lehya, coṣya, peya, and payogata. Classical āyurveda distinguishes four types: aśita, pīta, līḍha, and khādita (see, e.g., Ca.Sū.28.3).
24 These faults (1.39–56) are called asṛta (for example, a rice gruel in which a too large amount of liquid has been left), picchila (overcooked), aśuci (dirty), kvathita (for example, a rice dish containing a too small amount of rice and too much liquid), śuṣka (stale and desiccated), dagdha (burnt), virūpa (for example, a rice dish in which the grains have not been properly crushed), and nartuja (stale).
25 A dish made of rice, mudga beans and chicken.
26 A type of poison which originates from mixing disagreeing articles of diet.
27 These dishes are nowadays called dāl.
28 A temana is a sauce (MW).
29 Dishes with buttermilk as their chief ingredient.
30 Ad Ca.Sū.27.265–267 (a recipe for the preparation of madhuśīrṣaka; not found in the printed text).
31 Ad Su.Sū.46.376 (a recipe for a khaḍa; absent from the printed text), 396cd–397ab (Nala's definition of a saṭṭaka, in an anonymous quotation) and 453 (the same quotation).
32 Nalanṛpati's *Sūdaśāstra* is quoted ad *Cakradatta*, grahaṇī 60–61 (on svalpacukra) and agnimāndya 4 (on maṇḍa). Cakra borrowed grahaṇī 60–61 from Nala according to Niścala. The quotations are not found in the edited text. Compare Niścala's quotations from the *Sūdaśāstra*.
33 Śīlāṅka's *Caüppaṇṇamahāpurisacariya* (p.38) mentions Nala as an expert in sūyārasattha (sūpaśāstra) in a list of authorities on several branches of learning (compare A.K. Chatterjee, 1978: 286).
34 Ad Cakrapāṇi's *Dravyaguṇa*, kṛtānnavarga 48 (a definition of rāgaṣāḍava, not traceable in the printed text).
35 Ṭoḍara III: 3.90 and 110 (on drinking water); 4.57–60 (Nala is referred to in a quotation from Videha on the preparation of peyā, yūṣa and rasa), 710 (on dāḍimīrasa), 1396–1397 (on the preparation of kaḍhī); IX: 1.207 (the preparation of māṃsarasa), 209 (the preparation of kṛta- and akṛtayūṣā), 333 (the preparation of uṣṇodaka).
36 *Bṛhadyogataraṅgiṇī* 16.5–7ab (on the preparation of bhakta; not traceable).
37 *Siddhamantraprakāśa* ad *Siddhamantra* 12cd–15ab (recipes for a khala and a kāmbalika; not occurring in the printed text).
38 See G. Wojtilla (1985): 114, (1999): 10.
39 *Kṣemakutūhala* 11.13–15ab (a recipe for a saṭṭaka; not traceable).
40 See K.T. Achaya (1994): 94: the *Śivatattvaratnākara* refers to drinking water cooled in a device made of pūgapatta (the bark of *Areca catechu* Linn.).
41 Cf. *Amarakośa* 9.2.44. See Om Prakash (1961): 209.
42 The related alasāndra (Su.Sū.46.35; also mentioned in the *Bhojanakutūhala*) has been identified as *Vigna unguiculata* (Linn.) Walp. = *V. sinensis* (Linn.) Savi ex Hassk. = *V. cylindrica* (Linn.) Skeels, in particular with *V. unguiculata* subsp. *cylindrica* (Linn.) Van Eseltine (see M. Abdul Kareem, 1997, Nr. 1701; compare WIRM X, 497–499).

43 This may be a variety of āluka.
44 This may be an *Amaranthus* species (compare M. Abdul Kareem, 1997, Nr. 104).
45 Cakravartin is one of the names of *Chenopodium album* Linn. (see M. Abdul Kareem, 1997, Nr. 384) and *Rumex vesicarius* Linn. (see M. Abdul Kareem, 1997, Nr. 1413).
46 Some species of *Barringtonia* are called samudraphala (see M. Abdul Kareem, 1997, Nrs. 214 and 215).
47 Identified as *Diospyros peregrina* (Gaertn.) Gurke (see WIRM III, 85).
48 Identified as *Alstonia venenata* R.Br. (see M. Abdul Kareem, 1997, Nr. 99).
49 Nala's work may also be quoted as *Sūdaśāstra*. See: *Sūdaśāstra*.
50 A plant called ālopaka occurs in Soḍhala's *Gadanigraha* (kaumāra 12.78), a plant called huṃkāra in the *Ṣaḍrasanighaṇṭu* (6.53).
51 See C.P. Masica (1979): 123; G. Wojtilla (1999): 10.
52 NCC XII, 3. STMI 166: appears to be a portion of some exhaustive medical treatise; gives directions for the preparation of pākas to be used as specific remedies; some of these pākas are: āsālīyapāka, aśvagandhipāka, gokṣarupāka, madhupakvāmālā, nālikerapāka, pippalipāka, vidārīpāka, vṛddhayoṣarupaka. Bodleian d.735(1) (see D. Wujastyk, 1990: 98). AVI 445.
53 NCC XII, 3. AVI 445.
54 NCC XII, 3. STMI 166: deals with medicinal pākas; some of these are: eraṇḍīpāka, gokṣurapāka, jāvitripāka, kaucapāka, nālikerapāka, pippalīpāka, soparipāka. Cat. Oxford Nr. 758: contains an eraṇḍīpāka, gokṣurapāka, jāvitrīpāka, kañcāpāka, nālikerapāka, pippalīpāka, sopārīpāka.
55 NCC XII, 3.
56 NCC XII, 3. One of the MSS dates from A.D. 1766/67 (see P.K. Gode, 1944b: 177).
57 NCC XII, 1.
58 CC II, 74: *Pākamārtaṇḍa* or *Pākāvalī*; III, 71. NCC XII, 1: extracts from a medical work. STMI 166: written at Vārdākṣetra. CBORI XVI, 1, Nr. 129: later than the *Pākāvalī* which it quotes; written at Vārdrākṣetra on the northern bank of the river Kṛṣṇā. Kavīndrācāryasūcipatram, Nr. 1046. R. Nambiyar (1950), Nr. 111. AVI 445.
59 The Poona MS starts with paribhāṣās borrowed from the *Pākāvalī* (see CBORI XVI, 1, Nr. 129).
60 STMI 166.
61 See CBORI XVI, 1, Nr. 129.
62 See K. Śarmā Suvedī (1995).
63 NCC XII, 1. STMI 166: a small treatise on the preparation of some pākas and some remedies against fevers.
64 NCC: not recorded. Edition: pākapradīpa, kāśīnāthātmaja-gaṇeśaśarmaviracita-bhāṣāṭīkāsahita, Lakṣmīveṅkaṭeśvar Press, Bombay 1909/10.
65 NCC: not recorded. AVI 445. *Edited, Bombay 1920 or 1924.
66 NCC XII, 3. CBORI XVI, 1, Nr. 132. AVI 445.
67 See P.K. Gode (1950a).
68 Listed by P.K. Gode (1950a).
69 Bhilāvā is the Marāṭhī name of *Semecarpus anacardium* Linn.f. (WIRM IX, 271).
70 Dālcīnī is the Hindī name of *Cinnamomum zeylanicum* Breyn (WIRM II, 179).
71 Kaucha is probably *Mucuna pruriens* (Linn.) DC. = *M. prurita* Hook. (see WIRM VI, 442).
72 Kuḍā is the Marāṭhī name of *Holarrhena antidysenterica* (Linn.) Wall. (WIRM V, 103).

73 Riṅgaṇī is the Marāṭhī name of *Solanum indicum* Linn. (WIRM IX, 381).
74 Āsālima is identified as *Lepidium sativum* Linn. (see M. Abdul Kareem, 1997, Nr. 1014).
75 Supārī is the Hindī name of *Areca catechu* Linn.
76 See CBORI XVI, 1, Nr. 132.
77 This may be Kālidāsa's *Vaidyamanoramā* (fourteenth century) or Bilhaṇa's *Manoramā* (a MS of this work dates from A.D. 1730/31; see P.K. Gode, 1950a). Vaṃśīdhara quotes a *Vaidyamanoramā* in his *Vaidyamanotsava* (CC I, 612); Ṭoḍara cites a *Manoramā*.
78 Hastiruci, Udayaruci and Vallabha wrote a work of this title (CC I, 613).
79 Authors of a *Yogacintāmaṇi* are Dhanvantari, Gaṇeśa, Haripāla, and Harṣakīrti.
80 P.K. Gode (1950a: 45) was inclined to assign the work to the period A.D. 1650–1800.
81 P.K. Gode (1950a): 45.
82 NCC XII, 3: extracts on the preparation of syrups. STMI 166: a small work on the preparation of pākas and avalehas; some of the subjects dealt with are: āmalakapāka, aśvagandhāpāka, gokṣurapāka, gokṣurāvaleha, harītakīnirūpaṇa, kavacāśvagandhāpāka, nārikelapāka, pippalīpāka, and pippalyavaleha.
83 NCC XII, 2. CBORI XVI, 1, Nr. 131. See on this work P.K. Gode (1944b).
84 CBORI XVI, 1, Nr. 131. P.K. Gode (1944b).
85 Probably the same as Hindī pāpaḍ (see K.T. Achaya, 1994; see index).
86 A karañjī is a stuffed puff (see K.T. Achaya, 1994: 134).
87 A lāpsī is a wheat flour halwa (see K.T. Achaya, 1994: 140).
88 A kasāra is a confection of sweet wheat flour (see K.T. Achaya, 1994: 91; Om Prakash, 1961: 204, 217, 286).
89 See P.K. Gode (1944b: 174) for a more complete list.
90 See P.K. Gode (1944b), who quotes the description of jalebī. See on jalebī and references to it: K.T. Achaya (1994): 155.
91 See CBORI XVI, 1, Nr. 131.
92 See CBORI XVI, 1, Nr. 131.
93 CC I, 413; II, 175: Bhīmasena of Kirātanagarī, author of *Pākaśāstra* or *Sūpaśāstra*. NCC XII, 2. Check-list Nr. 828: *Sūpaśāstra* by Bhīmasena. STMI 39: *Sūpaśāstra* by Bhīmasena; the text is followed by an explanation in Kannaḍa. Cat. Madras Nr. 13381: *Sūpaśāstra* or *Sūpatantra* by Bhīmasena. Kavīndrācāryasūcipatram, Nr. 1054: *Bhīmapāka*. AVI 445: *Sūpaśāstra* by Bhīmasena.
94 STMI 39.
95 Cat. Madras Nr. 13381.
96 Not Kirāta, as Th. Aufrecht records (CC I, 413).
97 Cat. Madras Nr. 13381.
98 See the Virāṭaparvan of the *Mahābhārata*.
99 CC II, 187 and 215. STMI 39. AVI 425.
100 CC: not recorded. STMI 39.
101 CC I, 413 and 612. See also on the *Bhīma(sena)vinoda*: Dāmodara.
102 STMI 39.
103 NCC XII, 2.
104 CC and NCC: not recorded. Check-list Nr. 534. STMI 91. CBORI XVI, 1, Nr. 130.
105 CBORI XVI, 1, Nr. 130.
106 CBORI XVI, 1, Nr. 130.
107 NCC XII, 3.

108 NCC: not recorded. AVI 445.
109 NCC XII, 3.
110 NCC XII, 3.
111 CBORI XVI, 1, Nrs. 133 (Cat. München Nr. 392 is a copy of this MS; ahiphena is mentioned) and 134 (cobacīnī occurs in it): said to be the same as the pākāvalyadhikāra of Mādhava's *Āyurvedaprakāśa*; Nr. 135. Cat. BHU Nrs. 89 and 90: the pākāvalī chapter of Mādhava's *Āyurvedaprakāśa*; Cat. BHU Nr. 91. Cat. Calcutta Sanskrit College X, Nr. 8 (forming part of an *Āyurvedaprakāśa*). Cat. IO Nrs. 2728 and 2729. Cat. Sarasvati Bhavan XII, Nrs. 44810, 44933, 44934, 44935, 45047, 45225, 45305; Nr. 44932 is by Harivaṃśātmaja, Nr. 45352 by Mādhava. Cat. Tanjore Nr. 11236 (cf. A.C. Burnell, 1880: 69): two versions are known, the bṛhatī and the laghvī (CC I, 332). Bodleian d.742(4) (see D. Wujastyk, 1990: 99).
112 Edited by Paṇḍit Viśveśvaradayālu Vaidyarāj, Śrīharihara Press, Barālokpur, Iṭāvā 1951/52. References are to page numbers of this edition.
113 A synonym of mahānimba.
114 Dviparṇī is identified as *Zizyphus mauritiana* Lam. (see M. Abdul Kareem, 1997, Nr. 1750).
115 Its synonym, hemasāgara, is regarded as one of the names of *Kalanchoe laciniata* (Linn.) DC. (WIRM V, 315). Compare M. Abdul Kareem (1997), Nr. 983.
116 Identified as species of *Iris* (see M. Abdul Kareem, 1997, Nrs. 933 and 935).
117 NCC XII, 3.
118 NCC XII, 3.
119 NCC IV, 247. STMI 103.
120 NCC IX, 46; XII, 2. AVI 445. Probably the same as a work called *Pākavidhinighaṇṭu* (Check-list Nr. 537).
121 CC I, 731.
122 *Yogaratnasamuccaya* 8.83cd–85ab (the properties of tauṣāra and haima water), 312cd (rājikā), 328cd–329 (yavāgū), 342cd–344ab (phalaudana), 459–460ab (the flesh of mūṣika, śuklamūṣika, undura), 468ab (the flesh of udakukkuṭikā = jalakukkuṭī), 469cd–470ab (the flesh and eggs of turtles), 482cd–483ab (rohita fish), 483cd–494ab (various fishes), 512cd–513ab (raktabāṣpa), 513cd–515 (amla-, harita-, jala-, mahābāṣpa), 529cd–531ab (aśmajharasī, jharasī, saptalā), 572cd–573ab (lakṣmī), 580–581 (śramaṇī), 585 (gauḍī), 591cd–592ab (flowers and sprouts of kiṃśuka), 592cd–593 (pīta- and śuklabarbara), 596cd–597ab (duḥsparśa), 602cd–603ab (vajravallī), 619cd–620 (kūṣmāṇḍa), 625 (alābu), 660ab (sthūlakanda), 663 (amlikā), 685cd–686ab (haritamañjarī), 743cd–744ab (tālamajjā), 750 (karkandhu); 9.553 (a khala against fever); 14.194 (a khala against diarrhoea), 310–314 (prescriptions against grahaṇī), 315 (an agnidīptikara khala); 18.185 (a prescription against swelling) and 236 (a khala against swelling).
123 Ad Ca.Sū.2.17 (on the preparation of vilepī, maṇḍa, yavāgū); Ci.3.190cd–194ab (on rasa); Si.1.11cd–12ab (on kṛta- and akṛtarasa).
124 Ad Su.Sū.46.353cd–356ab (on pariśuṣka māṃsa).
125 Ad Ca.Ci.24.10–20 (cookery is called sūdaśāstra).
126 CC I, 731. Ad *Amarakoṣa* II.9.44 (on the preparation of a rasālā).
127 Niścala quotes Nalanṛpati's *Sūdaśāstra* and the *Sūdaśāstra*. The latter work is cited ad *Cakradatta*, jvara 31–32 and 44; rājayakṣman 13–15; madātyaya 15 (on the preparation of a pānaka); āmavāta 61–65 (on siṇḍāsaṃdhāna, popular in Tīrabhukti); vamana 14 (on

yūṣa, also called rasa). Cakra borrowed jvara 32 and rājayakṣman 15 from the *Sūdaśāstra* according to Niścala.

128 CC I, 713.

129 Ad Ca.Sū.15.16 (on the preparation of audakalāvaṇa). Ad *Cakradatta*, yakṣman 6–7 (on rasa); madātyaya 15 (on drākṣāpānaka); śiroroga 51 (on madhumastaka); vamana 16 (on kṛta- and akṛtarasa).

130 Ad A.h.Sū.3.30cd–32ab (on rasa); 5.50ab (on yāṣaśarkarā); 6.29–30ab (on audana) and 104cd–106ab (on śālana); 18.29 (on kṛta- and akṛtayūṣa).

131 Ad Vṛnda's *Siddhayoga* 18.18 (on drākṣāpānaka) and 62.45 (on varieties of bhakṣya).

132 Ṭoḍara IV: 8.43 (on the preparation of yūṣa).

133 See Niścala ad *Cakradatta*, jvara 31–32.

134 CC: an anonymous work of this title is not recorded. STMI 216. Compare Bhīmasena's *Pākaśāstra*. The *Sūpaśāstra* of Maṅgarasā, written in Kannaḍa, has been *edited (together with extracts from a number of other works, listed by K.T. Achaya, 1994: 250) by S.N. Krishna Jois, University of Mysore, 1969. Compare: C.G. Kashikar 166: a work in forty-five verses with Kannaḍa commentary; Shanta Devi (1951). Another *Sūpaśāstra* forms chapter eight of Cāvuṇḍarāya's *Lokopakāra*; this Kannaḍa author was a Jain poet, living about A.D. 1025 (see K.T. Achaya, 1994: 118, 120 and 250); compare Cat. Mysore XIII, Nrs. 42935–36: *Sūpaśāstra* by Cāvuṇḍarāya, in Kannaḍa.

135 A *Sūpakāragrantha* is referred to.

136 Ad *Siddhamantra* 12cd–15ab.

Chapter 2
Works on nāḍīśāstra

1 See the quotations (in Sanskrit) in G.P. Upadhyay (1997).

2 NCC: not recorded. Edition: Indian science of pulse (*Bhāratīyanāḍīvijñāna*), compiled in Sanskrit by Rajvaidya Kaviraj Prabhakar Chatterjee, M.A., Jyotirbhusan, Visagacharya, Principal, Calcutta College of Ayurveda, with English translation by the author, Calcutta 1934. References are to page numbers of the edition.

3 The only source indicated is Dattarāma's *Nāḍīdarpaṇa*; fourteen ślokas (30–43) are borrowed from it.

4 Bhūdharabhaṭṭa's *Nāḍījñānadarpaṇa* may also have been one of the author's sources, since some verses on pages 9–10 are identical with *Nāḍījñānadarpaṇa* 56–59 and most of the stanzas on page 22 with verses 50–53 of the same work.

5 See p.28.

6 Compare *Nāḍījñānadarpaṇa* 63–65.

7 This view was put forward by Dattarāma in his *Nāḍīdarpaṇa*.

8 Diseases included in this list are, e.g., yonivyāpad and (yoni)kanda (86), somaroga (87), masūrikā and romāntikā (88), plīhajvara (91), udaṁmeha (96), and vradhna (97). The longest list known to me of characteristics of the pulse in various diseases is found in a series of articles by Ekendranath Ghosh in the Journal of Ayurveda 4 (1927–28), 453–460; 5 (1928–29), 13–20, 66–75, 340–347; 6 (1929–30), 104–111, 151–158, 166–176, 260–269, 334–340, 454–463; 7 (1930–31), 12–19, 50–60 (more articles belonging to this series were apparently published in earlier volumes of the Journal of Ayurveda).

9 CC: not recorded. Cat. Mysore XIII, Nr. 42135.

10 NCC: not recorded. *Deccan College, Pune, MS Nr. 7587 (see D.V. Pandit Rao, 1984). P.M. Jinavijaya (1976): Serial Nr. 2743, Accession Nr. 22027.

11 NCC X, 29. See on this work: S. Upadhyaya (1986): 40.

12 NCC X, 27: title *Nāḍīvijñānīya*. STMI 151: title *Nāḍīvijñānīya*. Cat. Tanjore Nr. 11193: title *Nāḍīvijñānīya*. S. Upadhyaya (1986: 40) mentions that a copy of the Tanjore MS has been deposited in the Vaṅgīya Sāhitya Pariṣad.
Edition: Nāḍīcakram (with Tamil̲ translation and an Introduction in Tamil̲), ed. by K. Vāsudevaśāstrī and K.S. Subrahmaṇyaśāstrī, Saraswati Mahal Library Series No. 68, *1st ed., Tanjore 1955; 2nd ed., Tanjore 1990. The edition is based on MS Nr. 11193 of Cat. Tanjore. References are to the 2nd ed.
The title, *Nāḍīcakra*, is mentioned in verses four and nine, as well as in the colophon.

13 Compare on the contents: S. Upadhyaya (1986): 40–41.

14 This number is mentioned in the *Haṭhayogapradīpikā* (4.18) and many Tantric works (see, e.g., M. Eliade, 1960: 240; D. Snellgrove, 1987: I, 296). Other numbers are also found (see A. Avalon, 1953: 110; M. Eliade, 1960: 240; O.P. Jaggi, 1973: V, 62).

15 Karṇika is one of the sources of the *Nāḍīvijñāna* (NCC III, 186).

16 The diseases revealed by these methods are called sparśa-, praśna-, and darśanaroga, terms unknown from the classical āyurvedic literature.

17 The tastes enumerated are kaṭu, tikta, uṣṇa, lavaṇa, madhura, and amla; kaṣāya is omitted

and replaced by uṣṇa, which is a vīrya in āyurvedic theory.
18 Probably nocturnal emissions.
19 Literally: the coming out of (part of) the intestine. This disorder may be a prolapsus.
20 See Su.Ni.1.80 on pādadāha. See also: J. Grierson (1826).
21 An otherwise unknown term.
22 An otherwise unknown disease; it may the same as ādhmāna (tympanitis).
23 See about the kanda: A. Avalon (1953): 148, 320.
24 See on these three nāḍīs: *Ṣaṭcakranirūpaṇa* 1 and the commentary of Kālīcaraṇa (see A. Avalon, 1953: 320–326 and the corresponding Sanskrit text). See also S. Dasgupta (1975): II, 352–355.
25 See on this subject: A. Shanmuga Velan (1963): 64.
26 See on this subject: E. Ghosh (1928).
27 Āyurvedic theory does not connect the sour taste with kapha, nor the saline taste with pitta.
28 Related names of a group of ten nāḍīs are found in other texts on nāḍīśāstra; see, for example, the *Nāḍījñānadarpaṇa*. A group of ten main nāḍīs is frequent in Tantric literature, but other numbers are also recorded, for example, fourteen (*Śivasaṃhitā* 2.13–15), twenty-four, thirty-two, and seventy-two (see D. Snellgrove, 1987: I, 296). See on the nāḍī system and its interpretation: S. Dasgupta (1975): II, 352–355; S.B. Das Gupta (1974): 153–158; A. Roy (1930).
29 See on the six cakras: *Ṣaṭcakranirūpaṇa* and its commentary (edited and translated by A. Avalon, 1953). See also: A. Avalon (1953): 103–180; S. Dasgupta (1975): II, 355–357; B. Seal (1985): 219–225.
30 The diseases located in the seven layers are sidhman, alasa, carma(kuṣṭha), kilāsa, kuṣṭha, gaṇḍamālā, and vidradhi. Compare Ca.Śā.7.4, Sū.Śā.4.4, A.s.Śā.5.17, which disagree with the *Nāḍīcakra*.
31 Fever is said to be of sixteen types: seven doṣic varieties, five irregular fevers, and four āgantu fevers.
32 These verses on udāvarta are from an unidentified source.
33 These verses are from an unknown source. Verse 272 enumerates four garbharogas: upaviṣṭakagarbhaka, nāgodara, mallaka, and mūḍhagarbha.
34 The lowest of the cakras. See A. Avalon (1953): 154, 331–356; S. Dasgupta (1975): II, 355; O.P. Jaggi (1973): V, 64.
35 I.e., the anāhatacakra.
36 The *Haṭhayogapradīpikā* (4.73) mentions a viṣṇugranthi at the throat, where the viśuddhacakra is located. R.K. Sen (1966: 363) says that the anāhatacakra is called viṣṇugranthi (= harigranthi), while the ājñācakra is known as rudragranthi.
37 The uppermost of the cakras. See A. Avalon (1953): 420–459; O.P. Jaggi (1973): V, 64–65.
38 C. Dwarkanath (1991: 43 and 157) placed the work in the twelfth century, much earlier than the *Śārṅgadharasaṃhitā*, composed, in his opinion, in the first part of the fourteenth century.
39 NCC: not recorded. Cat. Mysore XIII, Nrs. 41891 and 41893.
40 NCC X, 27. Cat. Mysore XIII, Nr. 41890: catalogued under the title *Nāḍīcakra*, but the first line indicates that it should be called *Nāḍīcakranirṇaya*.
41 NCC X, 27. Cat. Madras Nr. 13341. Cat. Mysore XIII, Nr. 41892: catalogued under the title *Nāḍīcakranidāna*, but the colophon indicates that it is chapter eleven, called *Nāḍīcakravidhi*, of the *Jñānayogakhaṇḍa* of the *Śrīsūtasaṃhitā*, i.e. the *Sūtasaṃhitā* of the *Skandapurāṇa* (see CC I, 730; III, 150).

42 NCC: not recorded. AVI 250. Bhagvat Sinh Jee 210. Editions:
a in vol. II of the *Bṛhannighaṇṭuratnākara*, Bombay 1896/97, 791–850.
b Lakṣmīveṅkaṭeśvar Press, Bombay 1919 [IO.San.D.225(j)].
*c under the title *Nāḍīnidāna*, with a Telugu translation by Sri Nori Gurulinga Sastry, publ. by Barur Tyagaraya Sastrulu and Sons, Madras 1923.
d nāḍīdarpaṇaḥ, pāṭhakajñātīyamāthuraśrīkṛṣṇalālatanayadattarāmeṇa saṅkalitaḥ, svakṛtabhāṣāṭīkayā vibhūṣitaḥ saṃśodhitaś ca, Gaṅgāviṣṇu Śrīkṛṣṇadāsa Prakāśana, Bombay 1989 (probably a reprint of b).
Excerpts from the *Nāḍīdarpaṇa*, accompanied by an English translation, are found in S.K. Ramachandra Rao (1987): III, 130–133. References are to ed. a. The title of the treatise is mentioned at 1.2.
43 The author mentions his name at 1.2.
44 See the introductory verse.
45 This classification is also found in other nāḍī-texts.
46 The same number is found in the *Nāḍījñānaprakāśikā*, but the most common number is 72,000.
47 See on the contents also: B. Rama Rao (1974a): 141–144.
48 *Bhāratīyanāḍīvijñāna* I, Calcutta 1934, 30–34.
49 See 1.2.
50 NCC X, 27: med.(?).
51 NCC X, 27.
52 NCC II, 66–67 and X, 27. R. Mitra's Notices I, Nr. 202. A *Nāḍījñāna* has been edited: (a) Vartamāna-taraṅgiṇī Press, Madras 1878 [IO.San.B.323]; *2nd. ed., Madras 1880. (b) with Telugu interpretation, Madras 1895 [BL.14043.b.6.(2)]; with Telugu interpretation, Nāḍījñānaprakāśikā, Ādi-sarasvatī-nilaya Press, Madras 1914 [IO.San.B.163]; Hindū-ratnākara Press, Madras 1920 [IO.San.D.332(i)].
53 NCC: not recorded. Edition: śrīmadbhūdharabhaṭṭasaṃgṛhīto nāḍījñānadarpaṇaḥ, āyurvedācārya paṇḍita jīvanacandra kāvyatīrthakṛtayā bhāṣāṭīkayā ṭīkitaḥ, Paṇḍita-pustakālaya, Kāśī 1949.
54 The examination of the face, voice and skin, omitted by the author, is supplied by the Hindī commentator.
55 The hypoglossal nerves of the cervical plexus (A. Avalon, 1953: 114; B. Seal, 1985: 227).
56 The nerves of the sacral plexus (A. Avalon, 1953: 114; B. Seal, 1985: 228).
57 A connected chain of cervical and lumbar nerves (A. Avalon, 1953: 114; B. Seal, 1985: 227).
58 A nerve supposed to connect the eyes and the toes.
59 The radial nerve of the brachial plexus supposed to continue on to certain branches of the great sciatic (A. Avalon, 1953: 114; B. Seal, 1985: 228).
60 The nerves of the lumbar plexus (A. Avalon, 1953: 114; B. Seal, 1985: 228).
61 The pudic nerve of the sacral plexus (A. Avalon, 1953: 114; B. Seal, 1985: 227).
62 The auricular branch of the cervical plexus on the left (A. Avalon, 1953: 114; B. Seal, 1985: 228). See on Śaṅkhinī also: R.K. Sen (1966): 430.
63 The auricular branch of the cervical plexus on the right (A. Avalon, 1953: 114; B. Seal, 1985: 227).
64 The coccygeal nerves (A. Avalon, 1953: 114; B. Seal, 1985: 228).
65 A nerve supposed to connect the eyes and the toes.

66 These names are also found in the *Nāḍījñānaprakāśikā*, *Nāḍīnidāna*, *Nāḍīśāstrasaṃgraha*, and *Śivasaṃhitā* (S. Upadhyaya, 1986: 37–38).

67 These frequencies are, in both males and females (according to the interpretation of the Hindī commentator): 56 to the pala ($2^1/2$ pala = 1 minute) in the first year of life, 50 in the second and third year, 40 from four to seven years of age, 36 from sixteen to thirty-five, 29 from thirty-six to fifty, and 28 from fifty-one to eighty; after eighty the frequency increases to 31 in men and 33 in women.

68 NCC X, 27; a work of the same title on yoga forms part of the *Gorakṣasaṃhitā* (NCC VI, 178; X, 28).

69 NCC: not recorded. Edited, with Bengali translation, by Upendranātha Mukhopādhyāya, Vasumatī Press, Calcutta 1930 [IO.San.B.1137(g)].

70 NCC: not recorded. *Edited at Madras, 1880 (see ZDMG 37, 1883, 43).

71 References are to the excerpts from the work in S.K. Ramachandra Rao (1987): III, 138–144.

72 The same number is found in the *Nāḍīdarpaṇa*.

73 Compare the *Nāḍījñānadarpaṇa*.

74 This group of ten is also enumerated, for example, in the *Gheraṇḍasaṃhitā* (5.60), which specifies their functions; nāga is associated with belching (udgāra), kūrma with the opening of the eyelids (unmīlana), kṛkara with sneezing (kṣut), devadatta with yawning (vijṛmbhaṇa), while dhanañjaya pervades the whole body and does not even leave it after death (5.63–64).

75 The meaning of Rāvanā is not clear. S.K. Ramachandra Rao supposes it to be an error for Vāruṇī.

76 See on the devayāna, the way of the gods, a term connected with the doctrine of transmigration: S. Dasgupta (1975): I, 34, 54, 58; A.B. Keith (1976): 575–576; A.A. Macdonell and A.B. Keith (1967). Devayāna is also supposed to denote the northern course of the sun (see A.B. Keith, 1976: 14–15; A.A. Macdonell and A.B. Keith, 1967).

77 See on the pitṛyāna, the way of the fathers, which leads a soul after death ultimately to the moon (soma): S. Dasgupta (1975): I, 34, 54, 58; A.B. Keith (1976): 575–576; A.A. Macdonell and A.B. Keith (1967). Pitṛyāna is also supposed to denote the southern course of the sun (see A.B. Keith, 1976: 14–15; A.A. Macdonell and A.B. Keith, 1967).

78 The meaning of kāṇḍa is not clear. S.K. Ramachandra Rao renders it as the two shoulder joints.

79 The name ākuñcanakarī suggests that it is connected with contraction.

80 This name suggests that it is connected with extension.

81 NCC: not recorded. Edition: Sanskrit text with Bengali translation, notes and supplements, Calcutta 1918 [BL.14044.a.1(2)].

82 NCC: not recorded. Edition: Nāḍījñānaśikṣā, compiled by Haralāla Gupta, with Bengali translation, Kalika Press, Calcutta 1910 [IO.3402].

83 NCC: not recorded. Editions:
- a with Hindī translation, Jagadīśvara Press, Bombay 1876 [IO.1001].
- b with Marāṭhī translation, Satya-śodhaka Press, Ratnagiri 1880 [IO.412].
- c Nāḍījñānataraṅgiṇī, together with Anupānataraṅgiṇī, with Gujarātī translation by Kṛṣṇalāla and Pūrṇacandra Śarman, Granthodaya Press, Ahmedabad 1899 [IO.2.F.33].
- *d Nāḍījñānataraṅgiṇī, together with Anupānataraṅgiṇī, Bombay 1923/24.
- e Nāḍījñānataraṅgiṇī, together with Anupānataraṅgiṇī, Āditya Press, Ahmedabad 1929 [IO.San.B.972].
- f paṇḍita sītārāmātmajaraghunāthaprasādasukulaviracitā nāḍījñānataraṅgiṇī tathā anupānataraṅgiṇī bhāṣānuvādasamalaṃkṛtā, 2nd ed., (Raja) Ram Kumar Press, Lucknow 1950/51.
- g Nāḍījñānataraṅgiṇī, together with Anupānataraṅgiṇī and Kālajñāna, with Gujarātī translation, Prajābandhu Printing Works, Ahmedabad 1968 [IO.2.F.39].

References are to ed. f.

The *Nāḍījñānataraṅgiṇī* forms part of an *Āyurvedasudhākara* by Raghunāthaprasāda (see P. Natha and J.B. Chaudhuri, 1953: 1681).

84 See the *Nāḍījñānaprakāśikā* and Kaṇāda's *Nāḍīvijñāna*.

85 Cf. *Nāḍījñānaprakāśikā* 71–72.

86 The frequency of the beats is 56 in the first pala (= 1/60th ghaṭī; 1 ghaṭī = 24 minutes) after birth; 54 to the pala until the end of the first year of life; 44 in the second year; 40 in the third year; 36 from the fourth until the end of the seventh year; 34 from the eighth until the end of the fourteenth year; 32 in persons 15–30 years of age; 30 in persons 31–50 years of age; 24 in persons 51–80 years of age.

87 Stanza 9.

88 Stanzas 97–100. The same author wrote a *Śakunajñānataraṅgiṇī* (see the introduction to the Hindī translation of the *Nāḍījñānataraṅgiṇī*) and an *Anupānataraṅgiṇī*.

89 The first edition of the work dates from 1876.

90 NCC: not recorded. Edited, together with Raghunātha Paṇḍita's *Cikitsāmañjarī*, by S.L. Katre, Scindia Oriental Series No. 4, Ujjain 1959. The title is mentioned in verse two.

91 See on the author: Raghunātha's *Cikitsāmañjarī*. Verses twenty-one and twenty-two mention the author's name, his kula (Manohara), and his place of origin (Campā).

92 The examination of the pulse is not described in the *Carakasaṃhitā*.

93 NCC: not recorded. ABI 330: a work from Southern India.

94 NCC: not recorded. Cat. Mysore XIII, Nrs. 41888–89.

95 NCC X, 29: different texts; VIII, 313: *Nāḍīlakṣaṇa* (based on Dattātreya's work). Cat. Madras Nr. 13153 (this treatise begins with some well-known verses on the subject; Nandin is referred to). Cat. Mysore XIII records five MSS (Nrs. 41918–22) under the title *Nāḍīlakṣaṇa*; Nr. 91418 is the (Dattātreya) *Nāḍīvidhāna*, Nr. 91421 is a *Ṣaḍvidhanāḍīlakṣaṇa*. A *Nāḍīlakṣaṇa*, also called *Nāḍīparīkṣā*, has been edited, with an Oriya translation, Candrodaya Press, Cuttack 1916 [IO.San.B.156(i)].

96 CC: not recorded. Cat Mysore XIII, Nr. 91421.

97 NCC X, 292.

98 NCC X, 29.

99 NCC X, 292.

100 NCC II, 213: *Nāḍīnakṣatramālā* by Āśvinīdeva; V, 2: the (*Nāḍīnidāna* or) *Nāḍīnirṇaya* is also known as *Nāḍīnakṣatramālā*; X, 28: a work on jyotiṣa. ABI 330: a medical treatise on nāḍīparīkṣā from Southern India. *Editions:
- *a Madras 1880 (see ZDMG 37, 1883, 43).
- b with Malayalam commentary by Veṅkaṭācala Śāstrin, Vidyākalpataru Press, Palghat 1889 [IO.1487].
- c with commentary by Kṛṣṇa Sūri, Hindū-ratnākara Press, Madras 1920 [IO.San.D.332(j)]; the text of this edition is also found, accompanied by an English translation and Kṛṣṇa Sūri's commentary, in S.K. Ramachandra Rao (1987): III, 144–149.

101 References are to the text, accompanied by Kṛṣṇa Sūri's commentary, in S.K. Ramachandra Rao (1987): III (see ed. c).

102 The distinction of disorders by vāta and pitta on the one side, pitta and vāta on the other, and the corresponding distinctions which follow, are rare in āyurvedic literature. The vāta pulse touches the pitta pulse in a disorder by vāta and pitta, whereas the pitta pulse touches the vāta pulse in a disorder by pitta and vāta.

103 The commentator calls this pulse, occurring in fever, viṣamasaṃkalitanāḍī.

104 The commentator remarks that these disorders of the tongue, etc., are found in the *Cintāmaṇi* and the *Vāhaṭagrantha.*

105 The commentator refers to works called *Ratnākara* and *Vāhaṭagrantha.*

106 The five main characteristics are: manda manda, śithila śithila, vyākula vyākula, sthitvā sthitvā, and tvaritagamana.

107 See on this author: *Nāḍīnidāna.*

108 NCC I, 444 and X, 28: may form part of the *Aśvinīkumārasaṃhitā*; two commentaries are known, one anonymous and the other by Kṛṣṇasūri; Kṛṣṇasūri, son and disciple of Gopālācārya and grandson of Kṛṣṇasūri (Kṛṣṇārya) of Śāntalūri family, was born in A.D. 1770 and wrote, apart from this commentary, a commentary on the *Nāḍīnakṣatramālā* and various other works. V.P.P. Śāstrī (1984: 392) records a MS of the *Nāḍīnirṇaya* dating from A.D. 1755/56. Cat. Madras Nr. 13151: aṣṭasthānaparīkṣā is referred to in the beginning of the text. NCC X, 28: *Nāḍīnidāna*, anonymous. Compare *Nāḍīnakṣatramālā*

109 NCC: not recorded. Cat. Mysore Nrs. 41903–05. Cat. Mysore Nr. 41909: *Nāḍīnirṇayavyākhyā.* JAI 181: in forty-one verses; mūtra-, netra-, mukha-, and jihvāparīkṣā are also mentioned. Compare *Nāḍīnakṣatramālā* and *Nāḍīnidāna.*

110 NCC X, 28: a Tantric work. AVI 250. Check-list Nr. 464.

111 NCC: not recorded. Edited, with Telugu transl., Śrī Merī Press, Rajahmundry 1926 [IO.San.D.947(k)].

112 NCC, X 291.

113 NCC I, 414 and X, 28: in Prakrit verses. A.B. Keith (1935): 746–747 (Nr. 6237).

114 NCC VIII, 313 and X, 28. Dattātreya is quoted in Jīvānandavidyāsāgara's commentary on Kaṇāda's *Nāḍīvijñāna* and in Kapilamiśra's *Nāḍīprabodhana* (S. Upadhyaya, 1986: 42). The *Dattātreyasaṃhitā* was one of Śaṃkarasena's sources in the composition of his *Nāḍīprakāśa.* An anonymous *Nāḍītantra* (Cat. Mysore XIII, Nr. 81900) refers to Dattātreya's views on nāḍīlakṣaṇa. See also *Nāḍīlakṣaṇa, -tantra, -tantravidhi, -tattvavidhi*, and *-vidhāna.*

115 NCC VIII, 10 and X, 28.

116 See on this author and his works: commentaries on the *Carakasaṃhitā.*

117 NCC VI, 150 and X, 28. Compare *Nāḍīprakāśa* by Govinda.

118 NCC X, 28: also called *Nāḍīnirṇaya, -prakaraṇa, -prakāśa*, and *-vijñāna* by Kaṇāda. See Kaṇāda's *Nāḍīvijñāna.*

119 NCC X, 28: by Mandhara(?).

120 NCC X, 28. Mārkaṇḍeya is mentioned as a source in the *Nāḍīśāstrasaṃgraha* (Cat. Madras Nr. 13155; HIM II, 500; S. Upadhyaya, 1986: 42). See: Mārkaṇḍeya.

121 NCC: not recorded. Cat. Mysore XIII, Nr. 41911: jihvā- and mūtraparīkṣā are also described.

122 NCC: not recorded. V.P.P. Śāstrī (1984): 388. H.D. Velankar (1944): I, 210. Compare: Pūjyapāda. See also: Ugrāditya's *Kalyāṇakāraka.*

123 NCC X, 28: composed in A.D. 1442/43 (see S.L. Katre, 1947: author's name Rāma Vājapeyin). Gambier-Parry Nr. 47. The author, son of Saṃrāṭ Agnicit Somayājin and an inhabitant of Orissa, composed his work in A.D. 1348/49 according to P. Peterson (Preface 24). Compare *Nāḍīprabodha* of Rāmacandra, which may be the same treatise. See G.V. Devasthali (1945).

124 NCC X, 28–29. Editions:

a by Vināyaka Padmākara Jośī, Āyurvedīya-granthamālā Nr. 5, Nirṇaya Sāgara Press, Bombay 1912 [BL.14044.bb.4.(2); IO.San.C.303]. (a[1]) ed., together with Bhoja's *Rājamārtaṇḍa*, by Vaidya Jādavji Tricumji Āchārya, Āyurvedīyagranthamālā Nrs. 4, 5, Nirṇayasāgara Press, Bombay 1912 [IO.San.C.303; 26.C.31]. (a[2]) śrīrāvaṇakṛtā nāḍīparīkṣā, jyotirvitpadmākaratanūjavināyakaśarmaṇā saṃśodhitā, ācāryopāhvena trivikramātmajena yādavaśarmaṇā prakāśitā, Āyurvedīyagranthamālā pañcamaṃ puṣpam, 1924 (together with puṣpa 4, 8, 9).

b ed., with a Sanskrit commentary by the editor, in Satyadeva's Vāsiṣṭha's *Nāḍī-tattvadarśana*, 2nd ed., Rohtak 1968, 224–317; *ed. 1983.

c śrīrāvaṇakṛtā nāḍī-parīkṣā, 'vaidyapriyā' bhāṣāṭīkopetā, ṭīkākāraḥ bhiṣagratna śrībrahmaśaṅkaramiśraḥ, 5th ed., Haridāsa Saṃskṛta Granthamālā 141, Vārāṇasī 1970.

*d rāvaṇakṛtā nāḍīparīkṣā, 'vaidyaprabhā' bhāṣāṭīkā sahitā, vyākhyākāra indradeva tripāṭhī, Jayakṛṣṇadāsa Āyurveda Granthamālā, Vārāṇasī 1976.

e ācārya rāvaṇakṛta nāḍī parīkṣā, savimarśa 'siddhidā' bhāṣā-ṭīkā-samanvitā, ṭīkākār: Dr. Govindaprasād Upādhyāy, Kṛṣṇadās Āyurved Sīrij 26, Kṛṣṇadās Akādamī, 1st ed., Vārāṇasī 1991.

References are to c.

125 Nandi(n) is referred to in iatrochemical texts; he is also one of the Tamiḻ Siddhas. Compare Nandikeśvara's *Netraprakāśikā.*

126 Āḍhamalla quotes (ad *Śārṅgadharasaṃhitā* I.3.1), without referring to his source, verses which are almost identical with *Nāḍīparīkṣā* 3 and 4; Kāśīrāma quotes (ad *Śārṅgadharasaṃhitā* I.3.6–9ab) a verse that is very close to Rāvaṇa 32, but also to Kaṇāda's *Nāḍīvijñāna* 50.

127 Editions:

a nāḍī-tattva-darśanam (rāvaṇīyanāḍī-vivṛti-vimarśa-sahitam), praṇetā: śrīpaṇḍitasatyadevo vāsiṣṭhaḥ, 2nd. ed., Rohtak 1968, 224–317.

*b ed. Hariyāṇā 1990.

128 CC I, 301 and 358; III, 76: a work on jyotiḥśāstra. NCC XIII, 98.

129 See the commentary ad 10. Compare the references to a guru in the comments ad 5, 9 (a quotation in verse), 10. Another teacher was Pūrṇacandra Tripāṭhī, pupil of Sudhākara Dvivedī (34).

130 Rāvaṇa's treatise has also, variants disregarded, some verses in common with Kaṇāda's work. E.g., 27ab = Kaṇāda's *Nāḍīvijñāna* 106; 29ab = 102ab; 32 = 50; 52 = 92; 72 = 31; 73 = 41; 74 = 30; 75 = 34. Some verses are also found in the *Śārṅgadharasaṃhitā*: Rāvaṇa 7 = *Śārṅga* I.3.1; 20ab = 4ab.

131 See on the contents of Rāvaṇa's *Nāḍīparīkṣā* also S. Upadhyaya (1986): 75–86.

132 C. Dwarkanath (1991: 155) supposed that the author was the Siddhācārya Rāvaṇa, mentioned in the *Ānandakanda* (the name of this Rasasiddha is, however, Revaṇa), who, in his opinion, lived between the tenth and thirteenth centuries and belonged to the Nandī school of pulse specialists. See about other works attributed to Rāvaṇa: *Kumāratantra.*

133 The verses of Rāvaṇa which are already found in the *Śārṅgadharasaṃhitā* may point to a common tradition.

134 C. Dwarkanath placed the work in the twelfth century (1991: 43) or in the period between the tenth and thirteenth centuries (1991: 155).

135 It may be that aṣṭasthānaparīkṣā, a subject frequently referred to in nāḍī-texts, has been developed in circles specialized in the examination of the pulse and was adopted later by the more traditionally orientated physicians.
136 NCC X, 28.
137 NCC: not recorded. Ed., together with the author's *Dehatattva*, Kamalākānta Press, Calcutta 1928 [IO.San.B.981(c)].
138 NCC: not recorded. AVI 249.
139 NCC X, 28. Cat. Madras Nr. 13152. Cat. Sarasvati Bhavan XII, Nrs. 44797, 44812, 44981, 44984, 45046, 45056, 45239, 45295, 45330, 45361. Cat. Tanjore Nr. 11192. Collection Punyavijayaji Nrs. 63–65. R. Mitra's Notices IX, Nr. 3048: 46 verses; by a Jain author.
140 NCC X, 29. R. Mitra's Notices VI, Nr. 2016.
141 NCC: not recorded. STMI 152.
142 NCC X, 29.
143 Vājapeyin is one of the titles of Kānyakubja brāhmaṇas (see *Kavīndracandrodaya*, critically edited by Pandit Har Dutt Sharma and M.M. Patkar, Poona Oriental Series No. 60, Poona 1939, Intr. 6, s.v. Kṣamānanda Bājapeyin). Compare G.V. Devasthali (1945).
144 NCC X, 29: the author is mentioned by his brother Harṣa in the *Aṅkayantracintāmaṇi* or *-vidhi*, a Tantric work (NCC I, 50). STMI (176) gives the subjects of the chapters of the work and adds that some stanzas are provided with a commentary. See on the author and his works G.V. Devasthali (1945). Compare *Nāḍīparīkṣā* by Rāmacandra Somayājin.
145 NCC III, 283; IV, 345; X, 29. This work is probably the same as the *Nāḍīprabodhana* of Kapilamiśra (see S. Upadhyaya, 1986: 42), which refers to *Āgneya*, Dattātreya, Gautama, Māṇḍavya, Rāmarāja, Rāvaṇa, Śaṃkarasena, and Vasiṣṭha.
146 NCC X, 29: the same as Kaṇāda's *Nāḍīparīkṣā*.
147 NCC X, 29 and STMI 208: from Śivadāsa's *Yogasārasamuccaya*.
148 NCC: not recorded. Edition: Śivājī Press, Poona 1879 [IO.996].
149 NCC X, 29. Cat. BHU Nr. 73: seems to be a chapter of a book.
150 NCC: not recorded. Cat. BHU Nr. 72. AVI 249. P.V. Sharma (1962): 13. A *Nāḍīprakāśa* is quoted in Aghoranātha's commentary on his *Bhiṣaksarvasva* and Mauktika's *Vaidyamuktāvalī*. Editions:
   a with Bengali transl., Nava Sārasvatī Press, Calcutta 1888 [IO.1021].
   b in *Vedāntaratnāvalī*, ed. by Maheśacandra Pāla, Nava Sārasvata Press, Calcutta 1888 [IO.1020].
151 NCC X, 29. See on texts called *Gautamīyatantra*: Tāntrika Sāhitya 194.
152 NCC VI, 150 and X, 29. Cf. *Nāḍīparīkṣā* by Govinda. Compare NCC VI, 200: *Govindaprakāśa*.
153 NCC X, 29: the same as *Nāḍīparīkṣā* by Kaṇāda.
154 NCC: not recorded. Edition: Caitanyacandrodaya Press, Calcutta 1865 [IO.1721].
155 NCC X, 29: earlier than Śaṃkarasena's work of the same title (which quotes it), also anterior to the *Prayogāmṛta* of Narasiṃha Kavirāja (eighteenth century), which quotes it; CC I, 518: quoted by Vaidyacintāmaṇi (in his *Prayogāmṛta*). The *Nāḍīprakāśa* quoted in Mauktika's *Vaidyamuktāvalī* may be Rāmarāja's work, since Śaṃkarasena's work of the same title is posterior to Mauktika. A commentary by Rāmarāja on Kaṇāda's *Nāḍīvijñāna*, quoted by Jīvānandavidyāsāgara in his commentary on the same work, may well be this *Nāḍīprākaśa*. Rāmarāja is mentioned in Kapilamiśra's *Nāḍīprabodhana* (S. Upadhyaya, 1986: 42). Rāmarāja's *Nāḍīprakāśa* is also called *Nāḍīparīkṣā* (ABI 320; Jaggi IV, 45; Vṛddhatrayī 470). The same author is credited with two works on rasaśāstra, the *Rasadīpikā* and *Rasaratnapradīpa* (CC I, 495, 496, 518, II, 116 and 121; ABI 320; Vṛddhatrayī 470). Atrideva (ABI 320) and G. Hāldār (Vṛddhatrayī 470) regard this Rāmarāja or Rāmarāya as the minister of Sadāśiva Rāya (middle of the fifteenth century) of the Vijayanagar kingdom, who was a mere puppet in the hands of his minister. Compare on Rāmarāja's identity: *Rasaratnapradīpa* by Rāmarāja.

156 CC II, 121.
157 NCC X, 29; X, 109 (*Nārīprakāśa* by Śaṃkarasena); X, 291: said to be a commentary on Kaṇāda's *Nāḍīvijñāna*. STMI 194. Editions:
   *a edited, together with Kaṇāda's *Nāḍīvijñāna*, by Nandalāl Vidyāratna Kavirañjana, Calcutta 1887.
   b Science of Sphygmica, or Sage Kanād on pulse, translated by Kavirāj Russick Lāl Gupta, *Calcutta 1891; repr., Indian Medical Science Series No. 6, Delhi 1987; this edition contains the Sanskrit text and a paraphrase in English of Śaṃkarasena's work.
   c Nari Vijnana or An exposition of the pulse by the renowned physician-sage, Sankara Sen, and the celebrated sage, Kanada, translated into English from the original Sanskrit by Kaviraj Dhurmo Dass Sen Gupta, Calcutta 1893; this edition contains the text and an English translation of Śaṃkarasena's *Nāḍīprakāśa* and Kaṇāda's *Nāḍīvijñāna*, supplemented by an essay on air, bile and phlegm, and extracts (from *Caraka-* and *Suśrutasaṃhitā*), with an English translation, on signs presaging death.
   d Nāḍīprakāśa by Śaṅkarasena, saṭīka, and Kaṇāda's Nāḍīvijñāna, with Bengali translation by Nagendranātha Sena, Nagendra Steam Printing Works, Calcutta 1914 [IO. San.807(h)].
   *e Sankara Sen, Nadiprakasam with Sanskrit commentary and Bengali translation, edited by Kalipada Vidyaratna, Calcutta (see J.C. Sikdar, 1988: 49).
   A condensed English rendering of the *Nāḍīprakāśa* is found in J.C. Sikdar (1988: 89–135). References are to page numbers of b. The title of the treatise is *Nāḍīprakāśa* in one of the introductory verses, *Dhamanīprakāśa* in the concluding verses.
158 J.C. Sikdar (1988) describes the contents of three chapters, exclusively devoted to nāḍīparīkṣā.
159 The text edited by K.R.L. Gupta and that by Dhurmo Dass Sen Gupta have four chapters and also deal with other forms of parīkṣā (ārtava-, retaḥ-, mūtra-, nāsā-, āsya-, netra-, and jihvāparīkṣā) in the second half of chapter three.
160 More than sixty verses from Kaṇāda's work are found in the *Nāḍīprakāśa*; J.C. Sikdar's claim (1988: 68) that thirty-two verses were borrowed does at least not apply to K.R.L. Gupta's text. Śaṃkarasena's quotations from Kaṇāda deviate sometimes slightly from the printed versions of the latter's work (see J.C. Sikdar, 1988: 52, 53, 54, etc.); additions to Kaṇāda's text also occur (see J.C. Sikdar, 1988: 60 and 61).
161 The contents of chapter four resemble those of texts on svarodaya or svaraśāstra.
162 Probably the work of this title ascribed to Vaidyacintāmaṇi or Narasiṃhakavirāja.
163 See ed. b, pages 5 and 7.
164 Probably identical with the *Nāḍīprabodhaka*. See S. Upadhyaya (1986): 42.
165 See H.H. Risley (1981): a synonym for Vaidya in Bengal.
166 See the concluding verses of chapter four. VŚS, Preface 7: Śaṃkarasena is probably identical with Śaṃkara, the author of the *Vaidyavinoda* and *Rasaśaṃkara*.
167 J.C. Sikdar (1988): 51, 66–68.
168 See the introductory verses.

169 J.C. Sikdar (1988): 49.
170 NCC X, 30. STMI 152: the work also deals with the examination of the eyes, tongue and urine.
171 NCC X, 29. Cat. Madras Nr. 13343. Cat. Mysore XIII, Nrs. 41929–32; MS. Nr. 41929 is in the form of a dialogue between Śiva and Pārvatī.
172 NCC X, 30. Cat. Madras Nr. 13155: the science of pulse-examination is said to have been revealed to Pārvatī by Maheśvara; the introductory verses pay homage to Vāhaṭa. The first chapter, containing nine verses, is of an introductory nature; chapter two, consisting of seventy-five verses, deals with the nāḍīcakra system; chapter three, consisting of thirty-four verses, is about the examination of the pulse; its last verse mentions the following sources: Bharadvāja, Kāśyapa, Kauśika, Kumbhasaṃbhava (i.e., Agastya), Mārkaṇḍeya, and Vasiṣṭha (S. Upadhyaya, 1986: 42–43).
173 Cat. Mysore XIII records nine MSS under this title (Nrs. 41894–41902); Nr. 41894 forms part of a treatise by a Jain author that may have been called *Mahāsārasaṃgraha*; Nr. 41897 is a *Nāḍīnidāna* of a work that dealt with aṣṭasthānaparīkṣā; Nr. 41899 is a fragment of a text that also describes other forms of parīkṣā; Nr. 41900 is concerned with nāḍīparīkṣā according to the views of Dattātreya.
174 NCC X, 28: this work may form part of the *Hārītasaṃhitā*. The *Hārītasaṃhitā*, however, does not contain a chapter on nāḍīparīkṣā.
175 NCC: not recorded. ABI 330.
176 NCC VIII, 313. See Dattātreya's *Nāḍīparīkṣā*.
177 NCC X, 28.
178 This may be the same work as the *Nāḍītantravidhi*. NCC: not recorded. Cat. Madras Nr. 13148: this treatise forms the first chapter of a medical work called *Dattātreyamata*. Compare HIM II, 455–456.
179 NCC: not recorded. Cat. Mysore Nr. 41924. JAI 181: probably by a Jain author; at the beginning of the work Vīra is paid homage to; it may be the same work as a *Nāḍīvijñāna* mentioned in the *Jain sāhitya kā bṛhat itihās (V, 232).
180 NCC X, 29.
181 NCC: not recorded. Cat. Mysore XIII, Nr. 41918: catalogued under the title *Nāḍīlakṣaṇa*, but the colophon states it to be the *Dattātreyanāḍīvidhāna*; MS Nr. 81900, incomplete, recorded as a *Nāḍītantra*, begins in the same way.
182 NCC X, 29. Cat. Madras Nrs. 13154 and 13342: the author pays homage to Vardhamāna in the introductory verses and quotes the *Gadasaṃjīvinī*. Cat. Mysore XIII, Nr. 41925: by a Jain author; Nrs. 41926–28. See on another anonymous *Nāḍīvijñāna*: S. Upadhyaya (1986): 41. Editions:
   a Nāḍīvijñāna, with Telugu paraphrase and notes by N. Guruliṅga Śāstrī, Madras 1901 [BL.14043.cc.19(1)];
   *b ed., with a commentary by G.K. Ray, Hitabadi Press, Calcutta.
183 NCC: not recorded. Bhagvat Sinh Jee 211: an old treatise on the pulse. AVI 250.
184 NCC VI, 205; X, 27 and 29: alternative titles are *Nāḍījñāna* and *-mālā*. Cat. Calcutta Sanskrit College X, Nr. 36 (by Govindarāma Kavirāja). Cat. Sarasvati Bhavan XII, Nr. 45018. R. Mitra, Notices VI, part 2, Nr. 2163: 173 verses. A Govindarāma is quoted in Jīvānandavidyāsāgara's commentary on Kaṇāda's *Nāḍīvijñāna*; Govindarāma wrote a commentary on that work.
185 NCC III, 125–126; X, 28–29. Editions:

*a ed., together with Śaṃkarasena's *Nāḍīprakāśa*, by Nandalāl Vidyāratna Kavirañjana, Calcutta 1887.
b Science of Sphygmica, or Sage Kaṇāda on pulse, an English translation with Sanskrit passages (i.e., a selection from the text of Śaṃkara's *Nāḍīprakāśa* with an explanatory paraphrase) by Kavirāj Russick Lall Gupta, Calcutta 1891 [BL.14043.b.11]; repr. Indian Medical Science Series No. 6, Delhi 1987; this is an ed. and transl. of Śaṃkarasena's *Nāḍīprakāśa*, which contains a large part of the verses of Kaṇāda's *Nāḍīvijñāna*, in a changed order.
bb Nari Vijnana or An exposition of the pulse by the renowned physician-sage, Sankara Sen, and the celebrated sage, Kanada, translated into English from the original Sanskrit by Kaviraj Dhurmo Dass Sen Gupta, Calcutta 1893; this edition contains the text and an English translation of Śaṃkarasena's *Nāḍīprakāśa* and Kaṇāda's *Nāḍīvijñāna*, to which are added an essay called 'On air, bile and phlegm' and texts (taken from *Caraka*- and *Suśrutasaṃhitā*), accompanied by an English translation, on symptoms presaging death.
c ed. by Jīvānanda Vidyāsāgara, with a Sanskrit commentary by the editor, Calcutta 1897 [BL.14043.c.37/3].
*d with a commentary by Vaidya Gaṅgādhara (containing exhaustive explanatory notes from Suśruta, Gautama, Vasiṣṭha and other authors), Calcutta 1902.
e with a Sanskrit commentary by Hariharanātha Śāstrin, Prabhākara Press, Moradabad 1903 [IO.3624]; H. Śāstrin, a brāhmaṇa of Sārasvatavaṃśa, was the son of Lalitopādhyāya; he taught at the Banvārīlāl Āyurvedic College at Indraprastha (see the colophon of the commentary).
f with a Hindī commentary by Nārāyaṇadatta, Śrīveṅkaṭeśvar Press, Bombay 1908 [IO.San.B.809(h)]; repr., Khemrāj Śrīkṛṣṇadās Bambaī Prakāśan, Bombay 1989.
g with a Hindī translation by Paṇḍit Śivadayāla Śarman, Shri Madangopal Press, Brindaban 1911 [IO.San.B.807(i)].
h together with Śaṃkarasena's *Nāḍīprakāśa*, with Bengali translation by Nagendranāthasena, Nagendra Steam Printing Works, Calcutta 1914 [IO.San.B.807(h)].
i with an Oriya commentary, The Orissa Patriot Press, Cuttack 1917 [IO.San.B.160(a)].
j ed., with Śaṃkarasena's commentary, by Devendranātha Sena and Upendranātha Senagupta, 4th ed., Calcutta 1918 [IO.San.B.237].
k nāḍīvijñānam, mahāmunikaṇādaviracitam, paṇḍitakulapatinā B.A. upādhidhāriṇā śrīmajjīvānandavidyāsāgarabhaṭṭācāryena viracitayā tadātmajābhyāṃ paṇḍita-śrīmadāśubodhavidyābhūṣaṇa-paṇḍita-śrīmannityabodhavidyāratnābhyāṃ pratisaṃskṛtayā vyākhyayā samalaṃkṛtaṃ tābhyām eva prakāśitaṃ ca, 4th ed., Siddheśvara Press, Calcutta 1921 [IO.San.D.1036(e)].
l ed. in Satyadeva Vāsiṣṭha's Nāḍī-tattva-darśanam, Rohtak 1968, 318–326.
m with the 'Vibodhinī' Hindī commentary by Prayāgadatta Jośī Āyurvedācārya, Haridas Sanskrit Series 56, 8th ed., Vārāṇasī 1972.
*n with the 'Vidyotinī' Hindī commentary by Indradeva Tripāṭhī, Jayakṛṣṇadāsa Āyurveda Granthamālā, Vārāṇasī 1976.
o Nadivijnanam of Kanad and Nadiprakasham of Shankar Sen (Old Sanskrit treatise on the Science of Pulse with English translation), edited and translated by Dr. J.C. Sikdar, Prakrit Bharati Pushpa 47–48, Prakrit Bharati Academy, Jaipur 1988.

Verses 1–30 of Kaṇāda's *Nāḍīvijñāna* are found, accompanied by an English translation, in S.K. Ramachandra Rao (1987): III, 133–138. References are to m.

Kaṇāda's *Nāḍīvijñāna* is said to form the first and only extant chapter of a *Kaṇādasaṃhitā* in five chapters, the subjects of the other four being roganirṇaya, kaṣāyaugha, pāradādika, and mahāvidyārasajāraṇamāraṇa (HIM II, 478–480). NCC III, 125–126: *Kaṇādasaṃhitā* in five chapters, but only the *Nāḍīparīkṣā* or *-vijñāna* is found in MSS; *Kaṇādasaṃhitā* in five parts, nāḍī, roga, kasāya, mercury, etc.

186 Mostly ślokas, but longer metres are also represented (see Jīvānanda's commentary and J.C. Sikdar's Intr., 13–16, to ed. o). Editions bb, f and o have sixty-four, edition k has 113 verses. H. Śāstrī, Notices I, Nr. 201: *Nāḍīprakāśa* of Kaṇāda in 144 verses.

187 The examination of the pulse at the foot is referred to in stanzas 38 and 107.

188 See on the contents of Kaṇāda's *Nāḍīvijñāna* also J.C. Sikdar's Intr. (3–8) to ed. o and S. Upadhyaya (1986): 63–75.

189 See the authorities quoted by Jīvānanda. Compare Govindarāmasena's *Nāḍīvijñāna*.

190 See the list of editions.

191 See the list of editions and the authorities quoted by Jīvānanda.

192 NCC: not recorded. See edition k.

193 References are to edition k.

194 Jīvānanda quotes the *Govindarāmīyā vyākhyā* (81) and mentions a reading supported by Govindarāma (97). Govindarāma was the author of a *Nāḍīvijñāna*.

195 I.e., the *Mādhavanidāna*.

196 See: *Nāḍīprakāśa* by Rāmarāja.

197 Also called Śaṃkara (102–110); his commentary is referred to as *Śāṃkarī vyākhyā* (113). Cf. *Nāḍīprakāśa* by Śaṃkarasena.

198 CC I, 653; III, 135.

199 CC: not recorded.

200 I.e., Maheśvara's *Viśvaprakāśa*.

201 C. Dwarkanath placed the work in the twelfth century (1991: 42) or in the period between the tenth and twelfth centuries (1991: 155). Kaṇāda's treatise cannnot be the oldest on the subject, since conflicting views are mentioned (compare stanzas 16 and 18 on the location of the pulses of the three doṣas with respect to the three fingers of the examining physician; stanza 18 is considered as not resting on authority by Śaṃkarasena and Jīvānandavidyāsāgara; compare the verses from Dattarāma's *Nāḍīdarpaṇa* quoted in the *Bhāratīyanāḍīvijñāna* and Bhūdharabhaṭṭa's *Nāḍījñānadarpaṇa*).

202 NCC X, 29. Cat. Tanjore Nrs. 11193–94 (cf. A.C. Burnell, 1880: 70). STMI 207–208. This work is identical with the *Nāḍīcakra*.

203 NCC X, 30 and 292: the same as Rāmacandra's *Nāḍīparīkṣā*. Cat. Sarasvati Bhavan XII, Nr. 45304 (by Rāma).

204 NCC X, 30. This work, consisting of fifty-seven verses, deals more at length with the nāḍīcakra system than with the examination of the pulse (S. Upadhyaya, 1986: 43).

205 NCC: not recorded. Cat. Mysore XIII, Nr. 41813.

Chapter 3
Various authors

1 NCC I, 56.

2 NCC I, 60: author's name with a question mark.

3 NCC I, 36 and 89. Check-list Nr. 21. STMI 14. Cat. BHU Nrs. 4–6. Cat. IO Nr. 2714. CBORI XVI, 1, Nrs. 4–7. Editions:

- a agniveśya-kṛtam aṃjana-nidānākhyaṃ [hindī-anuvāda-sahitaṃ] saṃpūrṇaṃ..., A-khavāra Press, Benares 1854 [IO.178, 183, 2026].
- *b Bombay 1858 (see Cat. BHU Nr. 4).
- c añjana-nidānam, maharṣiṇāgniveśena praṇītam,... paṇḍita-rāmasvarūpa-śarmmaṇā viracita-sānvaya-[hindī-]bhāṣā-ṭīkayā sahitam..., Śrī Veṅkaṭeśvar Press, Bombay 1893 [IO.792].
- d maharṣi-agniveśa-praṇīta sārtha aṃjana-nidāna, [marāṭhī-]bhāṣāntarakāra vaidyarāja datto ballāḷa borakara, Poona 1920 [IO.San.D.154].
- *e publ. by Master Kheladilal and Sons, Benares 1933 (see Cat. BHU Nr. 4).
- f edited as one of the Appendices to Kiñjavaḍekar's edition of the Nidānasthāna of the *Aṣṭāṅgasaṃgraha*, Poona 1940, 123–132.
- *g ed., together with the *Śārṅgadharasaṃhitā*, by Kashi Nath Śastrī, 1944.
- h ed., together with the *Śārṅgadharasaṃhitā*, by Nārāyaṇa Rāma Ācārya, 6th ed., Nirṇaya Sāgar Press, Bombay 1946.
- i śrīmadagniveśamaharṣipraṇītam añjananidānam, sānvaya-'vidyotinī' bhāṣāṭīkā-vibhūṣitam; ṭīkākāraḥ āśukavi paṇḍita śrībrahmaśaṅkaramiśraḥ, Haridās Sanskrit Granthamālā 227, Vārāṇasī 1952.
- j ed., together with the *Śārṅgadharasaṃhitā*, by Brahmānanda Tripāṭhī, Caukhambā Āyurvijñāna Granthamālā 28, Vārāṇasī 1990.

References are to i.

A *Gadāñjana* ascribed to Agniveśa (NCC: not recorded; Check-list Nr. 285) may be the *Añjananidāna*; the same applies to an *Agniveśanidāna* by Agniveśa, with commentary (Check-list Nr. 9), and to a *Nidānasthāna* by Agniveśa (NCC X, 129; see Agniveśa). A *Netrāñjana* (Cat. Bikaner Nr. 1419) is identical with the *Añjananidāna*. Other titles of the *Añjananidāna* are *Agniveśāñjana* (NCC: not recorded) and *Nidānāñjana* (NCC X, 129; Cat. BHU Nrs. 5 and 77).

4 The work has wrongly been described as a treatise on eye diseases (Cat. IO Nr. 2714; Bhagvat Sinh Jee, 1927: 207; Gulabkunverba I, 75; S.K. Ramachandra Rao, 1985: 16; G.P. Srivastava, 1954: 33). The title is explained in the first verse, where the treatise, simply called *Añjana* there, is said to have been composed by Agniveśa as a collyrium (añjana) for physicians whose eyes are covered by the darkness (timira; this term also denotes an eye disease causing cloudy vision) of ignorance. The title *Añjana* recurs in the last two stanzas.

5 Their number is 232 (nayanānaladṛṅmita) according to the author himself. R. Mitra (Notices X, Nr. 4206) and STMI (14) mention a number of 333 stanzas.

6 P.V. Sharma remarks that the toṭaka and other more recent metres abound in the work (AVI 247).

7 Some verses of the *Añjananidāna* are identical with verses included in the *Mādhavanidāna*, which are either quoted from one of the classical āyurvedic works or from unknown sources: *Añjananidāna* 124 = *Mādhavanidāna* 27.1 (from an unknown source); 133 = 28.20 (from Su.); 134 = 29.2 (from Su.); 135cd = 29.7ab (from an unknown source); 144 = 33.1 (from Ca.); 166ab = 37.2cd (from Vāgbhaṭa); 172 = 41.4 (from an unknown source); 185 = 46.1 (from an unknown source); 207 = 51.2 (from an unknown source).

8 Examples are: agnimāndya, alasaka, vilambikā, halīmaka, bhrama, nidrā, paramada, pānavibhrama, ūrustambha, annadravaśūla, ānāha, śūkadoṣa, koṭha, kṣudraroga, yonikanda, stanaroga, stanyaduṣṭi.

9 A ghaṭī is a period of twenty-four minutes.

10 This term may be a synonym of viṣa (see the Hindī translation); it is frequently used in this sense in the *Tantrasārasaṃgraha*.

11 Already mentioned, for example, by Vṛnda (*Siddhayoga* 5.57; 6.6), Cakrapāṇidatta (ad Su.Sū.35.24 and 40.10), Vijayarakṣita (ad *Nidāna* 6.2–4), and Śārṅgadhara (I.7.27ab).

12 Already mentioned by Vāgbhaṭa (A.h.Ni.15.27–28ab = A.s.Ni.15.29cd-30ab); also known to Vaṅgasena (āgantukavraṇa 25).

13 This is the same as kārśya, i.e., leanness.

14 The term kuraṇḍa, a synonym of kuraṇṭaka, occurs in the *Cakradatta* (vṛddhibradhnacikitsā 18), *Haramekhalā* (4.182 and 187–188), *Rājamārtaṇḍa* (17.1 and 5–7), *Śārṅgadharasaṃhitā* (III.11.104), Soḍhala's *Gadanigraha* (kāya 35.51–58), Vaṅgasena (antravṛddhi 41–46), etc.; kuraṇḍa, as described in the *Añjananidāna*, is identical with Mādhava's vṛddhi.

15 Vṛnda was the earliest author to describe vardhma (*Siddhayoga* 40.20–23).

16 NCC I, 89: dating from the nineteenth century. STMI 14.

17 NCC: not recorded. Bhagvat Sinh Jee (1927): 207. STMI 14.

18 NCC: not recorded. Check-list Nr. 244: *Dīpikā* by Gumana Rāma.

19 NCC VII, 170. STMI 14 and 91. HIM III, 526.

20 Bodleian d.733(5): author's name not mentioned (see D. Wujastyk, 1990: 91–92). Cat. BHU Nrs. 5 and 6: *Añjanaśalākā*, by Tripāṭhiśaṃkara of Mahāraṅgakula; it quotes Amara, Caraka, Kharanāda, Vāgbhaṭa, etc.

21 Compare HIM III, 525–527; Gaṇanātha Sena (1924): I, 18.

22 Bodleian d.713(b) (see D. Wujastyk, 1990: 91).

23 Cat. IO Nr. 2714.

24 CBORI XVI, 1, Nr. 6.

25 Check-list Nr. 962: title *Vaidyavinoda*. STMI 17. Cat. Mysore Nr. 42525; Nrs. 42231–32, catalogued under the title *Mahāvaidyaśāstra*, contain Akalaṅkasvāmin's *Vidyāvinoda* (see the colophons). AVI 315: title *Vaidyavinoda*. H.D. Velankar (1944): 356: *Vidyāvinoda(vaidyaśāstra)*. A medical work edited as the *Akalaṅkasaṃhitā* is actually Vijaya's *Kalyāṇakāraka*; another *Akalaṅkasaṃhitā* is also recorded. See on authors called Akalaṅka: CESS A 1, 35; A.K. Chatterjee (1978; see index); J.P. Jain (1964): 171–180; D.N. Lorenzen (1991): 26; NCC I, 3–7; S.Ch. Vidyabhusana (1971): 185–186. The Akalaṅka of the *Vidyāvinoda* is distinct from the Jain logician of that name (about A.D. 625–675), because he refers to Vīrasena (about A.D. 710–790), according to J.P. Jain (1964: 185–189). A.K. Chatterjee (1978: 328) places the logician Akalaṅka in the middle of the eighth century. Compare on this Akalaṅka and his date: A.K. Chatterjee (1978): 328–329; T.G. Kalghatgi (1975): 236; K.B. Pathak (1931–32).

26 NCC I, 163. Edition: Part I and II were edited by C.N. Narayanan Moose under the title: The Yogaratnasamuchaya, Sri Chithra Ayurveda Series Nos. V and VI, Trivandrum 1940 and 1942; Part III was edited by V.A. Ramaswami Sastri under the title: The Yogaratnasamuccaya of Anantakūmara, Trivandrum Sanskrit Series No. 152, Trivandrum 1947.

27 The same as svarabheda.

28 Disorders occurring during pregnancy.

29 See, e.g., 9.1–45 and the whole of 22.

30 *Yogaratnasamuccaya* 9.522–523 (from some other work); 16.281–283 (from the *Saṃgraha*); 18.176–181 (from Hārīta); 19.189–190 and 197 (from some other work); 19.210 (from Hārīta); 20.268–269, 322–323, and 465–466 (from some other work); 21.17 (from some other work); 21.530–550 (from the *Kāśyapīya*); 27^2.33–36 (from some other work); 29.352 (from some other work).

31 The names of many sources are partly abbreviated and can for that reason not be identified. Compare the strikingly similar list of sources of the *Bhesajjamañjūsāsannaya*.

32 One prescription derives from Acyuta, the author of the *Āyurvedasāra*, who is also quoted by Niścala.

33 A mantra against fever, and eight, mostly rather long, prescriptions.

34 See: Agastya.

35 See: Ālambāyana.

36 A quotation on takra.

37 Most of Anantakumāra's twenty-six quotations are in verse and relate to therapy. One verse (24.401), borrowed from the *Amitaprabhīya*, is said to derive ultimately from Vararuci. Compare *Amṛtaprabhīya* and *Carakanyāsa*. See on Amitaprabha: commentaries on the *Carakasaṃhitā*.

38 The full name of this source is not known. Five quotations on the treatment of poisoning are borrowed from this work.

39 NCC I, 351. Four prescriptions derive from this treatise, which is once mentioned in the text itself (20.225). Also quoted by Niścala.

40 NCC I, 354. Twenty-five prescriptions are quoted.

41 Three prescriptions are borrowed from this work; one of these (9.270–272ab: pācanāmṛta) is said to be also found in Bhela; another one (23.23) is common to the *Amṛtaprabhīya* and *Bāhaṭa*. A *Yogaśataka* is ascribed to Amṛtaprabha. An *Amṛtaprabhā* may have been one of Candraṭa's sources (AVI 285). See on Amṛtaprabha: commentaries on the *Carakasaṃhitā*. Compare *Amitaprabhīya*.

42 NCC II, 166. Four quotations on the properties and actions of some drugs.

43 NCC II, 179. Nine prescriptions are quoted. An *Āryasamuccaya* is quoted in Candraṭa's *Yogaratnasamuccaya*.

44 Two quotations on dravyaguṇa and six prescriptions.

45 One quotation on dravyaguṇa and one prescription.

46 A prescription.

47 See: Aurabhra.

48 NCC: not recorded. Eight prescriptions are borrowed from this authority or work. The formula of a śrībāhuśālo guḍaḥ is found in many works, e.g., Vṛnda's *Siddhayoga* (arśas 68–78).

49 NCC: not recorded. One of the two quotations (18.508–511) is a prescription against kṣudramasūrī.

50 See NCC XIII, 262–263: several works of this title. The definition of an aṅgula (7.52cd–53ab); auspicious days for administering medicines (7.130–134ab). These quotations may derive from a work on jyotiṣa.
51 See: Bhadraśaunaka.
52 Nineteen prescriptions derive from Bhadravarman, who is also quoted by Candraṭa (as Bhadravartman) and Niścala.
53 See: Bhāluki.
54 See: Bharadvāja.
55 The single quotation (11.130–132) may derive from the *Nāṭyaśāstra*; it consists of a prescription for singers (gāyaka).
56 See: Bhārgava.
57 CC: not recorded. One quotation on the regimen of patients with wounds (vraṇin).
58 A quotation on offerings to Gaṇeśa in children's diseases.
59 A very long quotation (9.69cd–115) on gifts (dāna) as a pacificatory measure in various diseases.
60 See: Bhela.
61 Fifteen prescriptions derive from this treatise. Also quoted by Candraṭa and Niścala; the work was not available to Gopāladāsa.
62 See: Bhoja.
63 See: Bhoja.
64 See: Bhoja.
65 CC: not recorded. One prescription is borrowed from this authority or work.
66 Thirty-three prescriptions derive from this work, which is also quoted by Candraṭa and Niścala. A *Bindusāra* was a work on toxicology (viṣatantra) (see T. Goudriaan and S. Gupta, 1981: 127).
67 CC: not recorded. Five prescriptions are quoted; one of these (15.254–255) is iatrochemical in nature and mentions pāradabhasman.
68 On gifts (dāna) pacifying particular diseases (9.54–62; 13.249; 14.443).
69 CC: not recorded. Many quotations on diet and the properties of medicinal substances.
70 See: Bhoja.
71 See: Cakṣuṣya.
72 A prescription.
73 Ninety-two quotations. See: Candraṭa.
74 See: *Amitaprabhīya*.
75 NCC: not recorded. The *Catuḥṣaṣṭi* is quoted once only (24.497–498ab) by Anantakumāra; this verse is on the diet to be kept in eye diseases. The *Kairalī* on the Uttarasthāna of the *Aṣṭāṅgahṛdaya* ascribes the *Catuḥṣaṣṭi* to Vaideha.
76 See: Tīsaṭa.
77 Two prescriptions are borrowed from this treatise. Four works with this title are known: (a) anonymous, *printed at Calcutta in 1868 and 1872; (b) by Maheśvara; (c) by Viśvanātha, the author of the *Pathyāpathyaviniścaya*; (d) by Sadānanda Śukla (NCC VII, 29).
78 *Daśemānī* refers to groups of ten drugs mentioned in Ca.Sū.4.
79 See: Devala.
80 NCC: not recorded. Four prescriptions are borrowed from this work; one of these is also found in the treatise of Kāñcīpuravāsin.
81 NCC: not recorded. Two prescriptions.

82 Eight prescriptions. Compare *Dhanvantarīyanighaṇṭu*.
83 Three quotations on the properties of medicinal substances. A MS of an *Ekadravyaviniścaya* is recorded in the NCC (III, 49).
84 NCC V, 307: quoted by Bhaṭṭotpala. A work on fragrant substances; the Yavanas are referred to (8.1013–1016ab); a Persian (pārasīka) type of kuṅkuma is mentioned (8.1051).
85 NCC: not recorded.
86 NCC VI, 238. Eight prescriptions; one formula derives from Devadeva (15.84–95ab), another one from Mārkaṇḍeya (20.329–337). A *Gaurītantra* is quoted by Rāghavabhaṭṭa in his commentary on the *Śāradātilaka* (NCC VI, 258). See also Tāntrika Sāhitya 195.
87 See: Hariścandra.
88 See: Hārīta.
89 See: Hārīta.
90 See: Hiraṇyākṣa.
91 See: Indu.
92 NCC: not recorded. A recipe from the *Īśānayoga*, found in Candraṭa's *Yogaratnasamuccaya*.
93 NCC: not recorded. A prescription is quoted.
94 See: Jejjaṭa.
95 See: Jātūkarṇa.
96 NCC: not recorded. A prescription is quoted.
97 NCC: not recorded. Two prescriptions are quoted.
98 A prescription against garbhaśūla (21.115). Compare Jīvaka and *Kāśyapasaṃhitā*.
99 Prescriptions against garbhapāta and -śūla, one for each month of pregnancy, ending with a mantra (21.121–136ab); a prescription against śopha during pregnancy (21.177).
100 Two prescriptions (8.1038–1039: takkola is mentioned; 9.478cd–479ab).
101 NCC: not recorded. Two quotations on the preparation of drugs and sixty-six prescriptions.
102 A prescription. See: Kāṅkāyana.
103 A verse on the religious treatment of masūrikā (18.468).
104 See: Kāśyapa.
105 Kātyāyana is usually regarded as an authority on śālākya, which disagrees with Anantakumāra's quotations. See: Kātyāyana.
106 See: Kharanāda.
107 See: Kharanāda.
108 See: Kṛṣṇātreya.
109 See: Kṣārapāṇi.
110 See: Kṣārapāṇi.
111 See: Bhoja.
112 Probably the *Aśvinīkumārasaṃhitā*. Six prescriptions are quoted, one of which is the phalaghṛta of the Aśvins.
113 CC: not recorded. A prose passage from some commentary on the subject of snehapāka (between 7.77ab and cd).
114 Two quotations on religious treatment of diseases.
115 About seventy quotations from this work. See: Candraṭa's *Suśrutapāṭhaśuddhi*.
116 Twenty-four prescriptions and rules (two long quotations: 26.562–577 and 30.151–169).
117 CC: not recorded. The three quotations consist of two prescriptions and a verse on the four varieties of takra. Quoted by Candraṭa according to P.V. Sharma (AVI 285).

118 Anantakumāra cites a prescription borrowed by Candraṭa from the *Mahodadhi*. The latter work does not figure among Candraṭa's sources. A *Mahodadhi* by Śivanātha Yogin is a work on rasaśāstra (AVI 468).
119 Two quotations on dravyaguṇa.
120 CC I, 432; II, 99: a work on architecture. A quotation on religious treatment.
121 See: Nāgārjuna.
122 See: Nāgārjuna.
123 The six quotations from this *Nāmanīta* cannot be traced in the *Nāvanītaka* that forms part of the Bower MS.
124 Several works of this title are known (NCC X, 161). Some verses on the treatment of poisoning are quoted.
125 About twenty quotations. This *Nārāyaṇīya* is Nārāyaṇa's *Tantrasārasaṃgraha*, since several quotations from the *Nārāyaṇīya* can be traced in that source: *Yogaratnasamuccaya* 9.1 = *Tantrasārasaṃgraha* 15.1; 10.163 = 15.56; 14.50 = 16.38; 18.86 = 15.41cd-42ab; 21.451 = 16.1; 21.506 = 16.5cd-6ab.
126 See: Parāśara.
127 About one hundred and ninety quotations from this work, which is probably Candraṭa's *Suśrutapāṭhaśuddhi*.
128 NCC: not recorded. One prescription is quoted.
129 NCC: not recorded. Seven prescriptions are borrowed from this treatise.
130 NCC XIII, 72: several works of this title are known; one of these works was written by Kavikaṇṭhahāra. One prescription has been borrowed from the *Prayogaratnākara*.
131 NCC XIII, 78.
132 NCC XIII, 73–74: several works of this title are known. One prescription is quoted. A *Prayogasaṃgraha* by Śivanandin is mentioned by Rājkumār Jain (1981: 89).
133 NCC XIII, 74–77: several works of this title are known. A *Prayogasāra* is also quoted by Pṛthvīmalla in his *Śiśurakṣāratna* and Kalyāṇa in his *Bālatantra* (CC I, 356; II, 79). Two MSS of a *Prayogasāra* dealing with garbhiṇībālacikitsā are recorded in the Check-list (Nr. 578), and one MS of a commentary on that text (Nr. 751: *Sarvāṅgasundarī* by Vāsudeva). Only one of Ananta's three quotations (20.217–218) is concerned with kaumārabhṛtya.
134 NCC XIII, 78. Ten quotations, mostly on the treatment of children's diseases.
135 This quotation (15.248) is traceable in Bhoja's *Rājamārtaṇḍa* (15.1).
136 See: Nimi.
137 CC: not recorded. A prescription is quoted.
138 A prescription.
139 CC: not recorded. The single citation from the *Śacīmata* (21.221–222: religious therapy, leading to an easy delivery) is said to derive from Candraṭa, though this text is not found in the lists of Candraṭa's sources.
140 Two quotations on the preparation of drugs and four prescriptions. See: *Sahasrayoga*.
141 Four prescriptions. Probably identical with the *Sahasrayoga*.
142 Four prescriptions.
143 A quotation on measures of length (7.50cd–52ab).
144 CC: not recorded. Two prescriptions are quoted, one of them (21.284) spoken by Bhārgava.
145 CC: not recorded. Thirteen prescriptions, one of them in prose.
146 Several treatises of this title are known (CC I, 714; II, 170–171 and 233; III, 147). Two prescriptions are quoted. Two medical texts of this name are recorded: (a) anonymous (Cat. Tanjore Nr. 11146), (b) by Śivadāsa (CC II, 154). Anantakumāra may quote from the latter, since Śivadāsa was also the author of a *Yogasārasamuccaya* and a treatise of that title is among Ananta's sources.

147 CC: not recorded. Six prescriptions.
148 Probably the same as Śarvatrāta. Three prescriptions are quoted.
149 CC: not recorded. Four prescriptions; one of these (16.417–420) is also found in *Bhojottara* and *Siddhayoga*.
150 This is the *Siddhasāra* of Ravigupta (see the references in R.E. Emmerick's edition of that text).
151 This *Siddhayoga* appears to differ from Vṛnda's work because Ananta's quotations cannot be traced in the latter.
152 CC: not recorded. Three prescriptions. A MS of a *Siddhayogasamuccaya* is recorded in the Check-list (Nr. 819).
153 CC: not recorded. A prescription is quoted.
154 CC: not recorded. Quoted on dravyaguṇa: 8.472cd–473ab (common to *Śikhāyoga* and Hārīta) and 473cd. The *Śikhāyoga* is referred to as one of the twelve viṣatantras in Śrīkaṇṭha's *Yogaratnāvalī* (T. Goudriaan and S. Gupta, 1981: 127).
155 CC: not recorded. The only quotation (29.395cd–404) proves that this work was written in the form of a dialogue between Śiva and Pārvatī.
156 CC: not recorded. An ardhaśloka on kṣāra and three prescriptions. Also quoted by Śrīdāsapaṇḍita in his commentary on the *Aṣṭāṅgahṛdaya*.
157 CC: not recorded. Three prescriptions.
158 See: Pākaśāstra texts.
159 Vāsudeva's *Sarvāṅgasundarī* commentary on the *Prayogasāra*? (see note on the *Prayogasāra*.). One of the quotations (between 8.971 and 972) is evidently from a commentary. The other three quotations are in verse and borrowed from some other treatise by the author of the *Sundarī*.
160 Eleven quotations on dravyaguṇa and treatment. A treatise of this title is cited in the *Nirṇayasindhu*, *Jyotiṣaratnasaṃgraha* and *Prayogapaddhati* or *Ratnāvalī* (NCC II, 300). It was a Tantric work according to the commentary on Nārāyaṇa's *Tantrasārasaṃgraha* (ad 1.2).
161 See: Nimi.
162 See: Vaitaraṇa.
163 The *Yogaśataka* is quoted: 12.128 (= *Yogaśataka* 19); 14.144 (= 10); 16.415 (= 25); 18. 387 (= 42); 20.436 (= 17); 21.444 (= 75); 24.401 (also found in the *Amṛtaprabhīya*; = 49); 24.428; 24.566 (= 59).
164 A gloss on a quotation from the *Mahāpāṭhaśuddhi*.
165 See: Hariścandra.
166 Two quotations; the formula of tāmrādiguṭikā (14.224–240) derives ultimately from Videhādhipa. Compare *Vṛddhahārīta*.
167 See: Kāśyapa.
168 See: Kharanāda.
169 CC: not recorded. Three prescriptions.
170 See: Nimi.
171 CC: not recorded. A prescription (15.259–260), versified from the prose of the source.
172 It is not clear which texts are referred to under this abbreviation.
173 CC: not recorded. A prescription is quoted. A *Yogaratnakaraṇḍa* was no longer available to Gopāladāsa; see Gopāladāsa's *Cikitsāmṛta*.

174 See CC I, 478. Twelve prescriptions are borrowed from this treatise, which is also quoted by Niścala.
175 See CC I, 481. Fifty-six prescriptions are borrowed from the *Yogāmṛta*.
176 CC: not recorded. One prescription has been borrowed from this treatise.
177 One prescription has been borrowed from this work. Is this Bhavyadatta's *Yogaratnākara*, quoted by Niścala? A *Yogaratnākara* was also known to Gopāladāsa. Śrīkaṇṭha's *Yogaratnāvalī* may also have been Ananta's source.
178 CC I, 479; II, 112; III, 103: several works of this title are known. Two prescriptions are borrowed from the *Yogasāra*. A treatise of this name was composed by Dakṣa Śrīvaraṇa (Cat. BHU Nr. 150) and Śivadāsa (Cat. Sarasvati Bhavan XII, Nr. 44803; J. Filliozat, Liste Nr. 111).
179 CC I, 480; II, 112: several works of this title are known. One of these works was written by Gaṇapativyāsa; see NCC V, 247: Gaṇapativyāsa, son of Mahīdhara Vyāsa, author of *Yoga(sāra)samuccaya* or *Vaidyakaśāstrasārasaṃgraha*. Compare Check-list Nr. 1065. Two prescriptions are borrowed from the *Yogasārasamuccaya*.
180 Three quotations: 19.314; 19.315 (= *Yogaśataka* 13); 24.259 (also found in *Bāhaṭa*; = *Yogaśataka* 62). Compare Vararuci.
181 CC: not recorded. One prescription derives from the *Yogasiddhi*.
182 CC: not recorded. One passage in prose (on snehapāka) and nine prescriptions in verse; one of the latter (16.126) is also found in Bhoja.
183 See CC I, 480. Five prescriptions are quoted.
184 CC: not recorded. Eight prescriptions are quoted from the *Yogayukti*, which was also one of the sources of Candraṭa and Niścala.
185 *Yogaratnasamuccaya* 20.225.
186 *Yogaratnasamuccaya* 11.91; 20.277 (referred to in a quotation from the *Aṣṭāṅgasaṃgraha*).
187 *Yogaratnasamuccaya*, prose (from the *Pāṭhaśuddhi*) between 7.79 and 80.
188 *Yogaratnasamuccaya* 10.125.
189 See the passage referring to Indu.
190 See the passage referring to Indu.
191 See the passage referring to Indu.
192 See the passage referring to Indu.
193 *Yogaratnasamuccaya* 24.237 (referred to in a quotation from *Vṛddhahārīta*).
194 *Yogaratnasamuccaya* 11.100–104.
195 Ad A.h.U.2.69–70.
196 Cf. Su.Ni.13.55–56.
197 Cf. Su.Ni.13.39.
198 Cf. Ca.Śā.8.42–45.
199 Chapter twenty-two, for the larger part in prose. This *Nārāyaṇīyabālatantra* does not form part of Nārāyaṇa's *Tantrasārasaṃgraha*; it is proclaimed by Parāśara, in conformity with Rāvaṇa's *Kumāratantra* (22.1); the names of the bālagrahas differ from those employed by Nārāyaṇa. *Yogaratnasamuccaya* 22.184–250 may also be from the *Nārāyaṇīya*; the names of the bālagrahas, as occurring in these verses, disagree with those found in the prose portion.
200 *Yogaratnasamuccaya* 22.3–177. This *Bālatantra* attributed to Jīvaka and proclaimed by Dhanvantari bears more resemblance to chapter eleven of Nārāyaṇa's *Tantrasārasaṃgraha*, at least with regard to the names of the bālagrahas and their classification, than the *Nārāyaṇīyabālatantra* which precedes it.

201 *Yogaratnasamuccaya* 22.251–269: pakṣigrahas are described.
202 Compare the numbers mentioned in the *Suśrutasaṃhitā* and the works ascribed to Vāgbhaṭa.
203 Also known to the *Kaiyadevanighaṇṭu*.
204 Identified as *Psoralea corylifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1360) and *Solanum ferox* Linn. (see M. Abdul Kareem, 1997, Nr. 1505).
205 This may be the same as dhustūra = dhattūra. Durdhūraka is found in the *Aṣṭāṅgasaṃgraha* (see P.V. Sharma, 1997; M. Uniyāl, 1981).
206 This may be the same as guḍūcī.
207 Also found in the *Śivatattvaratnākara* (VI.17.121).
208 This may be the same as pīlu (see M. Abdul Kareem, 1997, Nr. 1430).
209 Identified as *Acalypha indica* Linn. (see M. Abdul Kareem, 1997, Nr. 26; P.V. Sharma, 1997; P.K. Warrier, V.P.K. Nambiar and C. Ramankutty, 1994: I, 36–38).
210 Mentioned in a number of other texts.
211 The same as kāravella (see M. Abdul Kareem, 1997, Nr. 1119). Regarded as jalakāravellī by P.V. Sharma (1997).
212 Identical with karamarda (P.V. Sharma, 1997).
213 Identified as *Artocarpus gomezianus* Wall. ex Trec. subsp. *zeylanicus* Jarrett = *A. lakoocha* auct. non Roxb. (see M. Abdul Kareem, 1997, Nr. 174; compare WIRM I, rev. ed., 455) and as *A. communis* J.R. et G. Forst. = *A. incisus* Linn.f. (P.K. Warrier, V.P.K. Nambiar and C. Ramankutty, 1994: I, 207). Regarded as identical with lakuca, i.e., *Artocarpus lakoocha* Roxb. (P.V. Sharma, 1997) or *A. hirsutus* Lam. (P.K. Warrier, V.P.K. Nambiar and C. Ramankutty, 1994: I, 215–216).
214 Found in the *Suśrutasaṃhitā*.
215 Mentioned in the *Bhelasaṃhitā* (Ci.26.17).
216 Identified as *Morinda coreia* Buch.-Ham. (see M. Abdul Kareem, 1997, Nr. 1131) = *M. tinctoria* Roxb. (P.V. Sharma, 1997), *Pavetta indica* Linn. and *P. tomentosa* Roxb. ex Sm. (see M. Abdul Kareem, 1997, Nrs. 1240–1242), and *Tarenna alpestris* (Wight) Balakr. = *Stylocoryne lucens* (Hook.f.) Gamble (see M. Abdul Kareem, 1997, Nr. 1589a; absent from Hooker and WIRM).
217 Identified as *Gmelina arborea* Roxb. (see M. Abdul Kareem, 1997, Nr. 814).
218 The *Aṣṭāṅgasaṃgraha* mentions a plant called siñcatī (Sū.7.180; Indu: vṛkṣabadarī, found in Kaśmīr).
219 The synonym śvetabarbara is applied to *Acacia leucophloea* Willd. (see M. Abdul Kareem, 1997, Nr. 19). Śvetavarvaraka is a variety of candana (P.V. Sharma, 1997).
220 Uttuṇḍikī is identified as *Coccinia indica* Wight et Arn. (see M. Abdul Kareem, 1997, Nr. 450) and *Trichosanthes cucumerina* Linn. (see M. Abdul Kareem, 1997, Nr. 1642). Uttuṇḍikā and uttuṇḍikī (A.h.U.3.18; Candranandana: = kākatiktā) are names of vanakārpāsī (P.V. Sharma, 1997).
221 Various identifications (see N.S. Mooss, 1953: 27): *Amorphophallus dubius* Blume (compare WIRM I, rev. ed., 234: kānanakanda), *Arisaema tortuosum* Schott, *Synantherias sylvatica* Schott (compare WIRM X, 92: vanakanda), and *Tacca leontopetaloides* (Linn.) Kuntze = *T. pinnatifida* Forst. et Forst.f. (compare WIRM X, 108: sūraṇa).
222 Vraṇarohiṇī, found in the *Gadanigraha* (prayogakhaṇḍa, tailādhikāra 365), is the same as kaṭphala, *Myrica esculenta* Buch.-Ham. (P.V. Sharma, 1997).
223 Identified as *Anacardium occidentale* Linn. (see M. Abdul Kareem, 1997, Nr. 124).

224 See N.N. Bhattacharyya (1991): 280; N. Dey (1979): 193.

225 8.525 (said to be taken from the *Saṃgraha*) is identical (apart from one variant) with *Mādhavadravyaguṇa*, śākavarga 29, the well-known and often quoted verse on paṭola.

226 NCC I, 225.

227 NCC I, 270.

228 CC and NCC: not recorded. STMI 23.

229 NCC I, 373; VI, 48. STMI 25 and 625. Cat. Madras Nr. 13263: the author calls himself Aruṇagiri at the beginning, and Aruṇācala at the end of his work; the title is mentioned in the colophon only. The same author wrote a *Śṛṅgārasaptaśatī* (NCC I, 373: the MS dates from 1626) and a *Vaidyasāramu* (in Telugu). The part of the latter work that is available deals with diagnosing a patient's illness on the basis of characteristics displayed by the messenger (P. Hymavathi, 1993: 81–83).

230 The work is therefore also called *Śārīrakasūtraguṇapāṭha* (NCC I, 374: author's name Aruṇācala, who is regarded as separate from Aruṇagiri; J. Filliozat, Liste Nr. 174: by Aruṇācala). P. Cordier (1903b: 350) regarded it as a treatise on materia medica.

231 Cat. Madras Nr. 13263.

232 P. Hymavathi (1993): 82.

233 See N. Venkataramanayya (1980): 289–295. R. Sewell (1972: 62–64) gives A.D. 1419–1444 as the dates of his reign, while R. Subrahmanyam (1973: 97) mentions A.D. 1425/26–1446/47.

234 P. Hymavathi (1993): 81–83.

235 See on this family: M. Krishnamachariar (1983): 220.

236 See M. Krishnamachariar (1983): 222–223.

237 Compare NCC I, 373. See M. Krishnamachariar (1987): 218: ascribed to Sāḷuva Narasiṃha, king of Vijayanagara (A.D. 1485–1490 according to R. Subrahmanyam, 1973: 105, and N. Venkataramanayya, 1980: 302–303).

238 NCC I, 373 and IV, 203: by Aruṇagirinātha (A.D. 1550), known as Ṣaḍbhāṣāsārvabhauma, son of Rājanātha, who was the author of the *Sāluvābhyudaya*. M. Krishnamachariar (1983): 223.

239 NCC I, 76: a mahākāvya in twelve cantos on Acyutarāya of Vijayanagara (1529/30–1542/43) by Rājanātha Diṇḍima, son of Aruṇagirinātha. P. Hymavathi (1993): 81–83. M. Krishnamachariar (1983): 223–224. See on Acyutarāya: R. Subrahmanyam (1973): 122–124; R. Sewell (1972): 165–178.

240 NCC I, 373. M. Krishnamachariar (1983): 223–224.

241 NCC I, 433; X, 117: Aśokamallarāja. Aśokamalla is earlier than Śivadatta (seventeenth century), who quotes him in his auto-commentary on the *Śivakoṣa*.

242 CC III, 79 and 144.

243 CC: not recorded. AVI 427.

244 NCC XIII, 215.

245 NCC: not recorded. Bodleian d.735(7): sources mentioned are Hārīta, Suśruta, Vāgbhaṭa, and Vṛnda; the MS was completed in 1841 (see D. Wujastyk, 1990: 96).

246 CC I, 730 and III, 150: without author's name. NCC: not recorded. STMI 246. Compare Check-list Nr. 1066: an anonymous *Yogasaṃgraha*, known also as *Suśrutasāra*.

247 CBORI XVI, 1, Nr. 317: author's name Vālācārya; the MS dates from 1647/48.

248 See Vṛnda's *Siddhayoga*.

249 Kavīndrācāryasūcipatram, Nr. 1081.

250 NCC VIII, 102: the *Rasakhaṇḍa* and paṭalas 4–17 have been preserved. STMI 35: contains prescriptions. See on Bhairavānanda: *Dhātukriyā*.

251 NCC VIII, 17: two MSS, dating respectively from 1676 and 1685. J. Filliozat, Liste Nrs. 49 and 50. Cat. Bikaner Nr. 1439: the MS dates from 1655/56.

252 Cat. Bikaner Nr. 1439.

253 NCC VII, 27. P. Cordier (1903b: 342): *Cikitsānāvanītaka* by Bhārgavarāma, an apparently modern work, in about 900 verses, arranged in sixty-four chapters.

254 NCC X, 49.

255 CC: not recorded. Check-list Nr. 595.

256 CC I, 398 and 694. Atrideva (ABI 318) records a *Saṃnipātamañjarī* by Bhavadeva. See on Bhavadeva: Niścalakara.

257 NCC VI, 52.

258 CC: not recorded. Check-list Nr. 1025: entitled *Vyādhidhvaṃsinī*. STMI 38. See also Bhāvasiṃha.

259 CC: not recorded. AVI 315–316: this author may be the father of Āḍhamalla, a commentator on the *Śārṅgadharasaṃhitā*, who lived in the fourteenth century. Bhāvasiṃha may be the same as Bhāvaśarman (vide s.v.).

260 NCC: not recorded as a work by Bhiṣagārya; I, 295: *Abhidhānamañjarī* by Viṣṇusūnu. Edition: bhiṣagāryaviracitā abhidhānamañjarī, aṣṭavaidyakulaprabhavena vayaskarāgāranivāsinā nārāyaṇaśarmātmajena śaṃkaraśarmaṇā, ceppāṭ k. acyutavāryeṇa ca saṃśodhitā; vaidyasārathigranthāvaliḥ, granthāṅkaḥ 2, Kottayam, *prathamā vṛttiḥ 1943; dvitīyā vṛttiḥ 1952; upodghāta by Śaṃkaraśarman. This edition is provided with footnotes, which give the botanical and Malayāḷam names of the plants described, and Malayāḷam equivalents of the Sanskrit names of animals, articles of food, etc.; a Malayāḷam index is appended. The edition is based on a single MS, belonging to the Vayaskara family of Aṣṭavaidya-physicians of Kerala (upodghāta 4).

261 The same arrangement is characteristic of Candranandana's *Madanādinighaṇṭu*.

262 Compare the viprakīrṇadravyaprakaraṇa of the *Madanādinighaṇṭu*.

263 Identifications without a source are those given in the edition. On many occasions, only the Malayāḷam name is mentioned.

264 See N.S. Mooss (1953): 45.

265 Identified as *Manilkara hexandra* (Roxb.) Dubard (see M. Abdul Kareem, 1997, Nr. 1069).

266 Identified as *Curcuma amada* Roxb. (see M. Abdul Kareem, 1997, Nr. 533).

267 Identified as *Baliospermum calycinum* Muell. Arg (see M. Abdul Kareem, 1997, Nr. 198) (absent from WIRM; see Hooker VII, 462).

268 *Cynodon linearis* Willd. (absent from WIRM; see Hooker VII, 288).

269 *Cynodon dactylon* Pers.

270 *Sphaeranthus indicus* Linn. (see N.S. Mooss, 1953: 117–119; compare WIRM X, 4–5).

271 *Sphaeranthus africanus* Linn. (see N.S. Mooss, 1953: 115–117; compare WIRM X, 4).

272 *Cassia sophera* Linn.

273 *Leucas cephalotes* Spreng.

274 Dhārākośātakī is identified as *Luffa acutangula* (Linn.) Roxb.

275 Kaṇḍūla is regarded as one of the synonyms of sūraṇa (see M. Abdul Kareem, 1997, Nr. 119).

276 Setuvṛkṣa = setudruma is one of the names of varuṇa (see M. Abdul Kareem, 1997, Nr. 500).

277 Identified as *Melia azedarach* Linn.

278 Kṛṣṇanimba is identified as *Murraya koenigii* (Linn.) Spreng. (N.S. Mooss, 1953: 30).

279 Vallīpalāśaka is identified as *Butea superba* Roxb. (N.S. Mooss, 1953: 39).

280 See N.S. Mooss (1953): 52–56: three of the four types are identified as white-, respectively blue-flowered varieties of *Clitoria ternatea* Linn.

281 *Dalbergia sissoo* Roxb. Also identified as *Dalbergia sissoides* Graham (see M. Abdul Kareem, 1997, Nr. 571).

282 *Euphorbia neriifolia* Linn.

283 *Euphorbia antiquorum* Linn.

284 *Borassus flabellifer* Linn.

285 *Phoenix paludosa* Roxb. (P.V. Sharma, 1997).

286 *Corypha umbraculifera* Linn.

287 *Caryota urens* Linn.

288 *Excoecaria camettia* Willd. (absent from WIRM; see Hooker V, 472).

289 Identified as *Jasminum humile* Linn. = *J. bignoniaceum* Wall. (WIRM V, 282: svarṇayūthikā). Compare M. Abdul Kareem (1997), Nr. 942: *J. bignoniaceum* Wall. ex G. Don = *J. humile* sensu C.B. Clarke.

290 This may be an error for rāmataruṇī, identified as *Chrysanthemum indicum* Linn. (see M. Abdul Kareem, 1997, Nr. 393) and *Rosa centifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1402).

291 Identified as *Jasminum officinale* Linn. (see M. Abdul Kareem, 1997, Nr. 957).

292 Identified as *Aloe barbadensis* Mill. (see M. Abdul Kareem, 1997, Nr. 86).

293 Identified as *Aganosma dichotoma* (Roth) K. Schum. (see M. Abdul Kareem, 1997, Nr. 53), *Hiptage benghalensis* Kurz (see M. Abdul Kareem, 1997, Nr. 875), *Ixora arborea* Roxb. (see M. Abdul Kareem, 1997, Nr. 936), and *Jasminum officinale* Linn. (see M. Abdul Kareem, 1997, Nr. 957).

294 The name of the author's father, Viṣṇu, is also found at the end of the first section of the work.

295 The Bhāradvāja gotra is of a relatively low status according to R. Thapar (1984: 85, n.78).

296 The *Tantrayukti*, which repeats part of the last verses of the *Abhidhānamañjarī*, calls this place Uṣṭurur.

297 Gokarṇa, a place of pilgrimage sacred to Śiva, is located on the Malabar coast.

298 Four types of balā appear for the first time in Bhāvamiśra's *Bhāvaprakāśa*.

299 CC I, 413. This Raghunandana lived in the sixteenth century (see Kane I.2, 896–897).

300 NCC II, 154; IX, 180. P.V.Sharma (AVI 425) calls the author Bholānātha Mukhopādhyāya and his work *Āyurvedoktadravyaguṇavijñāna*.

301 CC I, 373 and 429: entitled *Manoramā*. STMI 40. Identical with a *Manoramāyoga* or *Manoramāvaidyaka* of the BORI collection (*Nr. 434 of 1884–86, dating from 1730/31) according to P.K. Gode (1950a: 45).

302 CC and NCC: not recorded. STMI 41.

303 CC: not recorded. Edition: vaiyakasāroddhāraḥ, granthakāraḥ śrībrajanātha śarmā, sampādakadvayam kavirāja-dharmanātha-tarkatīrthaḥ, śrīpratāpacandracaudhurī, published by the Government of Assam, Guvāhāṭī 1964. The text is accompanied by an auto-commentary in a mixture of Assamese and Sanskrit. The edition is based on two MSS, one of which is complete. The title of the work is not mentioned in the body of the text, but only in the colophons. References are to page numbers of the edition.

304 The verses are not numbered in the edition. The editors rearranged the text of the manuscripts, divided it into twenty-three chapters, and filled up lacunae (see the Intr. to the ed., 11–12).

305 Not only the rules for preparing a svarasa, kalka, etc., are given, but also recipes.

306 Netra-, jihvā-, mūtra-, and nāḍīparīkṣā are described.

307 See, e.g., 279, 286–287, 344–345.

308 A Kuntikauśikasaṃvāda from the *Bhairavatantra* is quoted. See Tāntrika Sāhitya 449 on the *Bhairavatantra*.

309 It is remarkable that verses on the examination of the pulse are attributed to Caraka (400–401).

310 The editors are of the opinion that the author made use of some works by Cakrapāṇidatta and their commentaries by Śivadāsasena, as well as of the *Rasendrasārasaṃgraha* (see the Intr. to the ed., 7–8).

311 Not only the treatment, but also the characteristics of this disease are described, which is rare in the *Vaidyakasāroddhāra*.

312 The name of some species of *Datura*.

313 An unidentified substance; its purification is described in Assamese.

314 An unidentified substance.

315 Garlic.

316 *Cannabis sativa* Linn.

317 The Assamese name of a medicinal plant is referred to (241), the purification of kāphiṅga is described in Assamese (324), and, as already mentioned, the auto-commentary is written in a mixture of Assamese and Sanskrit.

318 See the Intr. to the ed., 3–4.

319 See the Intr. to the ed., 7–8.

320 NCC VII, 380.

321 NCC I, 317. The identity of this author is unknown.

322 Usually ascribed to the commentator on the *Carakasaṃhitā*: NCC VI, 284; STMI 42–43 and 632–633; Cat. IO Nr. 2738; Cat. Oxford Nr. 453; R. Mitra's Notices II, Nr. 562; Girindra Nath Mukerjee (1927): 18; VŚS, Preface 10.

323 Editions:
  *a edited in parts by Gangaprasada Sen, Vijayaratnasen and Nishikanthasen, Calcutta 1888–93 (acc. to STMI 43 and 632–633).
  b Cakrapāṇidatta's *Śabdacandrikā*, edited by Prof. P.V. Sharma, Central Council for Research in Ayurveda and Siddha, New Delhi 1989; this edition is based on the MSS of the India Office Library, London, and the Bodleian Library, Oxford.
References are to ed. b. The title of the work is mentioned at 1.1 and in the colophon.

324 It is unknown whether these Bengali names derive from the author or from a copyist.

325 Heramba is a Śākta form of Gaṇeśa (see J. Gonda, 1963: 63).

326 E.g., kuśāñjana (i.e., rasāñjana of vegetable origin; 2.15cd), bola (myrrh; 2.19), vaṃśalocanā (2.22cd), honey (2.23).

327 See on the *Śabdārṇava*: C. Vogel, IL 306–307. The work is quoted by Gopāladāsa in his *Cikitsāmṛta*, Kṛṣṇadatta in his commentary on Trimalla's *Śataślokī*, Niścalakara, and Śivadāsasena in his commentary on the *Cakradatta*; for other authors quoting it see CC I, 635.

328 Identified as *Glycosmis arborea* (Roxb.) Correa (WIRM IV, 150) and *G. pentaphylla* (Retz.) Correa (P.V. Sharma, 1997; WIRM IV, 150). M. Abdul Kareem (1997, Nrs.

806–808) mentiones three species: *Glycosmis arborea* (Roxb.) DC., *G. cochinchinensis* Pierre ex Engler, and *G. pentaphylla* (Retz.) DC. (these names are absent from WIRM).

329 *Cannabis sativa* Linn.

330 See P.V. Sharma's Intr. to his ed. of the *Śabdacandrikā*, 5–6.

331 *Kaempferia rotunda* Linn. (WIRM V, 315).

332 Its synonym is dṛḍhakaṇṭaka, identified as *Carissa carandas* Linn. (M. Abdul Kareem, 1997, Nr. 332; *Vanauṣadhicandrodaya* II, 83). Dṛḍhakaṇṭaka is also regarded as a synonym of aṅkoṭa (see M. Abdul Kareem, 1997, Nr. 65).

333 *Annona squamosa* Linn.

334 *Glinus oppositifolius* (Linn.) A.DC. = *Mollugo oppositifolia* Linn. = *M. spergula* Linn. (see M. Abdul Kareem, 1997, Nr. 802; P.V. Sharma, 1997). Also identified as *Mollugo cerviana* Ser. (see M. Abdul Kareem, 1997, Nr. 1117).

335 *Heliotropium indicum* Linn. (P.V. Sharma, 1997; WIRM V, 29).

336 Identified as *Lannea coromandelica* (Houtt.) Merrill = *L. grandis* Engl. (see M. Abdul Kareem, 1997, Nr. 995).

337 One of the synonyms of aśoka (see M. Abdul Kareem, 1997, Nr. 1445).

338 Identified as *Clerodendrum infortunatum* Linn. (see M. Abdul Kareem, 1997, Nr. 442).

339 Identified as *Leucas cephalotes* Spreng. (see M. Abdul Kareem, 1997, Nr. 1018).

340 *Annona reticulata* Linn. (Hindī nonā, according to a note of P.V. Sharma in his edition); see also M. Abdul Kareem (1997), Nr. 138. Also identified as *Cicca acida* (Linn.) Merrill = *C. disticha* Linn. = *Phyllanthus distichus* Muell. Arg.; see M. Abdul Kareem (1997): 107, Nr. 1270: called *Phyllanthus acidus* (Linn.) Skeels.

341 P.V. Sharma (1997) regards limpāka as a synonym of madhukarkaṭikā, identified as *Citrus grandis* (Linn.) Osbeck = *C. maxima* (Burm.) Merrill, which cannot be correct, since these two types of Citrus fruit are mentioned separately. Also identified as *Citrus aurantifolia* (Christm.) Swingle, *C. limon* (Linn.) Burm.f (see M. Abdul Kareem, 1997, Nrs. 417 and 423), and *C. medica* Linn. var. *limonum* Wall. (see M. Abdul Kareem, 1997, Nr. 427; absent from WIRM).

342 Identified as *Citrus limetta* Risso (see M. Abdul Kareem, 1997, Nr. 422).

343 *Opuntia dillenii* Haw. (see DWH II, 99: viśvasāraka, a synonym of mahākaṇṭakinī).

344 See P.V. Sharma (1979a): 90. Identified as *Curcuma amada* Roxb. (P.V. Sharma, 1997).

345 *Grewia asiatica* Linn. or *G. subinaequalis* DC. (see WIRM IV, 262); compare M. Abdul Kareem (1997), Nr. 821.

346 One of its synonyms is parvapuṣpī, a plant mentioned in the *Carakasaṃhitā* (Sū.27.108), but dificult to identify (see T.B. Singh and K.C. Chunekar, 1972: 99–100).

347 *Ophiorrhiza mungos* Linn.

348 *Argemone mexicana* Linn. (see M. Abdul Kareem, 1997, Nr. 153; P.V. Sharma, 1997).

349 Trikaṇṭaka is a synonym of gokṣura (*Dhanvantarinighaṇṭu* 1.102–103). Compare M. Abdul Kareem (1997), Nrs. 1245 and 1636.

350 A synonym of pṛśniparṇī (1.140–142).

351 A synonym of hilamocikā (1.291).

352 A synonym of guñjā (1.151).

353 A vernacular name of the babbūla tree (1.17).

354 A synonym of medas (fatty tissue; 5.8).

355 A synonym of vārtākī, the aubergine (1.186).

356 Cakrapāṇidatta regards gandhabhadrā and gandhāḍhyā as synonyms of prasāraṇī (see P.V. Sharma's Intr. to ed. b, 7). The identity of prasāraṇī became disputed in the course of time; the plant described under this name in the *Śabdacandrikā* is the one used in Bengal.

357 Cakrapāṇidatta ad Su.Sū.38.12 and 46.274; *Kaiyadevanighaṇṭu* 1.660cd–661; *Paryāyaratnamālā* 612. Kuruṇṭikā is often identified as *Celosia argentea* Linn.

358 The vernacular name of śrīhastinī = kuruṇṭikā is already hātiśuṇḍā in Mādhavakara's *Paryāyaratnamālā*.

359 The author mentions his name at 1.1; he calls himself a physician (vaidya).

360 *Cannabis sativa* Linn. (bhaṅgā) is not mentioned by the earlier Cakrapāṇidatta; the name indrāśana, occurring once in the *Cakradatta* (kuṣṭha 64), probably designates another plant in this case, namely kuṭaja (see P.V. Sharma's Intr. to ed. b, 5).

361 The earlier Cakrapāṇidatta was not sure about the identity of these fruits (see Cakrapāṇidatta ad Ca.Sū.27.131 and Su.Sū.46.139).

362 CC and NCC: not recorded. Check-list Nr. 1008.

363 NCC VI, 385. STMI 44.

364 NCC VII, 28: in Sanskrit and Malayāḷam.

365 NCC VI, 55: a *Karmapaddhati* (on yoga?) is also ascribed to him. STMI 45. CBORI XVI, 1, Nr. 304: the author calls himself Cidghanānandanātha at the beginning and Raghuvīra at the end. *Edited by R.G. Harshe, Lonavla 1970.

366 See CBORI XVI, 1, Nr. 304. STMI 45.

367 CC I, 753. See M.V. Reddy (1979).

368 NCC: not recorded. Check-list Nr. 934. STMI 47. Cat. Mysore XIII, Nr. 42674.

369 CC: not recorded. NCC: not recorded. Cat. BHU Nr. 150: author's name Dakṣa Śrīvaraṇa. P.V. Sharma (AVI 312) regards the work as posterior to the fourteenth century, because vijayā (*Cannabis sativa* Linn.) is prescribed in it; this argument, however, is unconvincing (see G.J. Meulenbeld, 1989). N. Saxena (1995: 64–65) accepts P.V. Sharma's opinion and dates the *Yogasāra* to A.D. 1600.

370 NCC VIII, 289: author's name with a question mark; XI, 95.

371 NCC IX, 18. Check-list Nr. 151. AVI 310. Cat. BHU Nr. 102. Cat. Sarasvati Bhavan XII, Nrs. 45174, 45393.

372 P. Cordier (1903b): 346–347; Cordier acquired an almost complete MS consisting of 354 folios; he adds that the work was mentioned for the first time by C. Bendall (see C. Bendall, 1974: 44).

373 AVI 310. See also Cat. BHU Nr. 102.

374 NCC IX, 19 and 23: different from the Dāmodara of the *Vyādhyargala* and the commentary on the *Vaidyajīvana*. Cat. Sarasvati Bhavan, Nr. 44886 (compare AVI 316). Sometimes identified with the author of the *Vyādhyargala* and the commentary on the *Vaidyajīvana* (CC I, 251; STMI 92).

375 NCC, IX, 19: appears to be a section of a bigger work. STMI 50: a small work on the treatment of fevers. H. Śāstrī, Notices II, Nr. 181: 132 ślokas. Compare Cat. Sarasvati Bhavan XII, Nr. 45083: anonymous *Rāmabāṇa*.

376 NCC IX, 19. STMI 50.

377 NCC: not recorded. Bodleian d.733(3): see D. Wujastyk (1990): 93. See on this author's jyotiṣa work: NCC IX, 22, and CESS A 3, 101.

378 P. Cordier (1903a): 628. Bhagwan Dash (1976): 12; (1976a): 16; (1991): XXI. Bhagwan Dash renders the Tibetan title as *Āryadeśaphahabhiṣagdānadāsabheṣajasaṃskāra*; phaha is a variant of phataha.

379 NCC: not recorded. Cat. Mysore XIII, Nr. 42032.
380 CC and NCC: not recorded. AVI 428. Bhagvat Sinh Jee (1927): 214.
381 NCC IX, 176.
382 NCC II, 166; VIII, 323.
383 NCC: not recorded. VOHD II.2, Nr. 957.
384 NCC VII, 26; VIII, 324.
385 NCC III, 213; IX, 108: a modern compilation; IX, 136. STMI 53. A.C. Burnell (1880): 68. Cat. Tanjore Nrs. 11058–60. A *Cikitsāmṛtasāgara* is one of the sources of Ananta's *Pratāpakalpadruma*, dating from 1792/93, and Raṅgajyotirvid's *Vicārasudhākara*, written in 1765/66; a *Cikitsāmṛta(sāgara)* and *Amṛtasāgara* are quoted in Vācaka Dīpacandra's *Laṅghanapathyanirṇaya*, dating from 1735/36. Another *Amṛtasāgara*, written in Hindī, is ascribed to Pratāpasiṃha, who lived in the latter half of the eighteenth century.
386 NCC: not recorded. STMI 53.
387 NCC IX, 135.
388 CC and NCC: not recorded. Check-list Nr. 843.
389 Cat. Sarasvati Bhaavan XII, Nr. 44881. See: Dhanvantari.
390 NCC II, 154: nominally by Dhanvantari. STMI 54: the incomplete MS has nearly 9,000 verses. H. Śāstrī, Notices I, Nr. 31 (p.30–31): 8,975 ślokas; table of contents.
391 NCC IX, 180 and 238.
392 NCC VIII, 31; IX, 299.
393 NCC I, 90; VIII, 10.
394 CC and NCC: not recorded. STMI 61: incomplete, written in prose; although the codex is marked *Yogaratnākara*, the colophons do not give the title of the work; different from the *Yogaratnākara* described in Cat. IO (Nr. 2709). Gahana(nātha) and Gahanānanda(nātha) are often referred to in rasaśāstra texts (see *Rasamaṅgala* by Gahanānanda).
395 NCC V, 247. Check-list Nr. 1065. STMI 263: author's name Vyāsagaṇapati. ABI 315 and 598. AVI 312. C.G. Kashikar 153. *Edited by Jīvarāma Kālidāsa, Goṇḍal 1920.
396 STMI 263.
397 NCC V, 310; VII, 28. AVI 425.
398 Identical with Gaṇeśabhiṣaj, son of Hari? See next entry.
399 NCC V, 279. AVI 308. See: *Mādhavanidāna*.
400 NCC V, 279; VII, 28. Cat. Sarasvati Bhavan XII, Nr. 44906: *Cikitsāmṛtasaṃgraha* (compare AVI 245 and 308).
401 CC and NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45138 (compare AVI 245, 316).
402 NCC V, 279.
403 Identical with the preceding author?
404 NCC V, 279.
405 The Chandra Shum Shere collection of the Bodleian Library, Oxford, contains four MSS of this treatise, shelved at d.724(1a), (1b), (1d), (1g): by Gaṇeśa Bhiṣaj, son of Hari Bhiṣaj, son of Kṛṣṇa; Hari Bhiṣaj, of Śrīvatsa lineage, was lord of Dvārakā (see D. Wujastyk, 1990: 103–104).
406 NCC V, 272; IX, 184.
407 NCC: not recorded. STMI 61. Cat. Mysore XIII, Nrs. 42170–71 and 42173: by Gaṅgādhara, son of Candanācārya; teachings expounded by Ātreya and other maharṣis; sources referred to are Bhoja, *Bṛhadbhoja*, Caraka, Hārīta, and Vāhaṭa.
408 See P. Hymavathi (1993: 105–106) on this author and his date.

409 NCC: not recorded. AVI 427. Bhagvat Sinh Jee (1927): 211. A *Nighaṇṭuprakāśa* is referred to in Jñārasarāma's version of the *Amṛtasāgara*.
410 NCC V, 201. STMI 61–62. Cat. IO Nr. 2755: the MS was completed in Ahmedābād in 1574, during Akbar's rule.
411 Cat. IO Nr. 2755.
412 NCC V, 198.
413 NCC: not recorded. VOHD II.7, Nr. 2906.
414 CC II, 232. NCC: not recorded.
415 NCC V, 213.
416 R. Mitra's Notices IX, Nr. 2933.
417 NCC V, 218: a work on pharmacology, in Sanskrit and Hindī; *printed at Lucknow, 1904.
418 NCC V, 226. Check-list Nr. 299: anonymous.
419 NCC VI, 46 and 276.
420 NCC VI, 44. Wellcome γ471.
421 NCC: not recorded. Check-list Nr. 879. A *Vaidyādarśa* is quoted in Hazārīlāl Sukul's commentary on the *Rasaratnasamuccaya*.
422 NCC XI, 173.
423 Editions:
a Lucknow 1907 [BL.14028.dd.22; IO.20.I.6].
*b Lakṣmīveṅkaṭeśvar Press, Bombay 1908; repr. 1940.
See on the *Merutantra* and its contents: Cat. IO (E. Windisch and J. Eggeling, 1894: 880–881), Nr. 2570; T. Goudriaan (1978): 340; T. Goudriaan and S. Gupta (1981): 98; JAI 48 and 49; Tāntrika Sāhitya 528–529. Gommaṭa's *Merutantra* and a work of the same title, proclaimed by Śiva, are probably two different texts.
424 Vardhamān Pārśvanāth Śāstrī's Intr. to the *Kalyāṇakāraka*, 38.
425 NCC: not recorded. Bhagvat Sinh Jee (1927): 209.
426 NCC VI, 141 and VII, 31: a treatise on materia medica by Gopāladāsa, styled Vādīndra. Check-list Nr. 196. STMI 64–65: the author calls himself Vādīndra; he has based his work on Caraka, Suśruta, Vṛnda, Hārīta, and Ātreya; the *Cikitsāsāra* is a metrical treatise on materia medica and pathology, containing also a section on the purification and killing of mercury; the oldest dated MS was completed in 1752/53. ABI 314 and 598. Cat. Sarasvati Bhavan XII, Nrs. 44073, 44817 (text and commentary), 45108, 45109; compare AVI 309. Bhagvat Sinh Jee (1927): 209: a short treatise on medicine, containing some useful formulae.
Editions:
a text, with Telugu translation by Vēmpalli Vēṅkaṭappayya, Vartamānataraṅgiṇī Press, Madras 1877 [IO.13.G.29].
b 2nd ed., text only, Vartamānataraṅgiṇī Press, Madras 1880 [IO.12.H.18].
c Cikitsāsāra by Gopāl Dās, or Substance of the practice of medicine (Sanskrit and Marāṭhī), 3rd ed., Jagaddhitecchu Press, Poona 1881 [BL.14043.e.7; IO.8.G.3].
Gopāladāsa's *Cikitsāsāra* is one of the sources of the *Rasayogasāgara*.
427 NCC: not recorded. Check-list Nr. 305.
428 NCC VI, 141: *Vaidyasārasaṃgraha*; this Gopāladāsa differs from the one who wrote the *Cikitsāsāra*. STMI 65: *Vidyāsārasaṃgraha*. AVI 315: *Vaidyasaṃgraha*.
429 NCC: not recorded. Bodleian d.725(1) (see D. Wujastyk, 1990: 107).
430 NCC VI, 130; XI, 153.

431 NCC VI, 162.
432 NCC VI, 183.
433 NCC VI, 183; VII, 29; X, 51 and 116. STMI 65 and 638: one of the MSS of Govardhana's *Nāmāvalī* was completed in 1733/34; Govardhananātha's *Nighaṇṭunāmāvalī* is recorded as a separate work in STMI. Compare: Cat. Bikaner Nr. 570: *Nāmāvalī* by Govardhana; Cat. Sarasvati Bhavan XII, Nr. 45293 (*Nāmāvalī* by Govardhanabhaṭṭa; the MS dates from 1725/26). Govardhananātha Miśra's *Auṣadhanāmāvalī* was edited at Benares in 1866 (Haas, Cat. BM 40). Compare next entry.
434 NCC VI, 186. G. Hāldār (Vṛddhatrayī 463) regards Govardhanadatta, author of the *Cikitsāleśa*, as a friend of Cakrapāṇidatta and a pupil of Naradatta, on whose *Tantrapradīpa* he wrote a commentary; he places this author, obviously regarded as identical with the Govardhana of Niścala's *Ratnaprabhā*, in the eleventh century. P.V. Sharma (AVI 213) also ascribes the *Cikitsāleśa* to the Govardhana who is one of Niścala's authorities. See Govardhana, quoted by Niścalakara.
435 NCC III, 220; VI, 192. Cat. Tanjore Nr. 11288.
436 CC and NCC: not recorded. Cat. Mysore XIII, Nr. 42478.
437 NCC VI, 191.
438 NCC VI, 197: *MS Nr. 3978 of Bikaner dates from 1664.
439 NCC I, 461; VI, 198. Cat. Sarasvati Bhavan XII, Nr. 44912. Govindadeva may have been the father of Sundaradeva (vide s.v.), to whom the *Yogoktilīlāvatī* is sometimes ascribed.
440 NCC: not recorded. Bodleian c.312 (see D. Wujastyk, 1990: 95: in Sanskrit and Hindī).
441 NCC: not recorded. Check-list Nrs. 167–168. Cat. Tanjore Nr. 11047. ABI 314. Bhagvat Sinh Jee (1927): 209: on marvellous remedies for various diseases. The Tanjore MS contains a large part of the *Camatkāracintāmaṇi* by Lolimbarāja, son of Divākara (see: Lolimbarāja).
442 NCC VI, 205.
443 NCC VI, 209 and XI, 220: *Paribhāṣā(vṛtti)pradīpa*. Cat. BHU Nr. 273: *Paribhāṣāpradīpaka*. ABI 314: *Paribhāṣāvṛttipradīpa*. AVI 445: *Vaidyakaparibhāṣāpradīpa*. Bhagvat Sinh Jee (1927): 211: *Paribhāṣāvṛttipradīpa*. VŚS, Preface 10: *Paribhāṣāpradīpa*.
Editions:
a paribhāṣā-pradīpaḥ, śrīmad-govindasena-saṃgṛhītaḥ, śrī-giriścandra-ghoṣeṇa saṃskṛtaḥ, Jñāna-ratnākara Press, Calcutta 1873 [IO.1717].
b paribhāṣā-pradīpa [vaṅgānuvāda sameta] (śrīmad govinda sena viracita prācīna grantha) śrī haralāla gupta karttṛka anuvādita, 3rd ed., Kālikā Press, Calcutta 1906 [IO.3402]; 4th ed., Abasara Press, Calcutta 1911 [IO.23.B.29].
c Paribhasa-pradipa, compiled by Govinda Sen, edited by Pandit Ashubodha Vidyabhushana, Gobardhan Press, Calcutta 1906 [IO.San.D.604(g)]; saṭīkaḥ vaidyaka-paribhāṣā-pradīpaḥ, śrīmadgovindasenasaṃgṛhītaḥ, paṇḍitakulapati śrīmajjīvānandavidyāsāgarabhaṭṭācāryātmajena paṇḍita śrīāśubodha vidyābhūṣaṇabhaṭṭācāryeṇa viracitayā ṭīkayā samalaṅkṛtaḥ tenaiva prakāśitaś ca, 2nd ed., Vācaspatya Press, Calcutta 1934.
d paribhāṣā-pradīpaḥ [vaṅgānuvāda-sametaḥ] kavirāja-śrī-devendranātha-sena-guptena tathā kavirāja-śrī-upendranātha-sena-guptena anūditaḥ saṃśodhitaḥ prakāśitaś ca, 2nd ed., Dhanvantari Press, Calcutta 1912 [IO.23.D.2].
e śrīmadgovindasenasaṅkalitaḥ vaidyakaparibhāṣāpradīpaḥ, 'pradīpikā' vyākhyayā samullasitaḥ, vyākhyākāraḥ: paṇḍitaḥ prayāgadattajośī āyurvedācāryaḥ, Haridās Saṃskṛt Granthamālā 75, Chowkhamba Sanskrit Series Office, 4th ed., Vārāṇasī 1969.

References are to c, ed. 1934. The author calls his work *Paribhāṣāpradīpaka* (1.2).
444 A process in which drugs are boiled in a fatty substance.
445 The verses quoted from the *Amoghatantra* are largely the same as those from Amogha in Śivadāsasena's commentary on the *Cakradatta* (rasāyana 79). The *Amoghajñānatantra* is cited by Niścalakara, Amoghācārya by Trivikrama. G. Hāldār (Vṛddhatrayī 52) ascribes the *Amoghajñānatantra* to an Amoghavaidya of the twelfth century.
446 An otherwise unknown author, not recorded in the NCC.
447 More than one work of this title is known.
448 The verse from the *Keśarīṭīkā*, a work mentioned nowhere else (not recorded in the NCC), is identical with *Siddhayoga* 1.51–52ab and *Cakradatta*, jvara 28.
449 *Paribhāṣāpradīpa* 70 is also attributed to Patañjali or his *Pātañjala* in Śivadāsasena's commentary on the *Cakradatta* (rasāyana 81), and Āśubodha and Nityabodha Senagupta's commentary on the *Rasaratnasamuccaya* (5.136–140). *Paribhāṣāpradīpa* 71 and 73 are said to be from the *Pātañjala* in Śivadāsasena's commentary on the *Cakradatta* (rasāyana 81).
450 Many more verses than those indicated in the edition are found in the *Śārṅgadharasaṃhitā*; examples are: 2.6 (= Śārṅgadhara II.1.2); 2.8 (= II.1.4); 2.9 (= II.1.3); 2.10 (= II.1.5); 2.14–15 (= II.1.21–23ab); 2.17–18 (= II.5.1–2); 3.26 (= II.9.2); 3.34–37 (= II.9.9–12ab); 4.23–30 (= III.3.1–9); 4.31–33 (= III.3.14–16); 4.34 (= III.3.18); 4.37–39 (= III.4.1cd–3); 4.40–45 (= III.4.6cd–12); 4.46–47 (= III.4.15cd–17ab); 4.61 (= III.8.2); 4.63 (= III.8.3); 4.74–75 (= III.8.16cd–18ab).
451 *Paribhāṣāpradīpa* 62–63 is said to be from a treatise called *Yogaratnākara* in Śivadāsa's commentary on the *Cakradatta* (rasāyana 67–72).
452 These comments, absent from ed. e, may have been added by Āśubodha Bhaṭṭācārya, but they may as well derive from someone else.
453 An unknown work, not recorded in the NCC.
454 This Nārāyaṇadāsa appears to be the reviser of Śrīkaṇṭha's *Kusumāvalī*. See the *Kusumāvalī* ad *Siddhayoga* 1.51–52.
455 Obviously the same as Nārāyaṇadāsa.
456 It is not clear which Yaśodhara is quoted.
457 See on authors called Śrīkānta: CC I, 667–668 and III, 138.
458 NCC VI, 208: name with a question mark.
459 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45377 (compare AVI 318). Aufrecht (CC I, 167 and 694) ascribes this work to a Govinda whom he credits with the *Rasahṛdaya* and *Rasasāra*. Bhikṣu Govinda, the author of the *Rasahṛdaya*, is sometimes referred to as Govinda Vāgbhaṭa (see R.C. Majumdar, 1971: 233). Compare Govindasūnu.
460 NCC VI, 70: (Mahārājādhirāja) Gurudattasiṃha, author of *Yogaratnāvalī* and *Rasaratnāvalī*. STMI 67: the MS dates from 1837/38.
461 NCC VII, 31. AVI 308: *Cikitsādīpikā* by Harānanda. STMI 78: an exhaustive work in prose and verse on the treatment of diseases and the preparation of medicines; the author mentions that his work is an expansion of the *Cikitsāratna* by Jagannāthadatta. H. Śāstrī, Notices I, Nr. 114 (p.107–114: table of contents): 6,925 ślokas; dating from A.D. 1793/94.
462 Written in Prakrit according to Rājkumār Jain (1981: 90).
463 CC and NCC: not recorded. Check-list Nr. 197. STMI 78: a medical work in 360 verses.
464 NCC VII, 31.
465 NCC XI, 239. The title of the work is mentioned in ardhaślokas 1.10 and 23.288, the name of the author at 23.295. Editions:

a Cuttack, 1875 [IO.San.D.950(t)] and 1907 (with Oriya interpretation) [BL.14043.cc. 28].
*b ed. in Oriya script by Maheśvara Miśra and published by Dāśarathi Dāsa, Cuttack 1935.
*c ed. in Oriya script by Ajaykumār Ghoṣ and published by Jagannātha Siṃha, 3rd ed., Cuttack 1941.
d Śrīharicaraṇasenaviracitā Paryāyamuktāvalī, ed. by Dr. Tarapada Chowdhury, Patna 1947 (reprinted from the Journal of the Bihar Research Society 31, 1945, Supplement, 1–54, and 32, 1946, Supplement, 55–136). This edition is based on six MSS, some of the previous editions, and the quotations in Umeśacandragupta's *Vaidyakaśabdasindhu*.

References are to d.

466 As said explicitly at the beginning and end of the work.
467 The names of the vargas are enumerated at 1.11–14.
468 Vargas 22–23 form an exception.
469 Ahiphena: *Gadanigraha*, prayogakhaṇḍa, cūrṇādhikāra 377; kuliñjana: lehādhikāra 342.
470 *Dhanvantarinighaṇṭu* 5.41.
471 CC: not recorded. Check-list Nr. 956. Harihara was a Maithila and a brother of Nīlakaṇṭha; he wrote two plays, the *Bhartṛharinirveda* and the *Prabhāvatīpariṇaya* (CC I, 354 and 762; NCC XIII, 30; Krishnamachariar 317; V.P.P. Śāstrī, 1984: 391); he must be later than the second half of the fifteenth century according to Winternitz (III, 257–258), but this depends on the date of Gorakṣanātha, who is referred to by Harihara.
472 NCC II, 154.
473 NCC III, 188: *Karpūraprakara Subhāṣitakoṣa*, 172(9) stanzas on Jain dharma, by Hari or Hariṣeṇa, pupil of Vajrasena (see NCC on four editions of this work). H.D. Velankar (1944): 68: *Karpūraprakara*, also called *Subhāṣitakośa* or *Sūktāvalī*, in 172 Sanskrit stanzas. Compare Hariṣeṇapaṇḍita. Edited, together with *Hiṅgula-*, *Sindūra-*, and *Kastūrīprakaraṇa*, Śāntivijaya Press, Ahmedabad 1926 [IO.San.F.184(h)].
474 CC III, 102. AVI 310: by Haripāla Sukavi.
475 CC II, 111 and 182. Check-list Nr. 1050. STMI 79.
476 CC I, 757; II, 182. STMI 79. J. Filliozat, Liste Nr. 188. Edition: haridhārita grantha ratnam, śrīharirāya śarmma viracitam, jambū kaśmīra rājyāntaragata ūdhamapura vāstavya vaidyālaṃkāra bhiṣak cūḍāmaṇi paṃ. vāsudeva śarmmā vaidya vidyāvācaspati kṛta bhāṣā ṭīkā sahitam; prakāśaka: viśveśvaradayālu jī vaidyarāja, śrīharihara auṣadhālaya, Barālokpur, Iṭāvā, 2nd ed., 1926. References are to page numbers of the edition.
477 G.A. Liétard mentions a Hindī version in 236 stanzas (see his article *Haridhāritagrantha* in Dictionnaire Encyclopédique des Sciences Médicales, série IV, tome 12, 470).
478 *Croton tiglium* Linn.
479 P.V. Sharma (AVI 300) suggests that the author was a resident of Kaśmīr, because a MS of his work was found there. See on the MSS also the bhūmikā to the edition and Liétard's article.
480 P.V. Sharma (AVI 300) assigns the work to the fourteenth to fifteenth centuries.
481 NCC IX, 180. STMI 79: a treatise on materia medica, based on *Candrikā*, Caraka, Trivikrama, and Vāgbhaṭa.
482 NCC VII, 125. Compare Hari Kavi.
483 NCC VI, 61: *printed under the title *Vaidyatattvaratnākara* (an abridged version of *Gadanigrahagrantha*), with Gujarātī notes, Ahmedabad 1898.

484 NCC III, 294. *Edited, together with *Hiṅgula-*, *Sindūra-*, and *Karpūraprakaraṇa*, Śāntivijaya Press, Ahmedabad 1926 [IO.San.F.184(h)].
485 Th. Aufrecht (CC I, 157) reads Candra instead of Cakra. E. Haas (1976a: 652) expressed the erroneous opinion that Cakrapāṇi was heavily indebted to Herambasena.
486 CC I, 157 and 769; II, 32 and 185. NCC VI, 95. R. Mitra's Notices I, Nr. 206. Cat. IO Nr. 2673 (compare F.R. Dietz, 1833: 138). P. Cordier (1899a): 6.
487 NCC: not recorded. ABI 314.
488 NCC: not recorded. AVI 425: *edited at Calcutta.
489 NCC II, 272; III, 247: ascribed to Īśvara.
490 NCC VII, 28 and 136. STMI 89: an exhaustive work on therapy in prose and verse. H. Śāstrī, Notices I, Nr. 113 (p.103–107): dating from A.D. 1793/94; 2,110 ślokas, mainly on treatment (see table of contents). Compare Harānandadāsa.
491 NCC: not recorded. AVI 324.
492 NCC VII, 151. The Kavīndrācāryasūcipatram records a medical work in the vernacular, called *Vaidyaratna*, by a Janārdanabhaṭṭa.
493 STMI 90: in Marāṭhī; the author professes to follow closely the *Yājñavalkyatantra*; the MS dates from 1844/45.
494 NCC VII, 151: also called *Vaidyaratna*. STMI 91: arranged in sections, called ratna. Bodleian d.742(5): the MS dates from 1830 (see D. Wujastyk, 1990: 102).
495 NCC VII, 200 and 378: author's name with a question mark. The work of this Jarara is probably identical with Jayaratna's *Jvaraparājaya* (see NCC VII, 186: Jayaratna). Compare Jayadeva. See: Jayaratna.
496 NCC VII, 176 and 378. Compare Jarara.
497 NCC V, 144; VII, 176.
498 NCC VII, 178. STMI 91.
499 NCC VII, 28. Editions:
a with Telugu transl., Vartamāna-taraṅgiṇī Press, Madras 1879 [IO.18.D.42].
b Śāradā-nilaya Press, Madras 1881 [IO.13.G.39].
c Hinduratnākara Press, Madras 1910 [IO.8.K.20] and 1922 [IO.San.D.843].
500 NCC VII, 183.
501 NCC VII, 29 and 187. STMI 91: the MS dates from 1827. Cat. Calcutta Sanskrit College X, Nr. 24.
502 NCC III, 234; VII, 188. STMI 89: deals with the prescription of quicksilver pills. CBORI XVI, 1, Nr. 39: a MS copied in 1690.
503 NCC II, 119; VII, 318.
504 NCC VII, 294.
505 See J. Filliozat (1937): 145–146.
506 NCC III, 138. Kadamba is quoted in the *Yogaratnākara*.
507 NCC III, 139; V, 105.
508 NCC IV, 73; VII, 31. STMI 94: author's name Kālīcaraṇa Vaidya.
509 NCC IV, 76.
510 NCC: not recorded. STMI 94: the MS dates from 1791/92.
511 NCC III, 397. Biswanarayan Sastri (1960): 98.
512 NCC III, 166; VII, 27: one of the MSS dates from 1804.
513 NCC II, 154; III, 364. Cat. IO Nr. 2701 (compare F.R. Dietz, 1833: 149).
514 NCC III, 141. See A.B. Keith (1935): 754 (Nr. 6253): a section on paribhāṣā of the *Tailārṇava* was borrowed from Vaidyakanakadatta; it is followed by sections on the same sub-

ject according to other authorities; the text itself is ascribed to Mukundevamahārāja; the MS dates from A.D. 1799.
515 NCC: not recorded. Cat. Mysore XIII, Nr. 41709.
516 NCC III, 342; VII, 28–29: partly with a vernacular commentary that was written under the patronage of Dharmamūrtinājar Mayārāma.
517 Compare the Kāśīnāthas who wrote the *Ajīrṇamañjarī*, the *Kāśīnāthapaddhati* and the *Laṅghanapathyanirṇaya*.
518 NCC: not recorded. ABI 315: *edited, with a Hindī commentary.
519 NCC: not recorded. Bhagvat Sinh Jee (1927): 209.
520 NCC IV, 132; VII, 26: compiled in the fourteenth century. Edition: Veṅkaṭeśvar Press, Bombay 1884/85 [BL.14043.e.21; IO.9.G.7]. The NCC refers to ABI 314 and 319, where, however, conflicting claims are found: Atrideva mentions a *Cikitsākarmakalpavallī* by Kāśīnātha Caturvedin, printed by the Veṅkaṭeśvar Press (314), and an author called Kāśīnātha Dvivedin, said to have written the *Rasakalpalatā*, *Cikitsākramavallī*, *Ajīrṇamañjarī*, and the *Gūḍhārthadīpikā* commentary on the *Śārṅgadharasaṃhitā* (319). G. Hāldār (Vṛddhatrayī 468) ascribes to Kāśīnātha Dvivedin, who lived in the fourteenth century, the same works as Atrideva does. Umeśacandragupta (VŚS, Preface 9) mentions Kāśīnātha Dvivedin as a native of Benares, who wrote the *Cikitsākramakalpavallī*, a book generally used by the physicians in the Northwestern Provinces.
521 See: Rasaśāstra texts.
522 NCC IV, 128.
523 See, for example, *Rasayogasāgara*, kakārādi 249, 266, 375; takārādi 432.
524 NCC IV, 139. Check-list Nr. 948. CBORI XVI, 1, Nr. 290: a compilation, also containing rasauṣadhas.
525 NCC III, 288. Compare Kavicandra (seventeenth century).
526 NCC III, 286; XIII, 126.
527 NCC III, 287; VI, 61. STMI 98.
528 CC and NCC: not recorded. Edition: compiled by Kedāranātha Haḍa, with Bengali translation, Part I, Sulabha Press, Calcutta 1912 [IO.San.B.812(j)].
529 NCC: not recorded. STMI 98: a treatise in 1,500 verses.
530 NCC V, 62. Cat. München Nr. 386.
531 NCC V, 66: see Keśavarāma. STMI 98: *Nighaṇṭu* by Keśava Bhaṭṭa.
532 NCC: not recorded. Cat. Mysore XIII, Nr. 42116: contains also nāḍīśāstra. The term Bāhaṭaśāstra is used by the author who translated Trimalla's *Śataślokī* into Telugu; he refers to Trimalla as a profound scholar in Bāhaṭaśāstra, which may have been a synonym of āyurveda in mediaeval Āndhra (see P. Hymavathi, 1993: 50).
533 NCC IV, 292; VII, 27.
534 NCC IV, 292; IX, 179.
535 NCC IV, 317; IX, 70. STMI 101.
536 NCC IV, 345.
537 NCC VII, 29.
538 NCC IV, 325: suppositious title.
539 CC and NCC: not recorded. Cat. Mysore XIII, Nr. 42067.
540 NCC V, 162; XIII, 17.
541 NCC V, 162; VII, 31. Cat. Sarasvati Bhavan XII, Nr. 44889. Wellcome δ18(II) was copied in A.D. 1795. Compare next entry.

542 NCC VII, 31. The same as the preceding work?
543 NCC V, 165; VII, 31: author's name Kṣemaśarman. STMI 102–103: identified with the author of the *Kṣemakutūhala*. CBORI XVI, 1, Nr. 75: dating from A.D. 1754.
544 NCC: not recorded. Wellcome γ305: in bhāṣā and Sanskrit.
545 CC: not recorded. Check-list Nr. 162: composed in saṃvat 1579 (= A.D. 1522/23), śaka 1760 (= A.D. 1838/39) (sic).
546 NCC IV, 146. Cat. Mysore XIII, Nr. 41498.
547 NCC X, 128.
548 NCC: not recorded. Cat. Mysore XIII, Nr. 41450.
549 NCC VI, 61.
550 CC: not recorded. STMI 105.
551 CC: not recorded. Check-list Nr. 416. Cat. München Nr. 401. AVI 325. A work of the same title was written by Vācaka Dīpacandra (eighteenth century).
552 NCC XIII, 57. *Publ. by Rāmamāṇikyasena, Calcutta (AVI 309; Bhagvat Sinh Jee, 1927: 211; C.G. Kashikar, 1977: 153). Written by Rāmamāṇikyasena according to Atrideva (ABI 314). See: Rāmamāṇikyasena (seventeenth century).
553 NCC VIII, 98.
554 NCC IV, 260–261. Check-list Nr. 407. STMI 120–121. Cat. BHU Nrs. 34–37. Cat. Mysore XIII, Nr. 41511; Nr. 41512: commentary. Cat. Sarasvati Bhavan XII, Nrs. 45200, 45201, 45234. CBORI XVI, 1, Nrs. 51–56.
Editions:
*a ed. with a new commentary by Kṛṣṇa Śāstrī Bhāṭavaḍekar, Bombay 1884.
*b ed. with Sinhalese translation by D.J. Rubern Jayatunga, revised by Revd. M. Nanissara, Colombo 1889.
c kūṭamudgar, arthāt cikitsākā bījrūp choṭāsā atikliṣṭ grantha, jisko paṇḍit muralīdharśarmā vaidya saṃpādak ārogyasudhākar pharrukhnagarnivāsīne sānvayabhāṣāṭīkāse vibhūṣit kiyā, Śrīveṅkaṭeśvar Steam Press, Bombay 1909/10.
d ed. in Telugu script, with author's commentary and Telugu translation, Mahīṣmatī Press, Muktyala 1917 [IO.San.B.161].
References are to c. Compare NCC IV, 175 (*Kuṭanāthamudgara*), 258 (*Kuṣṭhamudgara*), and 260 (*Kūṭanaṭamudgara*); these works may be identical with the *Kūṭamudgara*.
555 The name of the work is mentioned in verse fifteen, the name of the author in verse twenty-one. Kūṭamudgara means a concealed weapon similar to a hammer (MW). See on kūṭa in the sense of hammer: H.W. Bodewitz (1973): 118.
556 Ed. d is the only one that is provided with this commentary.
557 It is closely related to Su.Ci.1.134.
558 CBORI XVI, 1, Nr. 56. P.V. Sharma (AVI 239–240) regards the *Kūṭamudgara* as a modern work because of the intricacies of its style.
559 CC I, 449; II, 106. Cat. IO Nr. 2680.
560 See Cat. IO Nr. 2680.
561 See: Vaidyarāja.
562 See Cat. IO Nr. 2680.
563 NCC V, 303. Cat. Madras Nrs. 13114–17: four incomplete MSS.
564 Cat. Madras Nr. 13114.
565 Corrupt reading.
566 Cat. Madras Nr. 13116.

567 See Cat. Madras Nr. 13154.
568 Colophon Cat. Madras Nr. 13115.
569 See on Mādhava Paṇḍita, his father, and their dates: P. Hymavathi (1993): 129–131.
570 NCC VII, 29.
571 NCC: not recorded. Check-list Nr. 203. Cat. Mysore XIII, Nrs. 41715 and 41817.
572 CC and NCC: not recorded (compare NCC IX, 179). Bodleian e.135 (see D. Wujastyk, 1990: 95).
573 R. Thapar (1984: 46 and 85) remarks that, originally, it was something of an anomaly for kṣatriyas to adopt the gotra system since they were identified by lineage or vaṃśa; in later times, kṣatriya lineages may have associated themselves with brāhmaṇa gotras for acquisition of status.
574 CC II, 103. CBORI XVI, 1, Nr. 142: the name of the author also appears as Maṅgā (described as kaliṅgādiviṣayavijayin), Māṅgādeva and Māgādeva in the MS; he is called Māgacandradeva in the colophon of chapter one (svavaṃśavarṇana, reproduced in CBORI), where he is said to be of the Sahigila (instead of Sahagala) family and where the name of his father is Nātharāja (instead of Nāthūdeva). A second MS is said to contain 10,000 verses; it forms part of the collection of a Jain bhāṇḍār in Gujarāt and is mentioned by Hariścandra Jain (1978: 708).
575 D.C. Sircar (1974): 132.
576 D.C. Sircar (1974): 132.
577 CC I, 436 and 441; II, 101; III, 95: author's name with a question mark. Check-list Nr. 434: anonymous.
578 CC: not recorded. Check-list Nr. 966. Cat. Mysore XIII, Nr. 42706: title *Vaidyavinodana*.
579 CC I, 436 and 502. Cat. Bikaner Nr. 1425. Compare Devīsiṃha's *Siṃhasudhānidhi*.
580 NCC: not recorded. H.D. Velankar (1944): 183. Compare: *Dhanvantarinighaṇṭu*.
581 CC III, 96.
582 NCC: not recorded. Cat. Rajasthan Oriental Research Institute (Jodhpur Collection), Nr. 4775 E (P.M. Jinavijaya, 1965: II B, 224–225). Compare: *Dhanvantarinighaṇṭu*.
583 NCC VII, 31.
584 CC I, 445 and 610. STMI 128.
585 CC: not recorded. AVI 314.
586 P. Cordier (1903a): 629. Bhagwan Dash (1976: 13; 1976a: 17) gives *Amoghadarśinetravibhaṅga* as the Sanskrit equivalent of some Tibetan title (which one is not clear at all) of this work.
587 P. Cordier (1903a): 629.
588 Bhagwan Dash (1976): 13; (1976a): 17.
589 Lhun-grub translated a number of Sanskrit medical works into Tibetan.
590 P. Cordier (1903a): 629. Bhagwan Dash (1976a): 17.
591 P. Cordier (1903a): 629; not mentioned by Bhagwan Dash (1976: 13).
592 CC I, 96 and 433. NCC IV, 19: on jyotiṣa. Cat. Oxford Nr. 749: twenty-five verses on signs indicating death within a certain time or recovery.
593 CC: not recorded. Check-list Nr. 897. STMI 130: by Mallāri Paṇḍita, son of Keśavācārya and disciple of Amareśvara. This Amareśvara, son of Cīnavallabhapaṇḍita, of Parāśara gotra, was a great scholar with the title kavivaidyatrinetra (P. Hymavathi, 1993: 80).
594 Compare the *Rasakautuka* by Mallāri.
595 P. Hymavathi (1993): 80.

596 NCC XIII, 273. H.D. Velankar (1944): 282. Compare Maṇiveṇa. Malliṣeṇa, pupil of Jinasena, also wrote a *Bālagrahajyotiṣa* (NCC XIII, 273) and a *Vidyānuśāsana* (H.D. Velankar, 1944: 355: twenty-four chapters, 5,000 mantras). Another Malliṣeṇa, pupil of Udayaprabhasūri, was the author of the *Syādvādamañjarī*, completed in A.D. 1292 (S.Ch. Vidyabhusana, 1971: 212).
597 NCC II, 153: *edited, with Bengali translation by Gopālacandrasena Gupta, Calcutta 1870.
598 CC: not recorded.
599 See: Rasaśāstra texts.
600 See B. Rama Rao (1975) and (1984). Compare Maṅgalagirisūri's *Rasapradīpikā* and Bharadvāja's *Rasapradīpikā*.
601 See STMI 131. See also ABI 329; JAI 51. *Edited by A. Venkata Rao and Pandit H. Sesha Ayyangar, University of Madras, Madras 1943.
602 See on this king: N. Venkataramanayya (1980): 272–276.
603 STMI 131: probably a little after A.D. 1346.
604 JAI 51: about A.D. 1360.
605 CC I, 481: author's name with a question mark.
606 CC I, 694; II, 165. NCC XI, 97. Check-list Nrs. 724 and 732. STMI 104. J. Filliozat, Liste Nr. 177. Bodleian c.305(5): *Saṃnipātapadacandrikā*, commentary on the *Saṃnipātārṇava* (see D. Wujastyk, 1990: 103). Cat. Madras Nr. 13248. Cat. Tanjore Nr. 11145. See: *Aśvinīkumārasaṃhitā*.
607 NCC IX, 211.
608 CC: not recorded. *MS Nr. 7, Jaina Siddhānta Bhavan, Ārā (see V.P.P. Śāstrī, 1984: 388 and 394). Compare Malliṣeṇa.
609 CC I, 428 and 613: by Manuja?; II, 98 and 146; III, 128: by Manuja. See on part of its contents: Cat. Berlin Nr. 977, a MS that dates from A.D. 1683/84. Cat. Sarasvati Bhavan XII, Nr. 45164. *Edited by Raghuvaṃśa Śarmā, with Hindī translation by Vasatirāma, son of Śālagrāma, Bombay 1896.
610 CC: not recorded. STMI 134.
611 Usually called bhugnanetra.
612 NCC VIII, 228. Cat. IO Nr. 2712: the MS dates from A.D. 1707; the verses on the symptoms of the fevers are substantially the same as those in a *Trayodaśasaṃnipātalakṣaṇa*, published at Colombo, but the differences in reading are considerable enough to establish two divergent traditions with regard to them. The Check-list (Nr. 729) records a *Saṃnipātakalikā* by Mathanasiṃha Vaidya.
613 See CBORI XVI, 1, Nrs. 306 and 307.
614 CC I, 422–423 and 613. P.V. Sharma calls the work *Vaidyāmṛtamañjarī* (AVI 315). Atrideva adds that it is a book on fevers (ABI 318). The author wrote a long series of works (see CC), amongst which figures a commentary on the *Malamāsatattva*, the first part of Raghunandana's *Smṛtitattva*, which indicates that he lived after the sixteenth century (see A.B. Keith, 1973: 449; Winternitz III, 503).
615 CC: not recorded. Cat. Mysore XIII, Nr. 42161.
616 AVI 426. Bāpālāl (1968): prastāvanā 37. Compare NCC IX, 181: *Dravyaratnākara(nighaṇṭu)*, anonymous.
617 NCC VII, 31. STMI 141.
618 NCC: not recorded. Cat. Mysore XIII, Nr. 42034.
619 NCC IX, 341. STMI 155.

620 See on Hayagrīva: E. Abegg (1928); B. Bhattacharyya (1964): 118, 119, 141, 145; F.D.K. Bosch (1961): 144–155; G. Chakravarti (1894); Ch. Eliot (1988): III, 392; A. Foucher (1905): 53–55; J. Gonda (1954): 148–149; R.H. van Gulik (1935); *N.P. Joshi (1973); T.V. Mahalingam (1965); M.-Th. de Mallmann (1963): 39–40, (1975): 180–181; R. de Nebesky-Wojkowitz (1993): 23: *M. Neog (1984): 29–37; W.D. O'Flaherty (1981); G. Schulemann (1958): 154, 174, 301; F. Sierksma (1966): 272; M. and J. Stutley (1977): 111; G. Tucci (1949): II, 587; G. Tucci and W. Heissig (1973): 305, 436; L.A. Waddell (1958): 62, 164, 364, 529. See on Hayagrīvasādhanas: F.W. Thomas (1903).

621 NCC II, 395; IX, 331; X, 218. Cat. Tanjore Nr. 11073 (cf. A.C. Burnell, 1880: 70: *Umāmaheśvarasaṃvāda*). Nandikeśvara is mentioned as a mythical figure in the *Kāśyapasaṃhitā*, where he is the youngest of five brothers who have one sister called Ṣaṣṭhī (bālagrahacikitsā, page 100). Cakrapāṇidatta (ad Ca.Sū.1.62–63ab) refers to him as a puruṣātiśaya. Nandikeśvara is an authority on āyurveda and other sciences in the *Liṅgapurāṇa*; he is an authority on erotics in the *Ratirahasya* (2.5; see K. Mylius, 1993: 159) and may be the same as the Nandīśvara of the *Pañcasāyaka* (see R. Schmidt, 1911: 49). Compare *Tantrayukti*.

622 CC and NCC: not recorded. STMI 156: in Sanskrit and Kannaḍa. Cat. Mysore XIII, Nrs. 42742–46: author's name Nañjabhūpa; a treatise in Sanskrit and Kannaḍa.

623 See: Narasiṃhaśāstrin (sixteenth century).

624 A.B. Keith (1935): 1501–1502 (Nr. 8049).

625 NCC: not recorded. Cat. Mysore XIII, Nr. 41583: the author hailed from Kaśmīr. Compare Nṛsiṃhapaṇḍita. P. Hymavathi (1991) regards this Narasiṃha as the author of the *Rājanighaṇṭu*.

626 NCC III, 298; IX, 356.

627 NCC VII, 377: Malayāḷam?

628 NCC: not recorded. AVI 309. Compare Bhagvat Sinh Jee (1927): 211.

629 NCC X, 85.

630 CC and NCC: not recorded. This Nārāyaṇa is designated as an antaraṅga; he has been identified as Nārāyaṇa Khān, the father of Naraharidāsa, a companion and follower of Caitanya (A.D. 1486–1533; see R.C. Majumdar, 1980a: 566–569), according to N.N. Das Gupta (1936/37: 157), to whom this identification is unacceptable, being not supported by the facts.

631 This title, though only appearing in full in the colophons, is suggested by the author in one of the introductory verses (1.2), where he states that his book is a summary of the essence (sārasaṃgraha) of various tantras.

632 Edition: Tantrasārasaṅgraha (with commentary) of Nārāyaṇa (Tāntric) of Śivapuram, edited critically with introduction in English and Sanskrit by Vaidyaratna Pandit M. Duraiswami Aiyangar, Madras Government Oriental Series No. XV, Madras 1950; *reprinted, Caukhambā Saṃskṛta Pratiṣṭhāna, Delhi 1992.

633 Called thus by the author at the end of the work (32.71).

634 The NCC (X, 105) describes it erroneously as a work on the use of poisonous substances in the preparation of medicines (it refers to K.R. Pisharoti, 1930–31: 219).

635 It is sometimes called *Nārāyaṇīya* (NCC X, 105) and also quoted under that title. *Viṣacikitsā* is another alternative title (NCC X, 298).

636 Intr. to the ed. (English) 1–3, (Sanskrit) 12, 16–17. The title *Viṣanārāyaṇīya* refers to the first ten chapters, which are concerned with poisons (viṣa). Compare Check-list Nr. 1003: *Viṣanārāyaṇīya* by Nārāyaṇa.

637 Compare on the contents: S.C. Banerji (1992): 68.

638 See 1.3.

639 See on the more usual series called ṣaṭkarman: T. Goudriaan (1978): 251–412.

640 See T. Goudriaan (1978): 267, 336, 355, 365, 401.

641 Chapter seventeen, the kṣudrapaṭala, describes measures that can be taken against magical practices collectively called kṣudra; these practices consist of: stambha (commentary: = pravṛttivināśa), vidveṣaṇa (commentary: = snigdhānāṃ parasparakalahaḥ), uccāṭa (commentary: = deśāt deśāntaraṃ preraṇam), utsāda (commentary: = punarāvṛttivarjito vināśaḥ), bhrama (commentary: = unmāda), māraṇa, and vyādhi. Chapter eighteen is called kṣudradhvaṃsapaṭala.

642 Compare T. Goudriaan and S. Gupta (1981): 128: a comparison with the second part (Mantrapāda) of the *Īśānaśivagurudevapaddhati* (one of the Śaiva manuals of temple worship and spiritual discipline; see J. Gonda, 1977a: 213, note 202; J. Filliozat, 1937: 68–69; N.P. Unni's Introduction to the edition of the work) shows that the *Tantrasārasaṃgraha*, from chapter eleven onwards, is very probably a recast of that Mantrapāda; the reverse is true for chapters one to ten; Nārāyaṇa's work offers in those chapters the more complete version, which has been abridged under Īśānaśiva's name as chapter forty of the Mantrapāda (this reasoning confuses the chronological positions of the two treatises compared). See for an assesment of the situation: T. Goudriaan (1977), esp. 158–161. Chapter two of the *Tantrasārasaṃgraha* is related to chapter 294, chapter eleven to chapter 299 of the *Agnipurāṇa*.

643 A gonasa is identical with the type of snake called maṇḍalin.

644 The first ten chapters of the *Tantrasārasaṃgraha* are related to the toxicological *Kāśyapasaṃhitā*.

645 See on their names: Rāvaṇa's *Kumāratantra*.

646 See on this work: Anantakumāra. The commentator adds the *Uttaragārgyatantra* (see NCC II, 300), *Mahākālatantra* (CC: not recorded), *Uttaratantra* (see NCC II, 303–304; T. Goudriaan and S. Gupta, 1981: 47–48; Tāntrika Sāhitya 74–75), *Vidyātantra* (CC: not recorded), and *Samudratantra* (CC: not recorded). See on a Tantric *Mahākālasaṃhitā*: T. Goudriaan and S. Gupta (1981): 78–80; D. Kinsley (1997): 253, n.1; Tāntrika Sāhitya 485–486.

647 See: Anantakumāra. Some fragments of the *Tantrasārasaṃgraha* are incorporated in the *Agnipurāṇa*: chapter two is almost identical with *Agnipurāṇa* 294; parts of chapters seventeen and eighteen occur in *Agnipurāṇa* 306; parts of chapter twenty sqq. in *Agnipurāṇa* 307 sqq., etc. (T. Goudriaan and S. Gupta, 1981: 128, note 85). One verse from a *Nārāyaṇīya* in Trimalla's *Yogataraṅgiṇī* (29.2), six verses in the *Bṛhadyogataraṅgiṇī* (79.17–22), and two verses in the *Yogaratnākara* (364 and 365), cannot be traced in chapters fifteen-sixteen of the *Tantrasārasaṃgraha*. The *Nārāyaṇīya* quoted in Rāghavabhaṭṭa's commentary on the *Śāradātilaka* (see CC I, 642; J.N. Farquhar, 1967: 267) is not the edited version of the *Tantrasārasaṃgraha* (T. Goudriaan, 1977: 160).

648 *Īśānaśivagurudevapaddhati* 41.2.

649 Mentioned at A.s.U.7.26.

650 Mentioned at A.s.U.7.26.

651 Compare the three categories of bhūtas of the *Carakasaṃhitā*, characterized as hiṃsārthin, ratyarthin and pūjārthin (Ni.7.15, together with Cakrapāṇi's commentary), or as hiṃsārthin, ratikāma and arcanākāma (Ci.9.22–23).

652 The same as bhūmyāmalakī (P.V. Sharma, 1997).
653 Commentary ad 8.40: vayambu, i.e., *Acorus calamus* Linn.
654 Commentary: Tamil pākarkāy, i.e., the jackfruit tree, *Artocarpus heterophyllus* Lam.
655 The same as bāhuvallī.
656 Commentary: Tamil mañcal, i.e., *Curcuma longa* Linn.
657 Commentary: Tamil kilukiluppai, i.e., *Crotalaria pulcherrima* Roxb. (according to Tamil lexicon; this name is absent from WIRM; see Hooker II, 80).
658 *Strychnos nux-vomica* Linn. (P.V. Sharma, 1997).
659 Identified as *Ocimum sanctum* Linn. (see M. Abdul Kareem, 1997, Nr. 1192).
660 Identified as *Basella alba* Linn. var. *rubra* (Linn.) Stewart and *Cannabis sativa* Linn. (see M. Abdul Kareem, 1997, Nrs. 217 and 312).
661 Commentary: = śaṅkhapuṣpa. Mūrdhapuṣpa is a synonym of śirīṣa (see M. Abdul Kareem, 1997, Nr. 69).
662 A synonym of tagara (see M. Abdul Kareem, 1997, Nr. 1579).
663 The same as dravantī (P.V. Sharma, 1997).
664 Commentary: Tamil koṭivēli, i.e., leadwort.
665 One of the names of pippalī (see M. Abdul Kareem, 1997, Nr. 1296).
666 One of the names of punarnavā (see M. Abdul Kareem, 1997, Nr. 251).
667 Commentary: cēna, i.e., a species of *Arum*.
668 Commentary: kaccūrikkilaṅṅa. i.e., *Kaempferia galanga* Linn.
669 The same as tamāla (P.V. Sharma, 1997).
670 One of the names of bimbī (see M. Abdul Kareem, 1997, Nr. 450).
671 Commentary: = uttamakāriṇī.
672 One of the names of jyotiṣmatī (see M. Abdul Kareem, 1997, Nr. 365).
673 The same as kāraskara (see M. Abdul Kareem, 1997, Nr. 1541).
674 The same as āragvadha (P.V. Sharma, 1997).
675 Commentary: Tamil mañcal, i.e., Sanskrit haridrā.
676 One of the names of haridrā (see M. Abdul Kareem, 1997, Nr. 536).
677 See 32.69–70.
678 CC I, 535: anonymous. An incomplete MS of the *Lakṣaṇāmṛta* (paṭalas 1–3, 7), which forms part of the GOML collection in Madras (*Nr. R. 3149), gives the name of its author as Bhaṭṭasundara in each of the four colophons (bhūmikā to the ed. of the *Tantrasārasaṃgraha*). Check-list Nr. 413: six MSS are recorded (author's name Bhaṭṭasundara or Sundara). STMI (216) records seven MSS of the *Lakṣaṇāmṛta* by Sundarācārya, described as a work in thirteen chapters on poisons and antidotes. The *Lakṣaṇāmṛta* of Sundara Bhaṭṭācārya has been edited, with a Sanskrit commentary called *Marmaprakāśikā* and a Malayāḷam translation, by E.P. Subrahmaṇya Śāstri, Palghat 1905 [BL.140043.cc.19(3)]; Rāmakṛṣṇa Press, Elappulli 1905 [IO.3443].
679 See the Sanskrit bhūmikā to the edition, 29–31; NCC X, 105–106. See for more information on this Nārāyaṇa: S.N. Dasgupta and S.K. De (1947): 382, 774–775; S.V. Iyer (1976): 50–52: Nārāyaṇa of Melputtūr; K. Kunjunni Raja (1958): 119–152: Nārāyaṇabhaṭṭa of Melputtūr; K.A. Nilakanta Sastri (1971): 362.
680 N.P. Unni's Introduction (9) to the edition of vol. I by M.M.T. Gaṇapati Sāstrī.
681 *Īśānaśivagurudevapaddhati* 41.2.
682 V. Raghavan (1975): 294.
683 See the Sanskrit bhūmikā to the edition, 27.

684 NCC: not recorded. Cat. Mysore XIII, Nr. 42691.
685 NCC X, 85. STMI 159: contains 13,000 verses. ABI 314: author's name Nārāyaṇabhūpati.
686 See, for example, *Rasayogasāgara*, akārādi 4, 80, 92, 288; kakārādi 338; cakārādi 198; the author is called Nārāyaṇabhūpati.
687 NCC I, 459. Probably quoted in Ṭoḍara's *Āyurvedasaukhya*. The same as the *Parahitasaṃhitā*?
688 CC and NCC: not recorded. Check-list Nr. 270: author's name with a question mark.
689 CC I, 368; II, 83. NCC XIII, 245–246. Check-list Nr. 132. STMI 34. Cat. Madras Nrs. 13347–53. Editions:
  a Basava-rāzu, Nīlakaṇṭha Koṭṭūru, son of Namaśśivāya [*Basavarājīya*, or *Vṛṣarājīya*]. A manual of medicine in 25 chapters, chiefly compiled from older authors. Edited with Telugu interpretation by Puvvāḍa Sūryanārāyaṇa Rāu, assisted by Nivṛtti Vīrasvāmi Śāstri and Ghūrzara Jayakṛṣṇa Dāsu, Vartamāna-taraṅgiṇī Press, Madras 1882 [BL.14043.ccc.2; IO.16.D.2]; also published by the Hinduratnākara Press, Madras 1913 [IO.2.L.27].
  b ed. by Piḍugu Veṃkatakṛṣṇārāvu Paṃtulu, with an interpretation in Telugu, Hinduratnākara Press, Madras 1922 [IO.San.D.858].
  c vaidyavaraśrībasavarājaviracitaṃ āndhrabhāṣātātparyasahitaṃ saṭippaṇam basavarājīyam; tad eva chāṅgāṇītyupākhyena śrīgovarddhanaśarmaṇā saṃśodhya nāgapure gorakṣaṇayantrālaye mudrayitvā prakāśitam, Nāgpur 1930 [IO.San.D.761]. A Hindī translation by Śivakaraṇaśarmā Śāstrī Chāṅgāṇī of the Uttarārdha of the *Basavarājīya* was published at Nāgpur in 1954.

References are to page numbers of ed. c.
690 The author calls his treatise *Basavaka* (2), *Vṛṣarājaka* (2), or *Vṛṣarājīya* (416). The colophons of ed. c refer to it as *Basavarājīya*. Other titles are *Basavatantra* and *Vṛṣabharājīya* (STMI 34; Cat. Madras Nr. 13347).
691 See on the mercurial preparations, etc., of the *Basavarājīya*: P.H. Murthy (1984): 67–74.
692 A quotation from Agniveśa.
693 Quoted on the symptoms of some diseases.
694 CC: not recorded.
695 CC: not recorded.
696 NCC: not recorded. Quoted on the treatment of eye diseases.
697 NCC: not recorded.
698 Part of the quotations from Caraka consist of rasauṣadhas of a much later date than the *Carakasaṃhitā* (see, e.g., 30, 120, 127); some descriptions of diseases said to be borrowed from Caraka are not found in the *Carakasaṃhitā* (see, e.g., 108 on styānavāta).
699 NCC: not recorded.
700 Many formulae from the *Devīśāstra* are found in the *Rasayogasāgara*.
701 I.e., the *Hārītasaṃhitā*.
702 A iatrochemical formula.
703 Quoted on karmavipāka. Several works of this title are known (NCC III, 193–194).
704 CC: not recorded.
705 The quotations from the *Mādhavanidāna* are only partly from that treatise (see, e.g., 80, 139, 153); many verses describing diseases do not occur in it (see, e.g., 93, 94, 95, 96, etc.; 118, 119, 122, 123, 146); on the other hand, some borrowings from a granthāntara may be from the *Nidāna* (see, e.g., 11). A large number of prescriptions said to derive from the

Mādhavanidāna cannot be from that work, nor from the *Mādhavacikitsā*, since they are from a much later date than Mādhava's works (see, e.g., 39, 75–76, 82, 130, 140, 143, 145, 248).
706 Quoted on the subject of upasargajatṛṣṇā.
707 NCC: not recorded.
708 The formula of śītāṃśurasa.
709 On the treatment of pāṇḍuroga.
710 On the symptoms of vāta diseases.
711 CC: not recorded.
712 CC: not recorded.
713 CC: not recorded.
714 CC: not recorded.
715 CC: not recorded.
716 CC: not recorded. A recipe against gṛdhrasī is quoted.
717 CC: not recorded.
718 CC: not recorded. Quoted on the treatment of eye diseases.
719 Some quotations cannot possibly be from Vāgbhaṭa's works (e.g., 29, a prescription).
720 NCC: not recorded.
721 CC: not recorded. STMI 34.
722 CC: not recorded.
723 See the list at the end of ed. c.
724 *Siddhaprayogalatikā* 5.12; some recipes (5.12–18ab) are based on the *Basavarājīya*.
725 The first six fevers are said to be curable.
726 The seven last fevers are said to be incurable.
727 Actually, these fevers are absent from the *Mādhavanidāna*.
728 The enumeration of the symptoms of this fever has been omitted.
729 Compare *Mādhavanidāna* 22.75.
730 Compare pakṣavadha of the *Mādhavanidāna* (22.39cd–41ab = A.h.Ni.15.38cd–40ab).
731 Compare vepathu of the *Mādhavanidāna* (22.74ab).
732 Compare chapter twenty-four of the *Mādhavanidāna*.
733 Obviously also called kaṭivāta (99).
734 Compare asṛggatavāta of the *Mādhavanidāna* (22.16 = Ca.Ci.28.31).
735 Compare dhanuḥstambha of the *Mādhavanidāna* (22.33cd = Su.Ni.1.54ab).
736 Compare jihvāstambha of the *Mādhavanidāna* (22.52 = A.h.Ni.15.31).
737 Compare chapter twenty-five of the *Mādhavanidāna*.
738 Compare tvaggatavāta of the *Mādhavanidāna* (22.15 = Ca.Ci.28.30).
739 Compare Su.Ci.4.12cd on suptivāta.
740 Compare *Madhukośa* ad *Mādhavanidāna* 22.17–18.
741 Compare *Madhukośa* ad *Mādhavanidāna* 22.17–18.
742 Probably related to kṣayahetuka vātavyādhi (see *Mādhavanidāna* 22.43 = Su.Ni.1.63).
743 Probably related to medogatavāta of the *Mādhavanidāna* (22.17 = Ca.Ci.28.32).
744 Compare snāyugatavāta of the *Mādhavanidāna* (22.21ab = Ca.Ci.28.35cd).
745 Compare daṇḍāpatānaka of the *Mādhavanidāna* (22.32cd–33ab = Su.Ni.1.52cd–53ab).
746 Compare *Mādhavanidāna* 22.59cd–60ab (= Su.Ni.1.77) and Ḍalhaṇa's comment ad Su. Ni.1.77.
747 Some names vary slightly: sphoṭavātaka = visphoṭavāta, prasūtivāta = sūtikāvāta, khañjaka = khañjāvāta.

748 Replaced by styānavāta (108).
749 Compare gṛdhrasī of the *Mādhavanidāna* (22.54–56; 22.54–55ab = Ca.Ci.28.56–57ab).
750 Compare Su.Ni.1.77; kaṭivāta appears to be identical with kikkasa of the list.
751 Compare *Mādhavanidāna* 22.20ab = Su.Ni.1.27ab (sirāgatavāta) and 22.53 = A.h.Ni.15. 37cd–38ab (sirāgraha).
752 This term is in other āyurvedic treatises often a synonym of either ūrustambha or vātarakta; the latter disease is absent from the *Basavarājīya*.
753 Compare sandhigatavāta of the *Mādhavanidāna* (22.21cd = Su.Ni.1.28ab).
754 Compare ardita of the *Mādhavanidāna* (22.44–48ab = Su.Ni.1.68–72).
755 This disease is described in Telugu.
756 An exception is vraṇāyāma, not described in the *Mādhavanidāna*. Some disorders absent are tūnī, pratitūnī, aṣṭhīlā, and pratyaṣṭhīlā, which are dealt with in chapter nineteen of the *Basavarājīya*.
757 Not found in the list, but probably the same as sarpika.
758 This is in conformity with their number in Vāgbhaṭa's works.
759 These varieties are jihvikā-, padminī-, nandā-, vāsinī-, mohinī-, dāhinī-, kālarātrī-, and kṣobhiṇī markaṭī.
760 Their number is sixty-five in the *Suśrutasaṃhitā*, fifty-six in the *Mādhavanidāna*.
761 See on special features of the *Basavarājīya* also ABI 330–334; AVI 295–296; P. Hymavathi (1993): 91.
762 NCC XIII, 244–245. See the last colophon of ed. c: the name of the author is Nīlakaṇṭha, his place of residence Koṭṭūru in Āndhra Pradeś. A Madras MS (Cat. Madras Nr. 13380: on the preparation of vijayasindūra, from the *Vṛṣarājīya*) calls the author Basava, of Nīlakaṇṭhavaṃśa. C. Dwarkanath (1991: 43) refers to the author simply as Basava.
763 See the opening verses of each prakaraṇa.
764 See the opening verses of chapters nineteen, twenty-one, twenty-two, and twenty-five (liṅgamūrtim ahaṃ bhaje), and fourteen (basaveśam ahaṃ bhaje).
765 See the opening verse of chapter fourteen: śrījaṅgameśapādābjabhṛṅgam…ahaṃ bhaje. The Vīraśaiva priests are called jaṅgama.
766 ABI 333–334.
767 See p.142.
768 China root, the same as sarsaparilla or cobacīnī, is referred to as phiraṅgicekka (see P. Hymavathi, 1993: 91).
769 S.K. Śarmā (1992: 18) places the work in the eleventh, C. Dwarkanath (1991: 43) in the twelfth century.
770 NCC X, 178. Cat. München Nr. 383. P. Peterson, Report, Preface XXII.
771 NCC X, 75; XI, 239: quoted by Śrīharṣa in his *Amarakhaṇḍana* (eighteenth century; see C. Vogel, IL 318) and Veṅkaṭārya in his *Śabdārthakalpataru* (CC I, 601 and 635).
772 NCC III, 354–355; X, 7, 119–120, 303. See on this text: T. Goudriaan (1978); T. Goudriaan and S. Gupta (1981): 122–123; Tāntrika Sāhitya 105–107. See on the author: Nityanātha's *Rasaratnākara*. Alternative titles of this treatise are *Kāmatantra*, *Kāmaratnākara*, and *Siddhaḍākinī*.
773 There are at least sixteen editions. Some of these are:
  a in Indrajālavidyāsaṃgraha, Calcutta 1915, 22–131 (author's name Nāgabhaṭṭa);
  b Kamaratna Tantra, edited by Pandit Hemchandra Goswami Tattabhusan, published under the orders of the Government of Assam, Assam Government Press, Shillong 1928; this edition, in Bengali script, is accompanied by an English translation;

c yogeśvaraśrīyutagaurīputranityanāthaviracitaṃ kāmaratnam, murādābādanivāsi śrīyuta paṇḍita jvālāprasādamiśrakṛtahindīṭīkāsahitam, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1962;

d by Rāmkumār Rāy, Tantra Granthamālā 4, Vārāṇasī 1983.

See on other editions: NCC III, 354; Prana Natha and J.B. Chaudhuri (1951): 1240–41; T. Goudriaan (1978): 256–257. References are to ed. c.

774 Compare on the contents: S.C. Banerji (1992): 40–43, 178, 203, 207, 215, 223, 257–258.

775 Their number usually varies in the MSS and editions from 800 to 1,200, while in one elaborate version it is even estimated at about 1,900 (T. Goudriaan and S. Gupta, 1981: 123).

776 Edition b has thirteen chapters.

777 Edition b, p.8–19.

778 Edition b, p.18–23.

779 Edition b, p.28–39.

780 Edition b, p.46–47.

781 Edition b, p.64–65, 74–75.

782 Edition b, p. 80–85.

783 See on these and other terms belonging to the realm of ṣaṭkarman: T. Goudriaan (1978), esp. 251–412; H.-G. Türstig (1985). Ṣaṭkarman and the acts belonging to it are widely known and referred to in many treatises, e.g., the *Agastyasaṃhitā* (1.16; see also R. Barkhuis, 1995: 90), and, particularly, in a large number of Tantric works, for example, the *Dattātreyatantra, Pheṭkāriṇītantra, Śalyatantra, Śāradātilakatantra,* and *Uḍḍāmaratantra* (see T. Goudriaan and S. Gupta, 1981; D. Kinsley, 1997: 56; Tāntrika Sāhitya). See also M.N. Ray (1936) on the vidyās mentioned in Purāṇas.

784 Edition b, p.38–39.

785 Edition b, p.76–79.

786 Edition b, p.44–45.

787 Edition b, p.48–49.

788 Edition b, p.48–49.

789 Edition b, p.50–51.

790 Edition b, p.50–51.

791 Edition b, p.52–53.

792 Edition b, p.52–53.

793 Edition b, p.54–55.

794 Edition b, p.54–55.

795 Edition b, p.56–59.

796 Edition b, p.58–59.

797 Edition b, p.58–61.

798 Edition b, p.60–61.

799 Edition b, p.60–61.

800 Edition b, p.60–61.

801 Edition b, p.62–63.

802 Compare edition b, p.62–63.

803 Edition b, p.30–31, 66–69.

804 Edition b, p.76–79.

805 Edition b, p.92–93.

806 *Kāmaratna* 4.65–66 = *Rasamañjarī* 9.1–2.

807 See CC I, 492: three authors of this name are known, a poet, an authority on kāmaśāstra, and a lexicographer. The author on kāmaśāstra is mentioned in the *Pañcasāyaka* (1.3).

808 The verses quoted, concerned with the pūjā of Dhavalāmukhī for the purpose of uccāṭana, are very similar to those on the same subject found in the *Ṣaṭkarmadīpikā* (see T. Goudriaan, 1978: 364). Here they are said to derive from the *Vīratantra* (see on this text: CC I, 594 and III, 125; T. Goudriaan and S. Gupta, 1981: 88; Tāntrika Sāhitya 602–603). Usually, the Mahāvidyā called Bagalāmukhī is associated with magical powers (see D. Kinsley, 1997: 37, 57, 197–201).

809 See, for example, *Rasayogasāgara*, kakārādi 221.

810 NCC V, 106.

811 T. Goudriaan (1978): 257.

812 This is one of the names of *Valeriana jatamansi* Jones (see M. Abdul Kareem, Nr. 1676).

813 This is one of the names of *Eclipta alba* (Linn.) Hassk. (see M. Abdul Kareem, 1997, Nr. 653). Also identified as *Wedelia chinensis* Merrill (P.V. Sharma, 1997).

814 Identified as *Trichosanthes bracteata* (Lam.) Voigt = *T. palmata* Roxb. (see M. Abdul Kareem, 1997, Nr. 1644; P.V. Sharma, 1997). Also regarded as a synonym of kāraskara (P.V. Sharma, 1997).

815 Identified as *Abutilon hirtum* (Lam.) Sweet (P.V. Sharma, 1997).

816 Pikataru may be a synonym of śukataru = śirīṣa, and sitapikataru a synonym of śvetaśirīṣa, identified as *Albizia odoratissima* Benth. (see M. Abdul Kareem, 1997, Nr. 72)..

817 This may be *Aglaia elaeagnoidea* (A. Juss.) Benth. (see M. Abdul Kareem, 1997, Nr. 60). Śubhā is also regarded as a synonym of vaṃśarocanā.

818 NCC X, 119–120. See on Nityanātha: Rasaśāstra texts.

819 NCC VIII, 14.

820 NCC X, 190 and 200. STMI 163: various other works by the same author are mentioned.

821 Cat. Madras Nr. 13167; compare Nrs. 13166 and 13344: *Nidānaviṣaya*, similar to the *Nṛsiṃhanidāna*.

822 CC: not recorded.

823 CC I, 747 and III, 154: several works of this title.

824 NCC VIII, 150; X, 204. P.K. Gode (1955c).

825 NCC: not recorded. Check-list Nr. 316. STMI 163. Compare Narasiṃha.

826 NCC: not recorded. STMI 163. This author may be the same as Narasiṃhaśāstrin (sixteenth century).

827 NCC VII, 30; XI, 125.

828 See on this work, its author and his date: P. Hymavathi (1993): 106–111, 246–248; B. Rama Rao (1974b).

829 The three diseases missing may be included in the item called catvāri.

830 Day blindness.

831 Night blindness.

832 See P. Hymavathi (1993): 246–247; B. Rama Rao (1974b). A large number of the diseases listed are absent from the Uttaratantra of the *Suśrutasaṃhitā*. See on the names of many eye diseases mentioned in Telugu literature: P. Hymavathi (1993): 248–249.

833 NCC XI, 179; XIII, 275–276. STMI 167.

834 NCC XI, 183.

835 NCC XI, 180.

836 NCC: not recorded. Wellcome δ498: the MS dates from A.D. 1758.

837 NCC V, 259; XI, 193: probably a section of a bigger work. STMI 168.
838 CC and NCC: not recorded. H.D. Velankar (1944): not recorded. Mentioned by Rājkumār Jain (1981): 88.
839 NCC XI, 239; XII, 58.
840 See on this author, his genealogy, and his date: P. Hymavathi (1993): 124–126.
841 CC I, 361 and 417. NCC XIII, 147. The same author may have written a *Vaidyadarpaṇa*, completed in A.D. 1827 (NCC XIII, 147; Cat. Sarasvati Bhavan XII, Nrs. 45166, 45213, 45272); see: Nineteenth-century authors. It is not clear whether or not he is identical with the Prāṇanātha of the *Rasapradīpa* or the commentary on Rāmacandra Guha's work of that title.
842 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44967.
843 NCC XIII, 193. STMI 171: author's name Pṛtirāmasena.
844 See on him: the Intr. to ed. a of Ugrāditya's *Kalyāṇakāraka*, 31–35; JAI 42–51; prastāvanā (esp. p.86) to the *Sarvārthasiddhi* of Pūjyapāda, ed. by Paṇḍit Phūlcandra Siddhānta Śāstrī, Jñānapīṭha Mūrtidevī Granthamālā No. 13, Delhi 1971; *Jyoti Prasad Jain (1950a), (1952), (1955); J.P. Jain (1964): 153–162; R. Williams (1963): 19–20.
845 See on many of the listed works: Rājkumār Jain (1981): 88–90.
846 NCC XII, 172.
847 NCC XII, 171. H.D. Velankar (1944): 282. A *Prakārāntara-bālagrahacikitsā* is also attributed to Pūjyapāda: Cat. Rajasthan Oriental Research Institute (Jodhpur Collection), Nrs. 4791, 4792, 4793 (P.M. Jinavijaya, 1965: 226–227).
848 NCC XII, 17. A.B. Keith (1935): 752 (Nr. 6250). VOHD II.5, Nr. 1843. STMI 51–52: also ascribed to Devacandra.
849 NCC VII, 29; IX, 102: by Devacandra alias Pūjyapāda, probably a pupil of Padmanandin of Pūjyapādavaṃśa; IX, 230: a commentary on the *Dhanvantarisūtra*. STMI 52: ascribed to Devacandra.
850 NCC III, 250–251; IX, 110; XII, 172: ascribed to Devanandin, identified with Pūjyapāda. H.D. Velankar (1944): I, 80 (ascribed to Pūjyapāda). Pūjyapāda's *Kalyāṇakāraka* was rendered into Kannaḍa by Jagadalla Somanātha, who lived about A.D. 1140–1150 (ABI 334; H. von Glasenapp, 1964: 112; Jyoti Prasad Jain, 1950: 127; Introduction to ed. a of Ugrāditya's *Kalyāṇakāraka*, 39; JAI 49 and 177–178).
851 NCC XII, 172. Check-list Nr. 420. Cat. Madras Nr. 13185. STMI 52: ascribed to Devacandra. See JAI 50.
852 NCC XII, 172. Check-list Nr. 423. Compare *Sahasrayoga* 183 and Vallabhendra's *Vaidyacintāmaṇi* 296: the formula of madhusnuhīrasāyana, attributed to Pūjyapāda.
853 CC: not recorded. The name of a formula (compare *Rasayogasāgara*, pakārādi 212–213: pūrṇacandrodayarasa). Cat. Mysore XIII, Nr. 42223. Compare: *Candrodaya*, anonymous.
854 NCC: not recorded. V.P.P. Śāstrī (1984): 300: part of a larger work. H.D. Velankar (1944): 210.
855 NCC IX, 102: by Devacandra alias Pūjyapāda, probably pupil of Padmanandin of Pūjyapādavaṃśa; see also NCC X, 128 and XII, 172. Check-list Nr. 503. H.D. Velankar (1944): 212. STMI 52: ascribed to Devacandra.
856 CC and NCC: not recorded. Cat. Madras Nrs. 13161–62: by Devacandra or Pūjyapāda. JAI 49–50: the *Siddhāntibhāṣya* is a commentary on the *Nidānamuktāvalī*.
857 NCC XII, 172. STMI 52: deals with the preparation of medicines from inorganic substances.

858 NCC XII, 172. Check-list Nr. 687. Cat. Madras Nr. 13191. STMI 52: ascribed to Devacandra. Formulae from the *Ratnākarauṣadhayoga*, attributed to Pūjyapāda, are quoted in the *Rasayogasāgara*: akārādi 39 and 168, śakārādi 162.
859 NCC XII, 172. STMI 52: ascribed to Devacandra.
860 NCC XII, 172. See A.B. Keith (1935): 754–755: an extensive compilation of materia medica with notes on diseases and their treatment.
861 CC: not recorded. Cat. Mysore XIII, Nr. 42858. Compare *Rasayogasāgara*, śakārādi 150 (śūlakuṭhārarasa).
862 NCC XII, 172. H.D. Velankar (1944): I, 365 (*Vaidyakagrantha*). STMI 52: ascribed to Devacandra; in Sanskrit and Kannaḍa.
863 NCC XII, 172. Cat. Madras Nr. 1314.
864 NCC XII, 172.
865 NCC XII, 172. H.D. Velankar (1944): 356.
866 CC: not recorded. Cat. Mysore XIII, Nr. 42578.
867 NCC XII, 172.
868 CC: not recorded. Check-list Nr. 722. STMI 51: on Yoga, ascribed to Devacandra.
869 See the Introduction to ed. a of Ugrāditya's *Kalyāṇakāraka*, 35 (quotation) and 38; ABI 336–337; JAI 49.
870 Cat. Tanjore Nr. 11073. JAI 50. See: Nandikeśvara's *Netraprakāśikā*.
871 The names of Pūjyapāda, Devacandra and Devanandin appear to be interchangeable (see JAI 42–51; Pūjyapāda was a honorific name conferred upon Devanandin).
872 STMI 51–52: a treatise on materia medica which freely uses vernacular names of medicinal substances.
873 STMI 52: mainly on aphrodisiacs.
874 NCC IX, 102; X, 128. STMI 52: on the diagnosis of diseases.
875 STMI 52: on the preparation of medicines and their indications.
876 STMI 52.
877 Cat. Madras Nr. 13109.
878 Intr. to ed. a of the *Kalyāṇakāraka*, 32–33. The quotations from the *Pūjyapādīya* in the *Basavarājīya* were collected by R. Bhaṭnāgar (JAI 46–48; to be added: 198: candanādicūrṇa, and 295: śūladāvānalarasa). See also *Rasayogasāgara*, cakārādi 14: caṇḍabhānurasa, and 205: jvaragajāṅkuśarasa; śakārādi 162: śūladānavānalarasa, and 196: śophamudgararasa.
879 See *Bhāratabhaiṣajyaratnākara*, Nr. 1701: candanādicūrṇa.
880 See *Rasayogasāgara*, śakārādi 114: śītajvarāñjana.
881 See *Rasayogasāgara*, pakārādi 670: mṛtasaṃjīvanīvaṭī.
882 See *Rasayogasāgara*, cakārādi 205: jvaragajāṅkuśarasa.
883 Cat. Madras Nr. 13205.
884 See *Rasayogasāgara*, pakārādi 670: mṛtasaṃjīvanīvaṭī.
885 See *Rasayogasāgara*, akārādi 39: agnikumārarasa, and 168: amarendrarasa; cakārādi 205: jvaragajāṅkuśarasa.
886 Cat. Madras Nr. 13213.
887 *Sahasrayoga* 142 (the formula of aśvagandhādicūrṇa); 183 (the formula of madhusnuhīrasāyana).
888 See Cat. Tanjore, Nr. 11223.
889 See *Rasayogasāgara*, akārādi 57: agnikumārarasa; kakārādi 432: gandhakarasāyana; cakārādi 205: jvaragajāṅkuśarasa.

890 See *Vaidyacintāmaṇi* 119 (elādicūrṇa), 121 (pañcakolaghṛta), 135 (śophamudgararasa; compare *Rasayogasāgara*, śakārādi 196), 196 (kālāgnirudrarasa), 217–218 (trikaṭukādinasya; compare *Rasayogasāgara*, takārādi 171), 233 (mṛgajarasa), 236 (pūrṇābhrakarasa), 256 (amṛtārṇavarasa), 296 (madhusnuhīrasāyana), 396 (jambīrādirasāyana), 432 (candanādicūrṇa), 449 (a nasya against apasmāra), 524–525 (sarvavyādhiharaṇarasa), and 592 (garuḍāñjana). See also *Rasayogasāgara*, pakārādi 669 (mṛtasaṃjīvanīvaṭī).

891 See *Bhāratabhaiṣajyaratnākara*, Nrs. 1459: garuḍāñjana, and 1701: candanādicūrṇa.

892 See the quotation in the Intr. to ed. a of the *Kalyāṇakāraka*, 35.

893 See the Intr. to ed. a of the *Kalyāṇakāraka*, 33–34 (quotations, which refer to Pūjyapāda's *Kalyāṇakāraka*).

894 See: Maṅgarāja.

895 See the Intr. to ed. a of the *Kalyāṇakāraka*, 33–34; Jyoti Prasad Jain (1950): 127 (Pūjyapāda's *Kalyāṇakāraka* is mentioned). Compare NCC III, 250.

896 *Rasapradīpa* 144–148: vyādhiharasūtanirmāṇavidhi.

897 Intr, to ed. a of the *Kalyāṇakāraka*, 33. ABI 335.

898 NCC I, 7.

899 Intr. to ed. a of the *Kalyāṇakāraka*, 31.

900 See H. von Glasenapp (1964): 467.

901 Vardhamān Pārśvanāth Śāstrī regards them as identical (Intr. to ed. a of the *Kalyāṇakāraka*, 34).

902 A.K. Chatterjee (1978): 300.

903 K.K. Handiqui (1949): 443–444.

904 JAI 42–43.

905 J.N. Farquhar (1967): 216.

906 Intr. to ed. a of the *Kalyāṇakāraka*, 34.

907 NCC XII, 176.

908 NCC XII, 145.

909 NCC XII, 145. Check-list Nr. 905.

910 NCC XII, 152: author's name Puruṣottamaśarman (a narāśvacikitsaka). Cat. BHU Nrs. 128 and 129. AVI 310: the author lived at Pabeṭhīpura. P.V. Sharma (1962): 10–11.

911 NCC XII, 146. Check-list Nr. 582: *Puruṣottamadattavaidyaka*. Peterson, Report, Preface XXII: MS copied in A.D. 1664/65.

912 NCC: not recorded. Cat. Mysore XIII, Nr. 42060.

913 NCC V, 97.

914 NCC X, 115: the same as *Vaidyanighaṇṭu*.

915 NCC X, 117. STMI 173 and 688: a vocabulary of technical terms with Hindī synonyms. AVI 427.

916 NCC III, 96.

917 CC I, 492 and 504. NCC VII, 29. STMI 240: author's name Vaidyaratna Rādhāmādhavasena, son of Cintāmaṇi. AVI 313.

918 NCC XI, 95. STMI 174: contains 459 stanzas. Cat. München Nr. 283: fifty-seven diseases are mentioned (compare *Cat. Leipzig Nr. 1215): the MS dates from A.D. 1790. R. Mitra, Notices II, Nr. 567: *Pathyāpathya* by Raghudeva.

919 CC III, 99 and 104. STMI 239.

920 Bhagwan Dash (1976): 13; (1976a): 16–17; (1991): XXI. Not mentioned by P. Cordier (1903a).

921 See on Dar-mo: *Āyurvedasarvasvasārasaṃgraha*.

922 P. Cordier (1903a): 629. Lhun-grub (Sanskrit: Nirābhoga) also rendered the *Cakṣuṣpratyarpaṇadṛṣṭikriyā* into Tibetan; he assisted in the translation of the *Āyurvedasarvasvasārasaṃgraha* and *Brahmavedasārāṅgadharacaraka*.

923 NCC IX, 70.

924 CC I, 485 and 713. R. Mitra, Notices I, Nr. 222: *Sārasaṃgraha* by Raghunātha; sources are Caraka, *Hṛdayānanda*, Nityanāthasiddha, Pārvatī, etc.

925 NCC I, 204.

926 This author may belong to the nineteenth century. See Raghunāthaprasāda's *Anupānataraṅgiṇī* and *Nāḍījñānataraṅgiṇī*.

927 NCC VI, 406: *printed, with Marāṭhī translation, Ratnagiri 1879. Bhagvat Sinh Jee (1927): 209.

928 CC: not recorded. ABI 317. AVI 314. Bhagvat Sinh Jee (1927): 214. *Edited, with a Hindī commentary by Sītārāma Śukla. This work is one of the sources of the *Rasayogasāgara*.

929 CC: not recorded. Edited, with Telugu translation by S. Subbarāmayya, Madras 1901 [BL.14043.cc.18], by S. Subhārāmayya, Hindu-ratnākara Press, Madras 1908 [IO.24.C. 21].

930 CC and NCC: not recorded. AVI 427.

931 NCC I, 460: *printed, 1949.

932 CC: not recorded. Check-list Nr. 1062: by Rāma? CBORI XVI, 1, Nr. 181: by Rāma(?); is it possible to identify this author with Rāma, son of Vallabha and brother of Trimalla, the author of the *Yogataraṅgiṇī*? P. Cordier (1903b): 350: by Rāmacandra Cakravartin; said to be a Buddhist work. Compare J. Filliozat, Liste Nr. 97: by Śrīkaṇṭhaśiva (or Rāmacandra Cakravartin?).

933 CC I, 175 and 511: the same author wrote a *Rasapradīpa* and the *Rasendracintāmaṇi*. NCC: not recorded. J. Filliozat, Liste Nr. 114. Compare: *Rasendracintāmaṇi*.

934 NCC II, 250: author's name Rāmacandra Bhaṭṭa. Check-list Nr. 337: anonymous *Indrakośa*. AVI 427.

935 CC I, 512 and 611. STMI 177.

936 CC: not recorded. AVI 314. Cat. Sarasvati Bhavan XII, Nr. 45168: by Rāmacandra Vaidya.

937 NCC V, 138.

938 CC: not recorded. See B. Rama Rao (1987): 155.

939 CC: not recorded. ABI 317: on rules relating to the diet and behaviour of pregnant women.

940 CC I, 613. STMI 177: the MS dates from A.D. 1658/59.

941 NCC IX, 181.

942 NCC IV, 26. STMI 177: enumerates symptoms which indicate the approach of death after the lapse of certain periods of time; the work is said to have been compiled from statements of the sage Kaṇādi (STMI suggests to read Kaṇāda).

943 NCC VII, 31.

944 NCC III, 106.

945 NCC II, 165: the author held the title of Vāgdāsa and belonged to the Pāraśava (Vāriyar) community of Kerala. ABI 328: a text current in Kerala.

946 CC: not recorded. AVI 310: (*BHU MS Nr. C 5305).

947 CC: not recorded. ABI 315.

948 See, for example, *Rasayogasāgara*, akārādi 95, 143, 146, 224, 261, 343, 344, 416; takārādi 335.

949 CC: not recorded. Cat. Mysore XIII, Nr. 42195.
950 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45274 (compare AVI 315).
951 CC III, 112 and 143. CBORI XVI, 1, Nr. 305.
952 CC: not recorded. Bodleian d.735(6) (see D. Wujastyk, 1990: 107: mainly alchemical, with many quotations).
953 NCC I, 376 (alternative title: *Arkacikitsā*). Check-list Nrs. 28 (*Arkacikitsā*) and 29 (*Arkaprakāśa*). STMI 181–182: *Arkacikitsā* or *Arkaprakāśa*. Cat. Berlin Nr. 943: *Arkacikitsā* or *Arkaprakāśa*. Cat. BHU Nr. 7: *Arkacikitsā*. Cat. Sarasvati Bhavan XII, Nrs. 44929, 44930, 44931 (by Laṅkānātha). CBORI XVI, 1, Nrs. 12–13. Kavīndrācāryasūcipatram, Nr. 925. In some MSS the title appears to be *Rājamārtaṇḍa* (see HIM II, 427). A title is not mentioned in the body of the text, only in the colophons. Mādhava's *Āyurvedaprakāśa* is sometimes, erroneously, called *Arkaprakāśa*. An *Arkaprakāśa* is also attributed to Vyāsapaṇḍita (AVI 444).
954 Editions:
a with Hindī commentary by Paṇḍit Devīsahāyajī, Navalakiśora Press, Lucknow 1887 [IO.336]; 4th edition, Lucknow 1897; this edition also contains a treatise called *Vaidyatilaka*;
b with Bengali transl. by Kavirāja Sures Chandra Gupta Śāstrī, Calcutta 1893.
c Arkaprakasa, a treatise on the pharmacology and therapeutics of the distillates of various drugs by Ravana, with a Telugu commentary "Vidyotha" by Pandit D. Gopalacharlu, Āyurvedāśrama Series 7, Ayurvedic Printing Works, Madras 1914 [IO.12.I.36].
d laṅkādhipati-rāvaṇa-kṛta arka-prakāśa, bhāṣā-ṭīkā-sahita, Sukha-saṃcāraka Machine Press, Muttra 1930 [IO.San.D.855].
*e with Malayāḷam commentary, Quilon 1934.
f arkaprakāśa, bāṃsavarelīnivāsi paṇḍita-mukundarāmakṛta-bhāṣāṭīkā sahita, Lakṣmīveṅkateśvar Press, Bombay 1956; *Bombay 1990.
g śrī laṅkādhipati rāvaṇācārya praṇīta arka prakāśa, mathurā nivāsī śrīkṛṣṇalāla kṛta bhāṣā ṭīkā sahita, Bambaī Bhūṣaṇa Yantrālaya, n.d.

The *Arkaprakāśa* also forms part of volume one of the *Nighaṇṭuratnākara*, ed. at Bombay in 1906 (see: *Nighaṇṭuratnākara*). References are to ed. f.

See on arkas and the *Arkaprakāśa*: S.K. Arya and V.D. Agarwal (1985); Damodaran Suresh Kumar (1992).
955 Compare on the contents: S.C. Banerji (1992): 174, 176, 177, 178, 180, 183, 184, 185, 186, 198, 199, 202, 208, 212, 214, 218, 220, 221, 222, 223, 224, 226, 228, 229, 233, 235, 235–236, 236, 239, 241, 243, 244, 246, 248, 249, 252–253, 253, 254, 255, 257.
956 The treatise contains 945 verses according to STMI (181–182), while one MS has 1040 verses.
957 The first sixteen verses of the *Arkaprakāśa* have been edited and translated into French by J. Filliozat (1937): 173–75.
958 This is a Tantric practice belonging to svaraśāstra.
959 The type called ariṣṭa is regarded as belonging to the group of the arkas.
960 See on uses of human corpses: R.P. Das (1988); A. Wezler (1992).
961 The goddess Cāmuṇḍā is mentioned. See on her connection with vaśīkaraṇa: G. Wojtilla (1990).
962 Compare, for example, *Arkaprakāśa* 6.6 and *Cakradatta*, ślīpada 2; 6.27 and bhagna 8; 7.1 and kṣudraroga 115; 7.41 and nāsāroga 5. See on this subject: D.S. Kumar (1992): 56–57.

963 NCC I, 376.
964 See, in particular, the arkavarga (1051–1073).
965 NCC I, 376. STMI 181–182.
966 STMI 181–182.
967 See HIM II, 427–428; P. Rāy (1956): 163; Srivastava (1954): 122.
968 See S.J. Bakht and S. Mahdihassan (1984). The term arka is interpreted as denoting an aqueous or tinctorial extract (R.C. Majumdar, 1971: 264), a tincture or extract (HIM II, 427), a medicinal tincture or essence (P. Rāy, 1956: 163), and an essence (Srivastava, 1954: 122).
969 It should be noticed that many ingredients for arkas have little volatile constituents: see the table in an article by D.S. Kumar (1992: 55); the same author (1992: 58) suggested that an arka may be a pooled mixture of the hydrodistillate fraction and the aqueous extract remaining in the distillation vessel. See on distillation and its history in India: F.R. Allchin (1979a), (1979b); A.R. Butler and J. Needham (1980); A. Keir (1794); S. Mahdihassan (1972), (1979b); J. Needham (1980): V:4: 85–87, 103–107, 111–113; R. Patai (1982); P. Rāy (1956): 80. See on the history of distillation in general: R.J. Forbes (1970).
970 The term arka is sometimes regarded as not indicating a distillate, but a kind of decoction (see, for example, the *Vācaspatya*). The *Arkaprakāśa* itself applies the term arka also to a fermented decoction, usually called ariṣṭa (2.91) (see D.S. Kumar, 1992: 57).
971 Verses on children's diseases and on the demon Skandāpasmāra are also found towards the end of chapter seven (7.79–89).
972 The same as cāṅgerī (P.V. Sharma, 1997).
973 *Pennisetum typhoides* (Burm.f.) Stapf et Hubbard (P.V. Sharma, 1997).
974 According to the commentary the same as gokṣura, which is usually identified as *Tribulus terrestris* Linn.
975 The same as jātīpuṣpa (VŚS); probably a species of *Jasminum*.
976 *Lepidium sativum* Linn. (P.V. Sharma, 1997).
977 Usually, doḍī is identified as *Wattakaka volubilis* (Linn.) Stapf.
978 *Cinnamomum zeylanicum* Breyn.
979 The same as dārucīnī.
980 The same as mūṣikaparṇī (P.V. Sharma, 1997).
981 The same as bilva (P.V. Sharma, 1997).
982 According to the commentary the same as gorakhmuṇḍī, i.e., *Sphaeranthus indicus* Linn.
983 A species of *Rosa*.
984 Probably one or more species of *Chrysanthemum*. P.V. Sharma (1997) regards it as *C. indicum* Linn.
985 Either *Onosma bracteatum* Wall. or a species of *Canscora*. The commentary identifies it as śaṅkhāhūlī, which may be *Indigofera linifolia* Retz. (WIRM V, 181).
986 This may be *Benincasa hispida* (Thunb.) Cogn. = *B. cerifera* Savi.
987 *Rheum australe* D. Don = *Rh. emodi* Wall. ex Meissn.
988 I.e., senna, *Cassia angustifolia* Vahl.
989 See for more details on the *Arkaprakāśa* and its special features: G.J. Meulenbeld (1981c).
990 See on works attributed to Rāvaṇa: *Kumāratantra*.
991 P. Hymavathi (1993): 103–105.
992 E.g., dārucīnī, gulāba, guladāvadī, revacīnī, sannāha.
993 P. Hymavathi (1993: 103–105) places the work in the second half or last quarter of the sixteenth century.

994 See on Kāñcīnātha's commentary: R. Schmidt (1911): 67–68.

995 CC I, 526. STMI 182: Rāyasiṃha may have been the sixth king of Bīkāner, who came to the throne in A.D. 1573. Cat. Bikaner Nr. 1433: the MS ends with chapter thirty-one on the therapy of mūrchā, pānātyaya, and mada.

996 Some works on rasaśāstra are attributed to Revaṇasiddha (see: Rasaśāstra texts: *Rasadarpaṇa*, *Rasarājalakṣmī*, *Rasarājaśiromaṇi*), as well as a lost *Vaidyanighaṇṭu* (Rājkumār Jain, 1981: 89).

997 CC: not recorded. Check-list Nr. 998. STMI 182. Cat. Mysore XIII, Nr. 42572: catalogued as *Vīrabhaṭṭīyamahāśāstra*; Nr. 42890: catalogued under the title *Sarvalokahita*, but the colophon shows that it may be the first chapter of the *Vīrabhaṭṭīya*. AVI 313. See on more MSS and a description of the work: B. Rama Rao (1990).

998 NCC: not recorded. This is an alternative title, occurring in the colophons of one of the MSS examined by B. Rama Rao (1991).

999 The information on the contents is derived from B. Rama Rao (1991).

1000 The component parts of this figure are medical authorities and works: *Kalyāṇa*, *Bheṣajakalpa* and *Dravyaśuddhi* are the three heads, *Sūtrasthāna*, *Nidāna* and *Śārīra* the three eyes, *Cūḍāmaṇi*, Kāpālin, Candraja (compare *Candrajñāna* of the list in chapter one), Kārmaka (compare Kārmukhi of the list), Nāgārjuna, and Kṛṣeya (compare Kṛṣṇeya of the list) are the six arms, Caraka, Sākhara (compare Śākhara of the list), *Śākta* (compare *Śākteya* of the list), and *Yāmala* are the four faces, *Rasārṇava*, Bāhaṭa, Vaśiṣṭha, Vīrabhaṭṭaka, Rasaputra, *Indrasāra* (compare *Indrasata* of the list), Sūtaraja, and Yuṣma(?) (compare Yuṣmini of the list) are the eight legs.

1001 These ten kinds of vāyu characterize the work as being influenced by Tantrism.

1002 Details on the meaning of some of these terms are not available. Puruṣa- and strīlakṣaṇa (characteristics, usually having prognostic significance, of men and women) are well-known subjects, dealt with in various types of texts, for example: *Agnipurāṇa* 243–244, *Bṛhatsaṃhitā* 67–69, the Lakṣaṇaprakāśa of the *Vīramitrodaya*, etc. These topics form part of sāmudrikaśāstra (see M.R. Bhat's translation of the *Bṛhatsaṃhitā*, II, 599).

1003 A copy of MS Nr. 5824 of the Adyar Library, Madras (see V. Krishnamacharya, 1944: 118).

1004 Probably alchemical rasas.

1005 The same as Vāgbhaṭa.

1006 NCC VI, 353.

1007 NCC: not recorded.

1008 NCC: not recorded.

1009 CC: not recorded.

1010 CC: not recorded.

1011 See: Rasaśāstra texts.

1012 Compare the list of component parts of the mythical physician.

1013 CC: not recorded. An incomplete MS of this text is available in the Oriental Research Institute, Mysore (B. Rama Rao, 1991: 3).

1014 B. Rama Rao (1991): 3. A *Revaṇasiddhakalpaka* and *Revaṇasiddhabhāṣya* are quoted in the *Basavarājīya*. A *Revaṇasiddhajvaracikitsā* forms part of the MSS collection of the Oriental Research Institute, Mysore (Cat. Mysore XIII, Nr. 42408: the text begins with the treatment of karūṇajvara and ends with vājīkaraṇa); the same Institute possesses a MS of a *Revaṇasiddhakalpa* by a Jain author (B. Rama Rao, 1990: 3).

1015 See P. Hymavathi (1993): 44–45. See on Revaṇa also: S. Śrīkaṇṭha Sastri (1954).

1016 CC III, 133 and 143. STMI 190: the MS dates from A.D. 1810/11.

1017 Cat. Sarasvati Bhavan XII, Nr. 45353.

1018 NCC: not recorded.

1019 The author may be Śālagrāma, son of Pośākīlāl, grandson of Pīyūṣapāṇi, who was born in Barelī in A.D. 1885/86 (see on him: Āyurvedamahāmaṇḍala II, 354–388).

1020 CC: not recorded. AVI 313.

1021 CC II, 170. Cat. IO Nr. 2683: by Śāma(jī) (i.e., Śyāmajī?) Panta Vidvāṃsa (compare F.R. Dietz, 1833: 144); the MS dates from about A.D. 1750. See Cat. IO for the titles of the chapters.

1022 CC I, 481 and 642. See: Sāhibrāma (nineteenth century).

1023 Samantabhadra is also mentioned at *Kalyāṇakāraka* 15.291.

1024 See the quotations in the Introduction to ed. a of Ugrāditya's *Kalyāṇakāraka*, 36–37; compare JAI 41.

1025 See: Amṛtanandin.

1026 CC: not recorded. See V.P.P. Śāstrī (1984): 389; V.P.P. Śāstrī refers to *Jain Sāhitya kā Bṛhat Itihās V, 226.

1027 J.P. Jain (1964): 148.

1028 A.K. Chatterjee (1978): 300.

1029 R. Williams (1963): 17 and 19.

1030 T.G. Kalghatgi (1975): 236.

1031 J.N. Farquhar (1967): 216. S.Ch. Vidyabhusana (1971): 182–183.

1032 K.B. Pathak (1930): 149–154; this date was challenged by Jugalkishore Mukhtar (1933/34: 67–88).

1033 NCC IV, 19–20. Check-list Nr. 362. STMI 192. The treatise is not always ascribed to Śambhu or Śambhunātha, but also to Mahādeva (CBORI XVI, 1, Nr. 47), Rudra (NCC IV, 19–20), or Śiva (Check-list Nr. 363; CBORI XVI, 1, Nr. 45). The Collection Punyavijayaji contains a MS (Nr. 32) of a *Kālajñāna* attributed to Bālāvabodha, which may be based on a confusion with the title of a commentary; the same collection contains the MS (Nr. 80) of a *Bṛhatkālajñāna* by Dhanvantari, with *Bālāvabodha* and *Bījaka*. The colophons of some MSS use *Kāla(jñāna)vicāra* as a second title (Check-list Nr. 362; STMI 102). Some MSS of an anonymous *Kālajñāna* contain the text usually attributed to Śambhu (see Cat. BHU Nrs. 27–30).
Editions:
- *a Madras 1880 (see ZDMG 37, 1883, 43).
- *b with a Hindī translation, Benares 1882 (see C.G. Kashikar, 1977: 153).
- c with a Hindī translation by Māthuradattarāma, Veṅkaṭeśvar Press, *Bombay 1882; also edited at Bombay in *1970 (see Cat. BHU Nrs. 26–27) and 1989 (Khemrāj Śrīkṛṣṇadās Prakāśan).
- *d with Hindī commentary, Bombay 1900.
- e together with Raghunātha Prasāda's *Nāḍīvijñānataraṅgiṇī* and a Gujarātī translation, Ahmedābād 1908 [IO.2.F.39].
- f with Telugu notes by U. Veṅkaṭa Narasiṃhācārya, Ādi-Sarasvatī-nilaya Press, Madras 1917 [IO.San.B.150(f)].
- g with a Gujarātī translation, The Bhāgyodaya Press, Ahmedābād 1918 [IO.San.B.1004(i)].

h together with Raghunātha Prasāda's *Nāḍījñānataraṅgiṇī* and *Anupānataraṅgiṇī*, Āditya Press, Ahmedābād 1929 [IO.San.B.972].

1034 CBORI XVI, 1, Nrs. 45–50. Cat. IO Nr. 2716. Cat. Berlin Nr. 948 contains a *Bṛhatkālajñāna* in 250 verses. R. Mitra, Notices VIII, Nr. 2684: anonymous *Kālajñāna* in 675 verses. Wellcome β331, 516; γ47, 135, 195.

1035 CBORI XVI, 1, Nr. 48.

1036 Cat. Oxford Nr. 753.

1037 Wellcome γ46.

1038 Bodleian d.730(3) (see D. Wujastyk, 1990: 97).

1039 Bodleian e.136 (see D. Wujastyk, 1990: 97).

1040 CBORI XVI, 1, Nr. 50.

1041 Cat. Bikaner Nr. 1407.

1042 See CBORI XVI, 1, Nrs. 45–50; Cat. Bikaner Nrs. 1406 and 1408.

1043 NCC IV, 19–20. JAI 21 and 134–137.

1044 Works called *Kālajñāna* are also attributed to Dhanvantari, Malladeva and Vāgbhaṭa.

1045 See CBORI XVI, 1, Nr. 45.

1046 See JAI 157. The *Meghavinoda*, written in Hindī, was completed in A.D. 1761/62.

1047 Two MSS date from A.D. 1654/55 (C.G. Kashikar, 1977: 153) and about 1700 (Cat. IO Nr. 2716). The Berlin MS of the *Bṛhatkālajñāna* was completed in A.D. 1636/37.

1048 Cat. Bikaner Nr. 1407.

1049 Early versions of the *Kālajñāna* must have existed if G. Hāldār is right in claiming that it is quoted as *Kālapāda* by Niścalakara (*Vṛddhatrayī* 51 and 54).

1050 Edition c, with Māthuradattarāma's Hindī translation, Bombay 1989. The verses of this edition are not numbered.

1051 The six cakras are described in two different ways. The sixteen ādhāras consist of ahaṃkāra, manas, buddhi, citta, kāraṇa, prāṇa, apāna, samāna, udāna, vyāna, pṛthvī, āpaḥ, tejas, vāyu, ākāśa, and jyotīrūpa, i.e., the jīva. The three lakṣas are the palate (tālu), heart (hṛd) and navel (nābhi). The five types of vyoman are the ekastambha (i.e., the ahaṃkāra), the nine orifices (navadvāra) of the human body, the three śūnyas (i.e., sattva, rajas and tamas), the five tattvas (i.e., the body, manas, antarātman, ātman and paramātman), and the five senses.

1052 Verses 41–60 = Su.Sū.30.3–23; 61–90 = Su.Sū.31.3–32; 91–94 = Su.Sū.32.3–6; 117–121 = Su.Sū.28.3–7.

1053 Verses 95–109 = Ca.I.2.7–23.

1054 CC I, 637 and 694. Compare authors called Mahādeva, Rudra, Śiva, etc.

1055 CC: not recorded. Check-list Nr. 1024. Cat. Mysore XIII, Nr. 42407: Śaṃkara's *Saṃkhyānidāna*, based on Vāhaṭa; Nr. 42579: Śaṃkarakavi's *Vṛttasaṃkhyānidāna*.

1056 NCC I, 19. Sūramcandra I, 280.

1057 NCC I, 209: by Sanatkumāra? Cat. Tanjore Nr. 11005.

1058 NCC: not recorded. Cat. Mysore XIII, Nr. 41208: by a Jain author; the introductory lines mention the following subjects: guṇa-bheṣajakalpa, nāḍītantra, vidhāna, pāka, piṇḍotpatti (probably embryology), garbhacikitsā, and bālagrahādhikāra.

1059 Bhagwan Dash (1976a: 16) gives -śārṅgadharacarakanāma as the second part of the Sanskrit title. The same author (1976: 12; 1991: XXI) mentions, correctly, ācārya Sarvahitāmṛtadatta as the Sanskrit equivalent of the Tibetan name of the author: slob-dpon Kun-phan bdud-rći byin. P. Cordier (1903a: 628) calls the author, for obscure reasons, Candrayaśas.

1060 See on Dar-mo: *Āyurvedasarvasvasārasaṃgraha*.

1061 Compare: *Atigambhīropadeśagaṇāḥ* by Raghunātha.

1062 Lhun-grub rendered a number of Sanskrit medical works into Tibetan.

1063 CC: not recorded. STMI 201.

1064 CC: not recorded. STMI 202.

1065 CC: not recorded. AVI 428. R.C. Majumdar (1971): 264. Bāpālāl (1968): prastāvanā 37. VŚS, Preface 10.

1066 CC I, 638 and 723. STMI 527: *Śākanighaṇṭu*, anonymous.

1067 CC: not recorded. AVI 315,

1068 NCC III, 96, 106, and 237. STMI 94. Cat. IO Nrs. 2730–31 (compare F.R. Dietz, 1833: 151): contains a number of kalpas; MS Nr. 2730 dates from the latter part of the eighteenth century.

1069 NCC II, 152. Cat. Madras Nr. 13086.

1070 CC and NCC: not recorded. Cat. Tanjore Nr. 11079.

1071 NCC II, 250. Edited in Indrajālavidyāsaṃgraha (see *Kakṣapuṭa*), 1–21. See on this work T. Goudriaan (1978): 256. See on Indrajāla texts: NCC II, 250–251; *Tāntrika Sāhitya* 57–59.

1072 CC: not recorded. Wellcome γ 506: copied in A.D. 1912.

1073 CC: not recorded. Check-list Nr. 779.

1074 CC: not recorded. NCC II, 324: an anonymous *Udakalakṣaṇa*. STMI 208: deals, in forty-five verses, with the characteristics of water.

1075 See: Works on nāḍīśāstra. See on Śiva and medicine: HIM I, 28–82; Sūramcandra I, 83–89. See also Śambhu.

1076 Cat. Puṇyavijayaji II, Nr. 6507.

1077 NCC: not recorded. Cat. BHU Nr. 80, dating from A.D. 1862/63 (compare AVI 324).

1078 CC II, 154 and 171.

1079 CC: not recorded. J. Filliozat, Liste Nr. 111. Cat. Sarasvati Bhavan XII, Nr. 44803 (compare AVI 312). Compare: *Nāḍīprakaraṇa* by Śivadāsa.

1080 NCC XI, 94.

1081 CC: not recorded. Check-list Nr. 827.

1082 CC I, 574 and 655: title *Vidyāratna*; II, 156: title corrected into *Vaidyaratna*. Check-list Nr. 940. STMI 65: a compendium of rules for medical practice in seven chapters and an appendix; one of the MSS dates from A.D. 1797. Cat. BHU Nr. 208: contains the Hindī verse rendering of the *Vaidyaratna*, made by Janārdanabhaṭṭa Gosvāmin. CBORI XVI, 1, Nr. 279. Cat. IO Nrs. 2692–93 (compare F.R. Dietz, 1833: 138: *Vaidyaratna* or *Vaidyavinoda*; 142: ṭīkā). AVI 315. The *Vaidyaratna* has been edited according to P.V. Sharma (AVI 315). The *Vaidyavinoda* by Śivānanda, recorded by Th. Aufrecht (CC I, 613 and 655), forms an entry to be deleted (see CC II, 156). Compare Devīsiṃha (seventeenth century).

1083 NCC XIII, 128. STMI 209–210: the MS dates from A.D. 1834/35.

1084 CC: not recorded. Check-list Nr. 810.

1085 NCC: not recorded. Mentioned by Rājkumār Jain (1981: 88).

1086 CC I, 375 and 613.

1087 See on the work, its author, date, etc.: P. Hymavathi (1993): 127–129; B. Rama Rao and V.V.S. Sastry (1974).

1088 H.D. Velankar (1944): 365.

1089 CC I, 612 and 669. STMI 211. R. Mitra's Notices III, Nr. 1137: a treatise in seven chapters (pariccheda); the work begins with the examination of the pulse; āyurvedic prescriptions

and rasayogas are found side by side in it; two unidentified diseases dealt with are mavesī and khūnīmavesī.

1090 CC I, 613 and 669. STMI 211.

1091 CC: not recorded. STMI 211.

1092 CC III, 128 and 138. STMI 211. H. Śāstrī, Notices I, No. 342.

1093 NCC XI, 217.

1094 NCC XI, 239: author's name with a question mark.

1095 The author is referred to as a paramaśaivācārya (CBORI XVI, 1, Nr. 179; Cat. IO Nr. 2761; Cat. Mysore XIII, Nr. 42277). He is also called Śrīkaṇṭhaśambhu (CBORI XVI, 1, Nr. 179; Cat. Mysore XIII, Nr. 42277; P. Cordier, 1896a: 4) and Śrīkaṇṭhaśivapaṇḍita (CBORI XVI, 1, Nrs. 179 and 180; P. Cordier, 1896a: 4). Compare Śrīkaṇṭhasūri.

1096 CC II, 111. Tāntrika Sāhitya 537–538. P. Cordier (1896a: 4): the work is also called *Bṛhatsiddhanāgārjuna*.

1097 See CBORI XVI, 1, Nr. 179.

1098 Cat. IO Nr. 2761 (this MS dates from A.D. 1790). Compare the contents as given in the introductory verses of the work (CBORI XVI, 1, Nr. 179). See also NCC III, 105.

1099 See Cat. IO Nr. 2761.

1100 NCC XI, 6. The *Pakṣirājatantra* is mentioned as a source in one of the introductory verses. Pakṣirāja is the Śaiva counterpart of Garuḍa. Compare Tāntrika Sāhitya 348: *Pakṣirājakavaca* and *Pakṣirājavidhāna*.

1101 CC: not recorded. Quoted by Anantakumāra. Referred to as a source in Nārāyaṇa's *Tantrasārasaṃgraha*.

1102 CC: not recorded.

1103 NCC: not recorded; compare VIII, 224: *Totalamata* or *Totalāmata*. See Tāntrika Sāhitya 263: *Toḍalatantra*.

1104 NCC: not recorded.

1105 NCC: not recorded. Compare Tāntrika Sāhitya 264: *Toladottara*.

1106 NCC: not recorded. Tāntrika Sāhitya 90.

1107 NCC: not recorded. Tāntrika Sāhitya 212.

1108 CC: not recorded. Tāntrika Sāhitya 703.

1109 Tāntrika Sāhitya 91. See on these works: T. Goudriaan and S. Gupta (1981): 127.

1110 P. Hymavathi (1993): 56–57.

1111 See on this Śrīkaṇṭha and his philosophy: S. Dasgupta (1975): V, 65–95.

1112 See on him: R. Sewell (1972): 28; N. Venkataramanayya (1980): 277.

1113 See N.N. Bhattacharyya (1991): a coastal town surviving in its ancient name in the Chittoor district, to the south of Nellore; N. Dey (1979): 84.

1114 See Hobson-Jobson; C.D. Maclean (1982).

1115 S. Dasgupta (1975: V, 10) places the philosopher Śrīkaṇṭha in the eleventh century.

1116 NCC VII, 294. The author is called Śrīkṛṣṇasūrin in the Check-list (Nr. 340).

1117 CC I, 611, 613 and 667; II, 227: *Hitopadeśa*, *Vaidyahitopadeśa* or *Vaidyakasārasaṃgraha*. Check-list Nrs. 329 and 914. STMI 212–213 (wrongly described as a treatise on the diseases of women and children). Cat. IO Nr. 2691 (the contents of chapter one disagree with the printed text; chapter two begins with śiroroga). CBORI XVI, 1, Nrs. 250–252. Cat. Mysore XIII, Nr. 42770: title *Vaidyasārasaṃgrahahitopadeśa*. Collection Punyavijayaji Nr. 124: title *Vaidyakasārasaṃgraha* (two copies). P. Hymavathi (1993: 56, n.2) mentions an additional MS in the Oriental Institute, Baroda.

Edition: hitopadeśa vaidyaka, paramajainācārya śrīkaṇṭhasūriviracita, murādābādanivāsi bhiṣagvara śaṃkaralāla hariśaṃkarakṛta bhāṣāṭīkāsameta, Śrīveṅkaṭeśvar Press, Bombay 1912/13 [IO.6.E.21]. The title of the treatise is mentioned in the introductory verse and in the colophons. The colophon of chapter ten gives *Vaidyakasārasaṃgraha* as a second title.

1118 Nāḍī-, mūtra-, mala-, jihvā-, śabda-, sparśa-, akṣi-, and rūpaparīkṣā.

1119 The Hindī commentator adds that these nāḍīs should be examined at the nose.

1120 Part of the verses on nāḍīparīkṣā are identical with or closely related to verses found in earlier monographs on the subject: e.g., 1.14 = Kaṇāda's *Nāḍīvijñāna* 15; 1.22 = 18; 1.24 = 21 = Rāvaṇa's *Nāḍīparīkṣā* 15cd–16ab; 1.60 = 43; 1.62 = 44; 1.76 = 47; 1.78 = 48.

1121 Verses 93–113 are closely related to Vaṅgasena, ariṣṭādhikāra 197–219.

1122 Compare Vaṅgasena, ariṣṭādhikāra 220–222.

1123 Compare Vaṅgasena, ariṣṭādhikāra 224–225.

1124 Taken almost verbatim from Vaṅgasena, ariṣṭādhikāra 178–186.

1125 Taken almost verbatim from Vaṅgasena, ariṣṭādhikāra 187–188.

1126 Taken almost verbatim from Vaṅgasena, ariṣṭādhikāra 189–192.

1127 This section also contains recipes which increase the size of the lobes of the ear and the breasts (24–33).

1128 Recipes against nosebleeds prevail.

1129 Hoarseness (svarabhaṅga) is included, as well as vyaṅga and lāñchana (two kṣudrarogas).

1130 Gaṇḍamālā and galagaṇḍa are included, as well as tṛṣṇā.

1131 Kṣayakāsa is separately dealt with (71–73).

1132 Although not mentioned as belonging to the abdominal diseases, this chapter also deals with kṛmi (45–50) and nālagulma (57–59); the treatment of ahijambuka is absent.

1133 Probably the same as what is usually known as śūkadoṣa and upadaṃśa.

1134 This is the same as mūtrāghāta.

1135 Usually regarded as one of the varieties of mūtrāghāta.

1136 A synonym of aṇḍavṛddhi, i.e., swelling of the scrotum.

1137 The treatment of this disorder is not described; recipes against dāha (burning feet; 96) and blisters of the feet (sphuṭitau pādau; 97) follow upon those against vicarcikā. Chapter seven (87) also contains a recipe against a disease called bāla, which is a vernacular term for snāyukaroga according to R. Bhaṭnāgar (JAI 107).

1138 Śopha caused by bhallātaka nuts (*Semecarpus anacardium* Linn.f.) is also mentioned.

1139 Dadru is also one of the forms of kuṣṭha.

1140 These verses contain recipes considered to be agnidīpana, i.e., stimulating the digestive fire.

1141 Compare this list of contents with the description of Cat. IO Nr. 2691.

1142 The general symptoms of eye diseases by vāta, pitta, kapha and rakta are enumerated, which is very unusual; doṣic types only of prameha are characterized, etc.

1143 Exceptions to this rule are rather frequent; see, for example, the diseases of the ears, nose, mouth and throat, hṛdroga, śvāsa, plīhan, nālagulma, nararoga, mūtraśarkarā, mūtrarodha, uṣṇavāta, kuraṇḍa, ślīpada, riṅgiṇīvāta, ūrustambha, raktapitta, etc.

1144 See, e.g., 4.43–44 (a varti against eye diseases attributed to Nāgākhya bhikṣu, i.e., Nāgārjuna); 4.45 (a saugata añjana); 4.70–72 (candraprabhā guṭī); 4.96–99 (candrodayavaṭī); 9.19–22 (a formula called cintāmaṇi).

1145 Pārśvanātha and (Mahā)vīra figure in a mantra against bālagrahas (10.7); Aruṇa is invoked in a mantra against eye diseases (4.19); the adoration of Sūra (i.e., Sūrya) is recommended if one suffers from kuṣṭha (9.1).

1146 A verse about the determination of the life span of a patient.
1147 Śambhudeva is said to have expounded the lore about lūtā.
1148 See JAI 157: written in Hindī, completed in 1761/62; the same work quotes a *Sārasaṃgraha*, which may be the *Hitopadeśa* or Harṣakīrti's *Yogacintāmaṇi*.
1149 CC I, 667.
1150 Compare *Mādhavanidāna* 2.1.
1151 Compare Soḍhala's *Gadanigraha* and Cāmuṇḍa's *Jvaratimirabhāskara*.
1152 The same as snāyuka according to R. Bhaṭnāgar (JAI 107).
1153 A disease of the nose.
1154 Rakta dhīmaḍa, rendered as lāl cakattā by the Hindī commentator, is identical with raktamaṇḍala (see 10.79).
1155 Rendered as ghāva (a wound or sore) by the Hindī commentator.
1156 Most of these diseases remain unidentified.
1157 See Ḍalhaṇa ad Su.Ni.1.74.
1158 Mūtrāghāta is called mūtrarodha by Śrīkaṇṭha.
1159 A kind of ulcer.
1160 I.e., the articulatio atlanto-occipitalis (Haripranna's *Rasayogasāgara*, upodghāta 138).
1161 The text reads śritodare.
1162 The text reads jaladāmbuke.
1163 A kind of inflammatory swelling, called jālagardabha in the *Suśrutasaṃhitā* (Ni.13.17) and *Aṣṭāṅgahṛdayasaṃhitā* (U.31.13cd–14ab).
1164 Compare the names mentioned in the *Nāḍījñānadarpaṇa* and other nāḍīśāstra-texts.
1165 Usually called Alambuṣā.
1166 Usually called Yaśasvinī.
1167 Usually called Pūṣā.
1168 Usually called Gāndhārī.
1169 Usually called Śaṅkhinī.
1170 Compare Soḍhala's *Gadanigraha* 30.88.
1171 Regarded as identical with svarṇakṣīrī (P.V. Sharma, 1997).
1172 Kaṭutuṇḍī is regarded as identical with tiktabimbī (P.V. Sharma, 1997). Compare tuṇḍīrī.
1173 The same as kaṭphala (P.V. Sharma, 1997).
1174 I.e., marica, black pepper (Hindī commentary: miraci).
1175 Compare *Gadanigraha*, kāya 3.28; 23.82 and 85; 33.45.
1176 Identified as *Curcuma angustifolia* Roxb. (P.V. Sharma, 1997).
1177 The colophons of the printed text of the *Hitopadeśa*.
1178 CC I, 611, 613 and 667; II, 227. Check-list Nr. 914. STMI 212. CBORI XVI, 1, Nrs. 250–252. Cat. IO Nr. 2691. AVI 316. Compare Śrīkaṇṭhapaṇḍita, author of the *Yogaratnāvalī*.
1179 STMI 212. Cat. IO Nr. 2691. Compare Śrīkaṇṭhapaṇḍita, author of the *Yogaratnāvalī*.
1180 CC I, 613. Check-list Nr. 329.
1181 Jina (4.63; 6.76), Nemi (6.108), Pārśvanātha (10.7), Vīra (2.23; 9.49; 10.7).
1182 Colophons of chapters one and ten. Some MSS call him a paramaśaivācārya (Check-list Nr. 914; CBORI XVI, 1, Nrs. 250–252; Cat. IO Nr. 2691; Cat. Mysore XIII, Nr. 42770). The maṅgala of the BORI and IO MSS is of a Śaiva character.
1183 See N.N. Bhattacharyya (1991): 273; N. Dey (1979): 185.
1184 Śaṃkarlāl Hariśaṃkar's bhūmikā to the edition of the *Hitopadeśa*.
1185 See the bhūmikā to the edition.

1186 The recorded names of the author of the *Yogaratnāvalī* are the same as those of the author of the *Hitopadeśa*; the former is always called a paramaśaivācārya. Atrideva (ABI 317) distinguishes two works called *Hitopadeśa*, the one by jainācārya Śrīkaṇṭhasūri, the other by parameśvarācārya Śrīkaṇṭhaśivapaṇḍita. According to R. Bhaṭnāgar (JAI 107) the paramaśaivācārya Śrīkaṇṭhaśambhu, who wrote a work called *Vaidyakasārasaṃgraha* (i.e., Śrīkaṇṭhapaṇḍita's *Yogaratnāvalī*), differs from Śrīkaṇṭhasūri. P. Cordier (1896a: 4) regarded the *Vaidyahitopadeśa* and *Yogaratnāvalī* as treatises written by one and the same author; the same opinion is still adhered to by P. Hymavathi (1993: 56–57).
1187 Śaṃkarlāl Hariśaṃkar's bhūmikā; no proofs are adduced. R. Bhaṭnāgar (JAI 107) claims, also without giving arguments, that Śrīkaṇṭhasūri lived in the sixteenth century. Momin Ali (1990: 153) asserts that Śrīkaṇṭhaśambhu's *Vaidyakasārasaṃgraha* (i.e., the *Hitopadeśa*) dates from A.D. 1734. P. Hymavathi (1993: 56–57) places the author of the *Hitopadeśa* in the period A.D. 1300–1360.
1188 CBORI XVI, 1, Nr. 250.
1189 CC: not recorded. Cat. Mysore XIII, Nr. 42913.
1190 NCC VII, 124: the author was patronized by king Anantamiśra. J. Filliozat (Liste Nr. 44) recorded an anonymous *Jagatprakāśa*.
1191 CC: not recorded. AVI 310: *BHU MS Nr. 5164.
1192 NCC VII, 27. Edition: Cikitsā Tilakam of Srinivāsa, edited with introduction by Sri S. Venkatasubramanya Sastri, Madras Government Oriental Series Nr. 108, Madras 1953. This edition is based on a single MS, and consists of the sūtrasthāna only; a second MS (Cat. Madras Nr. 13338) breaks off in the same sthāna. The name of the work is mentioned at the beginning (1.2) and end (40.37) of the sūtrasthāna.
1193 Compare on the contents: P. Hymavathi (1993): 114–117.
1194 The sūtrasthāna consists of 2,000 verses.
1195 The author calls his work a summary of what has been said in earlier times (1.5); sauśrutāḥ and āgniveśakāḥ are mentioned in the first verse.
1196 Some verses of this appendix are indeed found in the *Cārucaryā*: 17 = *Cārucaryā* 506; 40 = 313; 42 = 315; 54 = 300; 56 = 303. See for an English translation of verses 122–133: B. Rama Rao (1973): 125.
1197 A bheṣajapariśiṣṭa at the end of the sūtrasthāna was probably added later, because it gives the formulae of a few rasas, and appears to be completely unrelated to the text of the sūtrasthāna.
1198 1.3–4; 40.34 and 36.
1199 See 1.5.
1200 See 1.1 and 40.36.
1201 The editor of the *Cikitsātilaka* claims in his introduction (23–24) that the name of the author indicates a South Indian origin; he regards the Telugu words in the treatise as pointing to Āndhra or Karṇātaka as the region of residence. P. Hymavathi (1993: 115–116) notices that more Telugu than Kannaḍa words are present. The Telugu words, listed by the editor, are, however, apparently glosses, and do not form part of the text.
1202 Compare the name of Śrīnivāsa's grandfather.
1203 P. Hymavathi (1993): 115.
1204 P. Hymavathi does not specify the edition he used, which made it impossible to verify his claim.
1205 P. Hymavathi (1993): 114–117.

1206 CC: not recorded. Cat. Mysore XIII, Nr. 42715.
1207 CC and NCC: not recorded as a work of Subrahmaṇya, but ascribed to Kārttikeya, son of Gaurī (NCC IV, 6). Check-list Nr. 118. STMI 33. Cat. Madras Nrs. 13176–77: ascribed to Subrahmaṇya, also called Śrīgaurīputrakārttikeya and Śrīpārvatīputrakārttikeya. S. Ārya (1984): 123. AVI 468: by Gaurīputra. This *Bāhaṭagrantha* need not directly be related to Vāgbhaṭa's works. Compare Vāhaḍa and Vāhaṭa.
1208 See P. Hymavathi (1993): 48–51.
1209 See, for example: akārādi 57, 107, 152, 159, 187; kakārādi 146; cakārādi 237; takārādi 312, 313, 326.
1210 P. Hymavathi (1993: 230) supposes that aṣṭasthānaparīkṣā was invented by the author of the *Bāhaṭagrantha*, and that the science of medicine became known, after the spread of this new technique, as bāhaṭaśāstra.
1211 B. Rama Rao and V.V.S. Sastry (1974).
1212 See about this work: B. Rama Rao (1974c): 79–89.
1213 P. Hymavathi (1993): 49–50.
1214 P. Hymavathi (1993): 121–123.
1215 B. Rama Rao (1974c): 77.
1216 NCC II, 152: author's name with a question mark.
1217 CC I, 610 and 657. STMI 214: two MSS date from A.D. 1811/12. ABI 318: *published by the Veṅkaṭeśvar Press, Bombay. Cat. Sarasvati Bhavan XII, Nr. 45336 (compare AVI 314).
1218 CC: not recorded. Check-list Nr. 826. STMI (214) records a *Sūtrasthāna* by Sukhānanda.
1219 NCC II, 398: name of a chapter at the end of the *Uḍḍāmareśvara-* or *Uḍḍīśatantra*, ascribed to Mahādeva Śukrācārya, and dealing with abhicāra, vaśīkaraṇa, etc.; alternative titles are *Ullūka-* and *Ullūkalpa*; *printed, with Hindī translation, Moradabad 1925, and said to form part of a *Kalpasāgara*. STMI 215: in the form of a dialogue between Śukra and Mahādeva. Tāntrika Sāhitya 82–83: in seventy-two verses, consisting of a dialogue between Bhairava and Pārvatī, and dealing with the use of various parts of an owl's body for magical purposes.
1220 NCC: not recorded. Check-list Nr. 338: a commentary on the sūtrasthāna of an unknown work. Related to Indu's commentary on Vāgbhaṭa's works?
1221 CC II, 95 and 174. A *Ṛtucaryā* by Sundaradeva (NCC III, 31) contains undoubtedly the same text or part of it, since the colophon of the first chapter of the *Bhūpacaryā* mentions *Ṛtucaryā* as one of the titles of the whole work or its first part (Cat. IO Nr. 2704).
1222 CC II, 99; III, 93. Cat. IO Nr. 2704. The *Mallapurāṇa* is in the form of a dialogue between Kṛṣṇa and Someśvara; it is probably not earlier than the fifteenth century and not later than A.D. 1674/75, the year in which the BORI MS was completed (see the Introduction to the *Mallapurāṇa*, ed. by B.J. Sandesara and R.N. Mehta, Gaekwad's Oriental series No. 144, Baroda 1964). See on the contents and importance of the *Mallapurāṇa*: E.D. Kulkarni (1961), whose article is based on the BORI MS (*Nr. 369 of 1892–95). A chapter on wrestling is also found in the *Mānasollāsa*. See on Indian wrestling: J.S. Alter (1992), (1993), (1994); O.M. Lynch (1990): 105–106. An interesting feature of the *Mallapurāṇa* is its description of five bodily types (sāra), called asthi-, māṃsa-, medaḥ-, asthimedaḥ-, and asthimāṃsasāra respectively.
1223 NCC VII, 32. Cat. Sarasvati Bhavan XII, Nr. 45205 (compare AVI 309).
1224 CC: not recorded. Bodleian d.725(5d): *Yogoktilīlāvatī* by Sundaradeva, son of Govindadeva, copied in A.D. 1833; see D. Wujastyk (1990): 111. P. Cordier (1903b): 350.

1225 CC: not recorded. AVI 312. Cat. Sarasvati Bhavan XII, Nr. 45074. Compare Check-list Nr. 1009: *Vivekacandra* by an unknown author. Aufrecht (CC I, 725 and 753) also records a *Haṭhatattvakaumudī* by Sundaradeva, son of Govindadeva.
1226 Bodleian d.725(5c): subjects covered are kāyapratīkāra, uttamāṅgarogacikitsā, strīrogacikitsā, and viṣacikitsā; see D. Wujastyk (1990): 111: the author was the son of Govindadeva.
1227 Compare Govindadeva.
1228 CC I, 541 and 728.
1229 He is called Suṣeṇa in the colophons of the ed., in MS d.721 of the Bodleian Library (see D. Wujastyk, 1990: 93), and in MS Nr. 45194 of Cat. Sarasvati Bhavan XII. His name is Suṣeṇa(deva) in the text (vyañjanavarga 12 and 14), Sukhena(deva) in MS Nr. 2732 of Cat. IO, Sukheṇa and Sukhena in MS Nr. 2733 of the same collection, Sukhena(paṇḍita) in MS Nr. 21 of CBORI (XVI, 1), Sukhenadeva in MS Nr. 23 of the same collection, Sukha in MS Nr. 11039 of Cat. Tanjore, Śrīsukha in a Tanjore MS (see A.C. Burnell, 1880: 65), a MS of the Collection Punyavijayaji (Nr. 10), and in the CC. His work also went by the name of *Suṣeṇa* (CBORI XVI, 1, Nr. 21) and *Suṣeṇavaidyaka* (Cat. BHU Nr. 20).
1230 CC I, 52, 675, 730; II, 4, 10, 175, 189; III, 12: *Āyurvedamahodadhi* by Śrīsukha or Suṣeṇa. NCC II, 153. The Kavīndrācāryasūcipatram records an anonymous *Āyurvedamahodadhi*, accompanied by a commentary (Nr. 906). Editions:
   a with a Hindī commentary by Ravidattavaidya, Bombay 1895 and 1940 (see Cat. BHU Nr. 20).
   b Sushena's Ayurveda Mahodadhi – Annapanavidhi (Dietetics in Ayurveda), edited with Introduction by Sri S. Venkatasubrahmanya Sastri, Tanjore Sarasvati Mahal Series No. 20, Madras Government Oriental Series LX, Tanjore 1950; this ed. is based on three MSS which are not described.

References are to b.
1231 It is called *Āyurvedamahodadhi* in all the colophons of the ed., but *Annapānavidhi* in the opening lines (omitted in CBORI XVI, 1, Nrs. 21–23).
1232 Compare DGV IV, 286–287.
1233 MS Nr. 21 of CBORI seems to contain three more sections than the printed text: mukhavāsādhikāra, dhūpavarga, and vājīkaraṇavidhi. Additional matter is also found at the end of MS Nr. 23 of the same collection. Compare NCC II, 153.
1234 AVI 388.
1235 NCC II, 153. AVI 389. P.V. Sharma (1976a): 123. This view is based on the opening lines of Dāmodara's *Ārogyacintāmaṇi*, which refer to āyurvedamahodadhi, which is not the title of a treatise there, while, moreover, Suṣeṇa is left unmentioned. Cat. BHU (see Nr. 20) also regards the *Ārogyacintāmaṇi* as a commentary.
1236 CC I, 155, 596, 730; II, 175: *Śārīraka* by Suṣeṇa, written under his pseudonym Śrīsukha; compare CC I, 643 (*Śārīraka* by Śrīmukha) and 675 (*Śārīraka* by Śrīsukha). NCC VI, 59: *Guṇāguṇī*.
1237 See Har Dutt Sharma (1942): 3 and 9 (a long extract from Suṣeṇa's work is given).
1238 Identified as *Echinops echinatus* Roxb. (see M. Abdul Kareem, 1997, Nr. 652).
1239 AVI 389 (BHU Nr. B 2024; this is an error for 2084). See Cat. BHU Nr. 20 (= B 2084).
1240 *Rāmāyaṇa*, Yuddhakāṇḍa 102 (ed. Bombay).
1241 HIM III, 853–854 (*chapter 110 is referred to).
1242 *Harṣacarita*, ucchvāsa 5; transl. Cowell and Thomas 136.
1243 CBORI XVI, 1, Nr. 23. Two recipes of the same name are found in Soḍhala's *Gadanigraha*

(prayogakhaṇḍa, cūrṇādhikāra 394 and 435–436), the second of which was adopted by Suṣeṇa in a modified version according to P.V. Sharma (AVI 293).
1244 Cat. BHU Nr. 20.
1245 Har Dutt Sharma (1942): 3 and 9.
1246 NCC II, 153.
1247 CC: not recorded. STMI 13: chapter one and part of chapter two have been preserved in one MS; some subjects dealt with are: the way to destroy worms infesting the womb of a barren woman, insanity, yogic training, and the properties of different kinds of milk (milk of buffaloes is prohibited).
1248 NCC XI, 224. STMI 218.
1249 R. Mitra's Notices IX, Nr. 2935.
1250 Check-list Nr. 1081. See Śyāmadatta.
1251 CC II, 158 and 165. This work is called *Sādhyarogaratnāvalī* by Atrideva (ABI 318) and P.V. Sharma (AVI 316).
1252 NCC X, 128. Cat. Madras Nrs. 13164–65. Wellcome δ21: by Telkurāya, son of Śiṅgarāya and Vāmanāmbā. P. Hymavathi (1993: 123) says that the correct name of the author is Pulapāka Telugurāya and that Pulapāka is the name of a place in the present Kṛṣṇā district, very near to Śrīkakulam, the original seat of the deity Telugurāya or Āndhramahāviṣṇu.
1253 Cat. Madras Nr. 13164.
1254 P. Hymavathi (1993): 123.
1255 NCC VIII, 180.
1256 NCC: not recorded. Cat. Madras Nr. 13100: jvara, rājayakṣman, viṣūcī, mandāgni, and jāṅgamaviṣa are dealt with.
1257 NCC: not recorded. Cat. Mysore XIII, Nr. 42842.
1258 NCC VIII, 109 and 235.
1259 NCC III, 5: title *Ṛkpratikriyā*; VIII, 249.
1260 NCC: not recorded. STMI 226.
1261 NCC: not recorded. *MSS Nrs. 7297, 7943, 8654 of Deccan College, Pune (see D.V. Pandit Rao, 1984).
1262 NCC VIII, 198.
1263 Cat. München Nr. 387.
1264 See on this work and its author: P. Hymavathi (1993): 129–130.
1265 NCC II, 325. Check-list Nr. 736: author's name Udayakara.
1266 NCC II, 329.
1267 NCC II, 339. CBORI XVI, 1, Nr. 275.
1268 NCC II, 382; VII, 26.
1269 NCC II, 387.
1270 NCC II, 397; XI, 229.
1271 NCC II, 152.
1272 NCC: not recorded. Check-list Nr. 408.
1273 NCC III, 251.
1274 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45344 (compare AVI 427).
1275 CC I, 478 and 555; II, 219. Check-list Nr. 1048. STMI 247. A *Yogamuktāvalī* is quoted by Vaidyacintāmaṇi.
1276 CC I, 556 and 611; II, 146 (author's name Vallabhendra). NCC II, 250 (author's name Indrakaravallabha). Check-list Nrs. 876 (author's name Vallabhendra) and 877. STMI 247

(author's name Vallabhendra). CBORI XVI, 1, Nr. 259 (author's name Vallabhendra). Cat. Madras Nrs. 13095–98 (author's name Vallabhendra) and 13361–74 (Nr. 13374 calls the author Ellubhaṭṭa). Cat. Mysore Nrs. 42591–42611 and Cat. Tanjore Nrs. 11116–21 (compare A.C. Burnell, 1880: 68–69) (author's name Vallabhendra). See on the MSS: Rāmnivās Śarmā's Prākkathan to ed. e.
Editions:
a Vaidyacintāmaṇi by Indrakaṇṭhavallabhācārya, with explanatory notes in Telugu by Subarāmayya, Śāradānilaya Press, Madras 1883 [IO.1.K.4]; 6th rev. ed., with explanatory notes in Telugu by Piḍugu Subbarāmayya and supplements by Kōṭa Veṅkatarāma Śāstrī, Madras 1921 [BL.14043.ccc.b; IO.San.D.153(a,b)].
b Vaidyacintāmaṇi by Indrakaṇṭhavallabha Ācārya, son of Amareśvara, ed. with a Canarese translation by Gūḍapalli Harirāma Śāstrī, Part I, Bangalore 1897 [BL.14043.c.47].
*c Vaidyacintāmaṇi by Vallabhendra, with Telugu translation by Jayakṛṣṇadāsa, Vāvillā Rāmasvāmī Śāstrulu and Sons, Madras 1952.
d śrīvallabhendreṇa racitaḥ bheṣajakalpaṃ nāma vaidyacintāmaṇiḥ, saṃpādakābhyāṃ T.V. Varadarājan, N. Śrīnivāsan, saṃpāditaḥ, Tañjāpurī Sarasvatīmahālayagranthamālāyāḥ puṣpam 266, Tañjāpurī Śarabhojimahārājasya Sarasvatīmahālayabhāṇḍāgārasya Kāryakāriṇīsamitidvārā prakāśitaḥ vilasatitamām, Tañjāpurī 1989; this edition is provided with an introduction (mukavurai), translation and commentary in Tamil.
e vaidyacintāmaṇi, vallabhācārya, 16 vīṃ śatābdī, (ed. by) rāmnivās śarmā, Dakṣiṇ Prakāśan, Haidarābād, 1994.
References are to verse numbers of ed. d and page numbers of ed. e.
1277 Compare the contents of the *Basavarājīya*.
1278 One of the MSS (Cat. Mysore XIII, Nr. 42591) consists of four chapters; Cat. Tanjore Nr. 11116, said to be complete, contains three chapters. Titles of chapters mentioned in the MSS catalogues are: saṃnipātādhikāra (chapter one; CBORI XVI, 1, Nr. 259), saṃnipātadoṣātisāranidāna (chapter one; Cat. Madras Nr. 13095), jvararogaharakaṣāyatantraka (chapter four; Cat. Mysore XIII, Nr. 42591), rasayoganasyāñjanadhūpamantra (Cat. Madras Nr. 13095).
1279 Four types are described: rasaśeṣa, vispaṣṭha, vidhūma, and dhūma.
1280 The following thirteen saṃnipāta fevers are mentioned: tāntrika, cāṇḍaka, rugdāha, cittavibhrama, śītāṅga, tāntrika again, kaṇṭhakubja, karṇika, bhugnanetra, raktoṣṭha, pralāpa, jihvaka, and abhinyāsa.
1281 The disorders comprising this group are: āḍhyavāta, agnivāta, ajīrṇavāta, amlavāta, aṅgavāta, aṅgulivāta, anuloma, aṇuvāta, ardhāṅga, ātapaprakopaja, ātmavāta, bāhuvāta, bastivāta, bhogavāta, bhramaṇaja, dadhivāta, daṇḍavāta, dhanurvāta, dhūma, gṛdhraka, gulmodbhava, jaṅghāvāta, jānūdbhava, jihvāvāta, kākavāta, kalātmaka, kampa, kandharavāta, kaṇṭhavāta, kaphavāta, karṇavāta, kaṭivāta, khañjavāta, kikkasavāta, koṣṭhaka, kṣataja, kṣīṇavāta, kṣutānila, madhuvāta, majjāja, malabaddha, mandavāta, mukhavāta, mūtrabaddha, nāsāvāta, nayanavāta, pādākhya, pādavāta, pakṣaghāta, pāṇḍuja, paṅguvāta, pārśvaka, prāṃśu, pūtikākhya, raktavāta, sādhyavāta, sandhivāta, sarvāṅgavāta, sirānila, śirovāta, śītavāta, skandhaka, skhalana, snāyuvāta, śṛṅkhala, styāna, śukrākhya, suptika, śuṣkāṅga, svaravihīnaka, śvetaja, tvacānila, udaravāta, ūrdhvavāta, ūrustambha, ūruvāta, vasāvāta, vidhūma, vikukṣi, viloma, visphoṭa. Some disorders are mentioned twice: ardhāṅga, gulmaja, pakṣaghāta, pārśvavāta, śirovāta, ūrdhvavāta, ūrustambha.
1282 Cat. Mysore XIII, Nr. 42591.

1283 See Jyotir Mitra's upodghāta to ed. e. The arrangement into vilāsas is only partially indicated in the colophons.
1284 Prakaraṇa one is identical with vilāsa one.
1285 The same as Baṭuka.
1286 The distinction between fevers caused by vātakapha and kaphavāta, pittakapha and kaphapitta is very rare in āyurvedic texts.
1287 Compare the second series at 30–31.
1288 Compare the second series at 25–27.
1289 A pralāpajajvara is added.
1290 Compare the preceding series at 10–11.
1291 Compare the series at 10.
1292 The colophon says that the jvaraprakaraṇa constitutes vilāsa three.
1293 The colophon says that the saṃnipātaprakaraṇa constitutes vilāsa four.
1294 The colophon says that the kṣayaprakaraṇa constitutes vilāsa five.
1295 Identical with *Mādhavanidāna* 10.1.
1296 Partly identical with *Mādhavanidāna* 10.2; one verse is added.
1297 Partly identical with *Mādhavanidāna* 10.3–4; one verse is added.
1298 Identical with *Mādhavanidāna* 10.5.
1299 Identical with *Mādhavanidāna* 10.6–9.
1300 Partly identical with *Mādhavanidāna* 10.10–12; one verse is added.
1301 Identical with *Mādhavanidāna* 10.14–20.
1302 Identical with *Mādhavanidāna* 10.21–29ab.
1303 Partly identical with *Mādhavanidāna* 10.30.
1304 Partly identical with *Mādhavanidāna* 10.31.
1305 This prakaraṇa constitutes vilāsa seven.
1306 *Mādhavanidāna* 22.1–74cd.
1307 Compare *Mādhavanidāna* 22.66cd–68ab.
1308 This prakaraṇa belongs to vilāsa eight.
1309 This prakaraṇa constitutes, together with the preceding one, vilāsa eight.
1310 This prakaraṇa may form vilāsa nine, because vilāsa ten begins with the prakaraṇa on kāsa.
1311 This prakaraṇa belongs to vilāsa ten.
1312 These chapters belong to vilāsa ten.
1313 This prakaraṇa belongs to vilāsa eleven.
1314 This prakaraṇa belongs to vilāsa eleven.
1315 This chapter belongs to vilāsa eleven.
1316 These prakaraṇas belong to vilāsa twelve.
1317 This prakaraṇa belongs to vilāsa thirteen.
1318 These prakaraṇas belong to vilāsa thirteen.
1319 This prakaraṇa constitutes vilāsa fourteen.
1320 These two chapters constitute vilāsa fifteen.
1321 Absent are *Mādhavanidāna* 18.7–15 and 19–21ab.
1322 This chapter constitutes vilāsa sixteen.
1323 Borrowed from Suśruta.
1324 This chapter belongs to vilāsa twenty.
1325 This chapter constitutes, together with the preceding one, vilāsa twenty.
1326 This prakaraṇa constitutes vilāsa twenty-three.

1327 This śuddhiprakaraṇa is identical with vilāsa twenty-four.
1328 These recipes are said to derive from the *Mādhavanidāna*, *Mādhavakalpa*, *Āyurveda*, and *Aśvinīkalpa*.
1329 These two recipes are from the *Bheṣajakalpa* and *Mādhavanidāna* respectively.
1330 A recipe from the *Āyurveda*.
1331 The first recipe derives from the *Brahmagāruḍagrantha*.
1332 The same type of quotations is also found in the *Basavarājīya*.
1333 See the introductory verses.
1334 See the introductory verses. The colophons call him Amareśvarabhaṭṭāraka.
1335 See the introductory verses.
1336 See the colophons.
1337 See on the author and his work: ABI 329 and 599; AVI 300–301; R.C. Majumdar (1971): 264 (said to date from the fifteenth–sixteenth century); J. Filliozat (1981): 90–91 (author's name: Indrakaṇṭhavallabhācārya); C.G. Kashikar (1977): 154; B. Rama Rao (1978): 11.
1338 See on this work and its author: P. Hymavathi (1993): 76, 133–134.
1339 See his Prākkathan to ed. e.
1340 See Jyotir Mitra's upodghāta to ed. e.
1341 B. Rama Rao (1978): 11.
1342 NCC: not recorded. Compare Vānarācārya.
1343 CC I, 52. NCC: not recorded.
1344 CC I, 563 and 564.
1345 NCC VII, 380: quoted in his *Sāramañjarī*. See on authors called Vanamāli Miśra: P.K. Gode (1946b) and (1946c).
1346 NCC XIII, 280. Compare Vāmācārya.
1347 NCC VII, 26–27. ABI 314.
1348 CC I, 367 and 480; II, 112. NCC XIII, 229: author's name Bandīmiśra. CBORI XVI, 1, Nr. 190: said to deal with children's diseases and their treatment; disorders in women after childbirth (kikkisa, stanaśotha) are, however, also referred to. Bodleian d.716(7), d.725(5a), d.725(5b): see D. Wujastyk (1990): 110. R.C. Majumdar (1971: 254) remarks that the treatise contains a chapter on conception in female animals, the treatment of their diseases and of problems arising during their gestation period. The *Yogasudhānidhi* is quoted in Lakṣmīrāma's commentary on the *Siddhabheṣajamaṇimālā*.
1349 CC I, 561. Compare ABI 317: *Vāṇīkarī* by Vāṇīka.
1350 NCC I, 371: by Vararuci? NCC I, 446: *Aṣṭakarmādhikārasthāna* or *Aṣṭakarmasthāna* by Vararuci, a text on children's ailments, is identical with this *Ariṣṭasthāna*.
1351 CC: not recorded. STMI 252.
1352 CC I, 566, 567, and 568. NCC V, 166.
1353 Cat. Berlin Nr. 940: the author's full name is Śrīpaṇḍita Kṣemāditya Paṇḍitavāsudeva. Compare CC I, 567: son(?) of Kṣemāditya.
1354 Ad Śārṅgadhara I.5.48cd–50ab.
1355 CC I, 566.
1356 STMI 465.
1357 CC: not recorded. STMI 252: the author was a pupil of Devarājagiri Pūjyapāda and belonged to Svarṇagrāma, also called Svarṇātturmana or Poṇṇūrkoṭṭamana.
1358 CC: not recorded. Check-list Nr. 1068. STMI 252. V. Raghavan (1975): 294: a work of uncertain date, composed in Kerala, dealing with medicinal preparations in nine sections.

1359 NCC II, 152. CBORI XVI, 1, Nr. 18: this work, called an upavedakhaṇḍa and a dharmaśāstra in the colophons, deals with almost all the aspects of medicine.
1360 CC: not recorded. STMI 252.
1361 CC: not recorded. Check-list Nrs. 657 and 719. CBORI XVI, 1, Nr. 223: anonymous; the text does not agree at all with the *Rasasāra*. AVI 316 (Sarasvati Bhavan, Vārāṇasī, MS Nr. 79153).
1362 CC: not recorded. STMI 253.
1363 CC: not recorded. Check-list Nr. 841.
1364 CC: not recorded. STMI 253.
1365 The Gautamagotra had a relatively high status according to R. Thapar (1984: 85, n.78).
1366 *Edited by T. Sriramanujacharya, 2nd ed., 1929.
1367 See on this author and his work: V. Sankara Sastry (1974).
1368 NCC XIII, 277.
1369 CC: not recorded. Cat. Mysore XIII, Nr. 42183.
1370 CC: not recorded. STMI 253. Cat. Mysore XIII, Nr. 42718: by Veṅkaṭeśvara.
1371 NCC VIII, 295. STMI 253 and 715: the same author wrote a *Jaiminisūtravṛtti* and, in Tamil, a commentary on the *Amarakoṣa*. Compare NCC VII, 314: the *Bhāṣya* by Veṅkaṭeśa or Veṅkaṭeśvarasūri, wrongly catalogued as a commentary on the *Jaiminisūtra*, is probably the same as the *Bhāvakaumudī* by Veṅkaṭācārya of Vādhūlagotra, an independent work on jyotiṣa; Veṅkaṭeśa, son of Gaṅgādhara and pupil of Someśvara, wrote a commentary on the *Jaiminisūtra*.
The name of the author of this nighaṇṭu is often left unmentioned (AVI 425; Check-list Nr. 219; Cat. Madras Nr. 13270; J. Filliozat, Liste Nr. 51).
1372 NCC IX, 75 (see also X, 116: *Nighaṇṭusāra*). AVI 427: anonymous.
1373 CC: not recorded. *Published, under the title *Akalaṅkasaṃhitā*, by the Jainasiddhānta-Bhavana at Ārā, Bihār. See JAI 48.
1374 See JAI 48.
1375 CC: not recorded. Mentioned by Rājkumār Jain (1981): 90. Is this author identical with Vijaya?
1376 NCC: not recorded. Cat. Mysore XIII, Nr. 41582.
1377 CC: not recorded. STMI 255.
1378 See on this author, who may have lived in the first quarter of the sixteenth century, and his treatise, written in Telugu: P. Hymavathi (1993): 92–94.
1379 CC: not recorded. Cat. Mysore XIII, Nr. 42574.
1380 Cat. Sarasvati Bhavan XII, Nrs. 45214 and 45215.
1381 CC I, 478 and 596: quoted in the *Lauhapradīpa*. STMI 256. Poleman Nr. 5310: by Vīreśvarānanda(?); the MS dates from A.D. 1806/07.
1382 NCC II, 165. H.D. Velankar (1944): 34.
1383 NCC XIII, 274: An encyclopaedia on dharmaśāstra, jyotiṣa, medicine, etc.; the author was patronized by king Bālacandra, son of Rāya Ḍhola.
1384 NCC VI, 52. STMI 262 and 717: one of the MSS dates from A.D. 1660/61.
1385 CC: not recorded. Check-list Nr. 448.
1386 NCC: not recorded. Cat. Mysore XIII, Nr. 41837; compare Nr. 41455: *Kalpabhūṣaṇa*.
1387 NCC: not recorded. AVI 444.
1388 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44925.

Chapter 4
Various anonymous works

1 NCC I, 295. A.C. Burnell (1880): 72. B. Rama Rao (1984).
2 NCC: not recorded. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 331.
3 NCC I, 303. Check-list Nr. 4. STMI 4: contains two sections, on nidāna and cikitsā respectively. Compare Cakrapāṇidāsa, author of the *Abhinavacintāmaṇi*.
4 NCC I, 308. Check-list Nr. 5.
5 NCC: not recorded. Check-list Nr. 7. Compare *Agadarājatantra* by Sanāmakaraṇa.
6 NCC I, 28.
7 NCC: not recorded. Cat. Mysore XIII, Nrs. 41211 and 41214.
8 NCC I, 31–34. Edition: agnipurāṇam, śrīmanmaharṣikṛṣṇadvaipāyanavyāsapraṇītam, sampādakaḥ: ācāryaḥ śrībaladevopādhyāyaḥ; Agnipurāṇa of Maharṣi Vedavyāsa, edited by Āchārya Baladeva Upādhyāya, The Kashi Sanskrit Series 174, The Chowkhamba Sanskrit Series Office, 1st ed., Varanasi 1966. English translation: Agni Purāṇam, A prose English translation by Manmatha Nāth Dutt Shastrī, The Chowkhamba Sanskrit Studies Vol. LIV, 2 vols., The Chowkhamba Sanskrit Series Office, Varanasi 1967. References are to the edition of the text.
9 See also: Veterinary texts.
10 The same as pippalīmūla.
11 Variant: cavya.
12 A synonym of citraka.
13 A verse from this chapter (svapnādhyāya) is quoted in Somadeva's *Yaśastilaka* (see K.K. Handiqui, 1949: 461). The *Matsyapurāṇa* (chapter 242) also contains a svapnādhyāya.
14 An inferior type of diamond according to the translation.
15 Hilgenberg and Kirfel (XVII) remark that this treatise shows similarities with the *Aṣṭāṅgahṛdayasaṃhitā*.
16 See R.P. Das (1988): 33, 37; J.J. Meyer (1933).
17 See on this chapter: A. Kumar (1994): 304–306.
18 See about the medical material of the *Agnipurāṇa*: ABI 113–114; anonymous, BDHM 3, 4 (1965): 202, 205–206; P.K. Gode (1945d); S.D. Gyani (1964); S. Hāṃḍā (1978), (1981), (1982); S. Hāṃḍā and Jyotir Mitra (1978); A.F.R. Hoernle (1978): 43–44, 214–216; O.P. Jaggi IV, 49; J.J. Meyer (1933); B.B. Mishra (1970); R.F.G. Müller (1963) and (1964c); NCC I, 31; M. Śarmā (1981a), (1981b); T. Śarmā (1981/82): 20; B. Seal (1985): 171–172; P. Sensarma (1989): 69–95; P.V. Sharma (1992a): 102–103; V. Tiwari (1977), (1978); M. Uniyal (1977); R.T. Vyas (1989): 46–48; H.H. Wilson (1832).
19 NCC: not recorded. Cat. Mysore XIII, Nr. 41376.
20 NCC: not recorded. Cat. Mysore XIII, Nr. 41216.
21 NCC I, 87. Cat. Sarasvati Bhavan XII, Nr. 44813.
22 NCC: not recorded. Cat. Mysore XIII, Nr. 41217.
23 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45284.
24 NCC I, 14 and 348–349: *Amṛtanārāyaṇakalpa*, same as *Akṣiroganirmūlana*. Check-list Nr. 12. Cat. Madras Nr. 13102.

25 See the colophon of Cat. Madras Nr. 13102. This chapter is not mentioned in the summary of the contents of the *Sanatkumārasaṃhitā* (see H.D. Smith, 1975: 494–513), but may have formed part of another Pāñcarātra text of the same name, known from secondary collections (see H.D. Smith, 1975: 512).

26 See on Sanatkumāra: M. and J. Stutley (1977): 265–266: Sanatkumāra instructed Nārada in brahmavidyā.

27 See the beginning of the text in Cat. Madras. Compare HIM II, 291–292. See on persons called Bṛhadratha: Vettam Mani.

28 CC I, 692.

29 H.D. Smith (1975): 494. See on the *Sanatkumārasaṃhitā*: J.N. Farquhar (1967): 268. See on the Pāñcarātra and the traditionally 108 *Pañcarātrasaṃhitās*: J.N. Farquhar (1967): 182–187; J. Gonda (1963): 58, 115–125; A.B. Keith (1973): 480; L. Renou in: L. Renou and J. Filliozat (1947): 647–651; M. and J. Stutley (1977): 217; Winternitz III, 634.

30 NCC: not recorded. Check-list Nr. 13: a dialogue between Sanatkumāra and Nārada.

31 NCC I, 335.

32 NCC II, 146. STMI 22.

33 NCC: not recorded. Cat. Mysore XIII, Nr. 41344; Nr. 41345: commentary.

34 NCC: not recorded. Cat. Mysore XIII, Nr. 41347.

35 NCC: no anonymous work of this title. STMI 23: a small work on indigestion and other diseases, different from the work of the same name by Kāśīnātha. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.

36 NCC II, 98.

37 NCC: not recorded. Cat. Mysore XIII, Nr. 41228.

38 NCC: not recorded. Cat. Mysore XIII, Nr. 41223.

39 NCC I, 64.

40 NCC: not recorded. Cat. Mysore XIII, Nr. 41222.

41 NCC I, 62. MS Collection Punyavijayaji. Tāntrika Sāhitya 6: a collection of Tantric mantras (in Sanskrit) with directions (in Hindī) for their use, together with medicinal preparations. An aṅkolakalpa forms part of the *Ānandakanda* and *Kākacaṇḍīśvarakalpatantra.*

42 NCC: not recorded. Tāntrika Sāhitya 6: eighty-one verses.

43 NCC: not recorded. Cat. Mysore XIII, Nr. 41215.

44 NCC I, 232. Compare Suṣeṇa.

45 NCC I, 206. STMI 23: on diagnosis and therapy. Cat. Bikaner Nr. 1376.

46 NCC I, 206.

47 NCC I, 204.

48 NCC: not recorded. Cat. Mysore XIII, Nr. 41231.

49 NCC: not recorded. Cat. Mysore XIII, Nr. 41233.

50 NCC II, 167: found at the end of a MS of Lolimbarāja's *Vaidyāvataṃsa* (see CBORI XVI, 1, Nr. 292).

51 NCC I, 370; IX, 395 and 396: no anonymous work of this title recorded; an *Ariṣṭanavanīta*, also called *Navanītāriṣṭa* and *Navanītaśataka*, is a jyotiṣa work by Navanītanartana Kavi (see CESS A 3, 144–145; A 4, 124). Check-list Nr. 26: an anonymous medical treatise.

52 NCC: not recorded. Check-list Nr. 27.

53 NCC II, 165. STMI 23–24. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.

54 NCC II, 165. Kavīndrācāryasūcipatram, Nr. 1016.

55 NCC II, 165.

56 NCC: not recorded. Cat. Mysore XIII, Nr. 41370.

57 NCC: not recorded. Cat. Mysore XIII, Nr. 41255.

58 NCC II, 179: alternative title of *Vaidyārṇava.* J. Filliozat, Liste Nr. 171. P. Cordier (1903b): 350: a Buddhist medical treatise. A. Roşu (1989), Intr. CIV: a Jaina medical treatise.

59 NCC I, 393. Cat. Tanjore Nr. 11199: contains not only verses on nidāna, but also on therapy, including rasayogas.

60 NCC I, 372. Cat. Tanjore Nrs. 11215–16: deals with the preparation of a variety of coconut oil.

61 NCC I, 482.

62 NCC I, 482.

63 NCC II, 231. Check-list Nr. 34. Compare the āsavādhikāra of Soḍhala's *Gadanigraha.*

64 NCC II, 211.

65 NCC I, 432. Cat. Tanjore Nr. 11200 (cf. A.C. Burnell, 1880: 69): deals with eighty vāta diseases; some of these are aṅgulī-, pāda-, jānu-, kaṭī-, meḍhra-, pārśva-, hṛd-, kukṣi-, and aṇḍavāta, bādhirya, karṇavāta, kuṇḍalī, dhanurvāta, antarāyāma, kalāya, viśva, gṛdhrasī, romavāta, and śītavāta. A.B. Keith (1935): 745 (Nr. 6236).

66 NCC I, 432. Check-list Nr. 38.

67 NCC: not recorded. Cat. Mysore XIII, Nr. 41258.

68 NCC I, 434.

69 NCC: not recorded. Cat. Mysore XIII, Nr. 41336.

70 NCC: not recorded. Cat. Mysore XIII, Nr. 41334.

71 NCC I, 448: from *Śarabhakalpa.* Compare CC I, 637 *(Śarabhakalpatantra)*; II, 151 and III, 132 *(Śarabhakalpa).* See also Tāntrika Sāhitya 617 *(Śarabhakalpa).*

72 NCC: not recorded. Cat. Mysore XIII, Nr. 41277.

73 NCC I, 465.

74 NCC: not recorded. A.C. Burnell (1880): 65: a sort of very brief summary of Vāgbhaṭa's work in not always correct Sanskrit. Cat. Tanjore Nr. 11034.

75 NCC: no anonymous work of this title. Cat. Mysore XIII, Nr. 41276.

76 NCC I, 449. STMI 28: 127 verses; defective in the end; it deals with the eightfold way of diagnosing a disease: nāḍī-, mūtra-, mala- *(from Rudrayāmala)*, śabda-, sparśa-, svarūpa-, dṛk-, āsya-, and jihvāparīkṣā (the last two form probably one single item); it also describes the seasonal effects of the three doṣas.

77 NCC I, 458. Cat. Mysore XIII, Nr. 41275.

78 NCC: not recorded. Cat. Mysore XIII, Nr. 41274.

79 NCC II, 232. See T. Goudriaan and S. Gupta (1981): 114; Tāntrika Sāhitya 56–57. Edited, together with the *Ulūkakalpa*, and with a Hindī commentary, by Paṇḍit Īśvarīprasāda Pāṇḍe, Lakṣmī-Veṅkaṭeśvara Press, Bombay 1921 [IO.San.B.446(d)]. See also Tāntrika Sāhitya 57: *Āsurīkalpasamuccaya*, *Āsurīkalpavidhi.*

80 NCC: not recorded. MS Collection Punyavijayaji.

81 NCC I, 434. Cat. Tanjore Nr. 11217.

82 NCC: not recorded. MS Collection Punyavijayaji. Aśvagandhākalpas are found in the *Ānandakanda*, *Kākacaṇḍīśvarakalpatantra* and *Rasārṇavakalpa.*

83 NCC I, 434: from *Rudrayāmala.* CBORI XVI, 1, Nr. 40: aśvagandhā-, musalī-, and vijayākalpa; it seems that these kalpas are taken from *Rudrayāmala.* See: *Rudrayāmala.*

84 NCC: not recorded. Cat. Mysore XIII, Nr. 41261.

85 NCC I, 434.
86 NCC: not recorded. Cat. Mysore XIII, Nr. 41259.
87 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
88 NCC I, 107.
89 NCC: not recorded. Cat. Mysore XIII, Nr. 41224.
90 NCC: not recorded. Cat. Mysore XIII, Nr. 41225.
91 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44782.
92 NCC I, 100. Cat. Tanjore Nr. 11198: deals with the aetiology, symptomatology and therapy of atisāra.
93 NCC I, 100.
94 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44781.
95 NCC: not recorded. Cat. Mysore XIII, Nr. 41227.
96 NCC II, 56.
97 NCC II, 68.
98 NCC II, 68. STMI 28: Ātraya- instead of Ātreya- ; accompanied by a stabaka; the MS dates from A.D. 1873/74.
99 NCC: not recorded. Cat. Mysore XIII, Nr. 41338.
100 NCC: not recorded. Cat. BHU Nr. 16: begins with aṣṭāṅgaparīkṣā.
101 NCC III, 105: different texts.
102 NCC III, 105.
103 NCC: not recorded. Cat. Mysore XIII, Nr. 41400.
104 NCC III, 105.
105 NCC III, 105.
106 NCC III, 105.
107 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44757.
108 NCC: not recorded. Cat. Mysore XIII, Nr. 41401.
109 NCC III, 105. Cat. Mysore XIII, Nr. 41399. Cat. Sarasvati Bhavan XII, Nr. 44928.
110 NCC III, 105.
111 NCC III, 105.
112 NCC III, 106.
113 NCC III, 106.
114 NCC: not recorded. Cat. Mysore XIII, Nrs. 41410–12 and 41416.
115 NCC: not recorded. Cat. Mysore XIII, Nrs. 41406 and 41409.
116 NCC: not recorded. Check-list Nr. 82.
117 NCC III, 106.
118 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45058.
119 NCC: not recorded. AVI 445.
120 NCC III, 106.
121 NCC: not recorded. Check-list Nr. 83. STMI 29: contains formulae; one of the MSS dates from the seventeenth century.
122 NCC III, 106. STMI 29.
123 NCC: not recorded. Check-list Nr. 85.
124 NCC III, 106.
125 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44974.
126 NCC III, 106: from *Garuḍapurāṇa*? MS Collection Punyavijayaji.
127 NCC: not recorded. Wellcome δ22(ii). Compare: works attributed to Dhanvantari.

128 NCC: not recorded. Check-list Nr. 89.
129 NCC III, 106.
130 NCC: not recorded. Cat. Mysore XIII, Nr. 41440.
131 NCC: not recorded. Cat. Mysore XIII, Nrs. 41436–37. Cat. Sarasvati Bhavan XII, Nrs. 44777, 45317, 45386, 45392.
132 NCC: not recorded. Cat. Mysore XIII, Nr. 41441.
133 NCC: not recorded. Check-list Nr. 91. Cat. Mysore XIII, Nrs. 41426–27, 41430–31; Nr. 41433: commentary.
134 NCC III, 106. Cat. Mysore XIII, Nr. 41434.
135 NCC: not recorded. STMI 29.
136 NCC III, 106. Cat. Madras Nrs. 13103–09: a big treatise dealing with the characteristics of diseases, the purification of medicinal substances and the preparation of different kinds of medicines, such as powders, oils, ghees, decoctions, etc.; Nrs. 13110–11 and 13335: same title, different work.
137 NCC: not recorded. Cat. Mysore XIII, Nrs. 41420–23.
138 NCC: not recorded. B. Rama Rao (1984): 14–18.
139 NCC: not recorded. B. Rama Rao (1984): 14–18.
140 NCC: not recorded. B. Rama Rao (1984): 14–18.
141 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44792.
142 NCC III, 106.
143 NCC III, 106. Bodleian d.734(3); see D. Wujastyk (1990): 92: from an *Āgama*. Cat. BHU Nr. 23: a collection of kalpas (aṅkola-, aśvagandhā-, bākucī-, bhṛṅgarāja-, bhūkadamba-, citraka-, devadālī-, eraṇḍa-, gandhaka-, indravāruṇī-, īśvarī-, jyotiṣmatī-, kākajaṅghā-, karaka-, karañja-, kaṭurohiṇī-, kṛṣṇaharidrā-, lāṅgalī-, maṇḍūka-, maṇḍūkabrāhmī-, muṇḍī-, muśalī-, nimba-, nirguṇḍī-, palāśa-, pāleya-, pāṭhā-, punarnavā-, raktaguñjā-, rudantī-, śālmalī-, śrīphala-, śuṇṭhī-, śvetārka-, triphalā-, tṛṇajyotiḥ-, and vandākalpa), known as *Bhuvaneśvarīpaddhati*; Nr. 24: a collection of kalpas without title. Cat. Bikaner Nr. 1380: a medical compendium laying much stress on spells and incantations; a treatise called *Jvaratimirabhāskara* is mentioned in the introductory lines; the work appears to be a compilation extracted from various Tantras. CBORI XVI, 1, Nr. 29: contains twenty-six kalpas: bṛhatīkalpa, citrakakalpa, gandhakakalpa, guḍūcīkalpa, jyotiṣmatītaila, mahākālataila, muṇḍīkalpa, musalīkalpa (thrice), narakaṣākalpa, nirguṇḍīkalpa, palāśakalpa, pavanārimahākalpa, punarnavā- or varṣābhūkalpa, raktasnuhīkalpa, riṅgaṇīkalpa, rudantīkalpa, śālmalīkalpa, śvetaguñjākalpa, śvetapalāśakalpa, śvetārkakalpa, trikaṭukākalpa, triphalākalpa, tulasīkalpa, vacākalpa; Nr. 30: forms part of *Rudrayāmala*; Nr. 31: a collection of kalpas in 304 verses. MS Collection Punyavijayaji. Kavīndrācāryasūcipatram, Nr. 1003 (*Auṣadhīkalpa*).
144 NCC III, 106. CBORI XVI, 1, Nr. 32: a glossary giving an alphabetical list of Sanskrit names of plants with their equivalents in Marāṭhī. Edited Ahmedabad 1899 [BL.14043. dd.5].
145 NCC III, 106.
146 NCC: not recorded. MS Collection Punyavijayaji.
147 NCC III, 106: alternative titles are *Auṣadha-* or *Auṣadhināmāvalī* and *Vaidyanāmamālā*; NCC III, 107: *Auṣadhīnāmamālā*. Check-list Nr. 95. H.D. Velankar (1944): 64. Compare CBORI XVI, 1, Nr. 33: *(Auṣadhi)nāmāvalī*, seems to be a copy of Nr. 272; Nr. 272: *Vaidyanāmamālā* (no MS evidence for this title).

148 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44788.
149 NCC: not recorded. STMI 30.
150 NCC III, 106.
151 NCC III, 107. CBORI XVI, 1, Nrs. 35–37: a collection of prescriptions in Hindī, culled from various books or named after some physician.
152 NCC III, 106.
153 NCC: not recorded. VOHD II.2, Nr. 959: in Hindī.
154 NCC III, 107.
155 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45091.
156 NCC: not recorded. Cat. Mysore XIII, Nr. 41372.
157 NCC: not recorded. Wellcome α884: gives the length of life of various animals and man.
158 NCC: not recorded. Cat. Mysore XIII, Nr. 41349.
159 NCC II, 151–152. Cat. Bikaner Nr. 1382: contains the sixth section (kāṇḍa) only; deals with the doṣas and with metallic preparations made more efficient by means of mantras. Cat. Madras Nrs. 13086 and 13332–34: a treatise on the diagnosis and treatment of diseases; āyurveda is here stated to have been revealed by Paramaśiva to Pārvatī; Nrs. 13087–88: similar to Nr. 13086, written in sūtras; it appears to be the same as Nr. 11037 of Cat. Tanjore. Cat. Mysore XIII, Nr. 41351: in the form of a dialogue between Śiva and Pārvatī; Nrs. 41350 and 41352. Cat. Tanjore Nr. 11037: a prose work in the form of sūtras, divided into five chapters (praśna); Nr. 11038: the same work, but containing a longer text (cf. A.C. Burnell, 1880: 63). A.B. Keith (1935): 742 (Nr. 6231): an inaccurate copy of an inaccurate original, Tanjore no. 10736 (Burnell, Tanjore Catal., p. 63b). Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
160 NCC II, 154. Check-list Nr. 103. Edition: āyurvedābdhisāraḥ, prathamo bhāgaḥ, sampādakaḥ Dr. Pullela Śrīrāmacandraḥ, Sanskrit Academy Series 41, Sanskrit Academy, Osmania University, Hyderabad 1989; dvitīyo bhāgaḥ, sampādakaḥ Mudigaṇṭi Gopāla (edited by Dr. M. Gopal Reddy), Sanskrit Academy Series 45, Osmania University, Hyderabad 1991; this edition is based on a single paper MS, preserved in the Library of the Osmania University; the MS was completed in A.D. 1796 (see the Preface to the edition). The title is mentioned at the end of the work. See on this treatise: *D.V.S. Reddy and B. Rama Rao (1963).
161 The author does not mention his name at the end of the treatise (see B. Rama Rao, 1978: 12).
162 The first part breaks off towards the end of the nidāna of visarpa.
163 The second part begins with the therapy of visarpa.
164 See, for example, 4468–71, consisting of four verses absent from the chapter on visphoṭa of Mādhava's treatise.
165 Compare with the *Mādhavanidāna* the following series of chapters of the *Āyurvedābdhisāra*: śiroroga, netraroga, karṇaroga, nāsāroga, mukharoga, viṣa, strīroga, garbhasrāva and garbhapāta, mūḍhagarbha, sūtikāroga, stanaroga, bālaroga. The arrangement of the kṣudrarogas differs considerably from their order in the *Mādhavanidāna*.
166 Phiraṅga is referred to in some recipes of part one (4014–4019; 4042–4044); copacīnī, often prescribed against phiraṅga, occurs in the formula of copacīnīpāka (4050–4051), employed against upadaṃśa and related disorders.
167 Not known from other sources. CC: not recorded.
168 The *Āyurvedadīpikā* is quoted.

169 Kṣīrapāṇi is said to follow the opinion of Jejjaṭa, Gayadāsa and Bhaṭṭārahariścandra.
170 CC: not recorded.
171 Unknown from other sources.
172 A second type of śilājatu is called soraka or karpūrābha (9389–91).
173 A kind of white mineral (MW).
174 The same as akarakarahā according to the commentary.
175 E.g., ad 2303. See also the list of substitutes (6602–31).
176 See, e.g., the commentary ad 337; 885; 1547; 3771; 4590; 4619; 4620; 4621.
177 E.g., ad 1850; 2807; 3994; 4659; 4680; 4693; 4769.
178 The author mentions the *Bhāvaprakāśa* as one of his sources (9901).
179 See the Preface to the edition. The *Āyurvedābdhisāra* was completed in A.D. 1831 according to B. Rama Rao (1978: 12) and the NCC (II, 154). The MS was completed in A.D. 1897/98 according to the colophon of the printed text.
180 NCC: not recorded. Check-list Nr. 104.
181 NCC II, 154. R. Mitra's Notices II, Nr. 618: treats of the descent of āyurveda; the earliest professors of the art were Brahmā, Dakṣa, Indra, Ātreya, Bhāradvāja, and Dhanvantari.
182 NCC: not recorded. STMI 30: a history of āyurveda from its origin to the times of the author.
183 NCC II, 152. Cat. Sarasvati Bhavan XII, Nrs. 44755, 44760, 45079.
184 NCC: not recorded. Bodleian c.304 (see D. Wujastyk, 1990: 92).
185 NCC II, 152. STMI 30: a small treatise in prose and verse on technical terms used in āyurveda. Cat. Calcutta Sanskrit College X, Nr. 7 (p.5). Cat. Sarasvati Bhavan XII, Nrs. 44907 and 44908.
186 NCC II, 153.
187 NCC II, 153. Cat. Sarasvati Bhavan XII, Nrs. 44771 and 45399.
188 NCC II, 154.
189 NCC: not recorded. Cat. Mysore XIII, Nr. 41365.
190 NCC II, 153. Cat. Sarasvati Bhavan XII, Nrs. 44759, 44776, 45078, 45285. MS Collection Punyavijayaji.
191 NCC II, 154. Cat. Madras Nr. 13089 (title *Āyurvedasārasya*): a comprehensive medical treatise, also containing rasayogas; the author salutes Veṅkaṭācala, son of Rāmana, who probably was his teacher; Vāhaṭa is quoted. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133. An *Āyurvedasāra* was written by Acyuta.
192 NCC: not recorded. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 133.
193 NCC II, 153; II, 281: it quotes an authority called Ukārabhartar.
194 Bhagwan Dash (1976): 12; (1991): XXI. P. Cordier (1903a: 627) gives *Sakalāyurvedasārasaṃgraha* as the Sanskrit equivalent of the Tibetan title.
195 This title is given by Bhagwan Dash (1991: XXI) and P. Cordier (1903a: 627). Bhagwan Dash (1976: 12) also mentions a longer title: *Ćheḥi rig-byed mthaḥ-dag-gi sñiṅ-po bsdus-paḥi glegs-bam-gyi che-brzod bsgyur byaṅ sman-lam-gyi rim-pa*; che-brjod (probably correct) and smon-lam (probably incorrect) in Bhagwan Dash (1976a): 15–16.
196 P. Cordier (1903a: 627) regarded Dar-mo and Blo-bzaṅ chos-grags as two distinct persons; Bhagwan Dash (1976: 12; 1991: XXI) does not mention Dar-mo and refers to Blo-bzaṅ chos-grags as the one who revised the translation. See on Dar-mo and his full name: M. Taube (1981): 6, 34, 49, 52, 73, 76; Rechung (1973): 21–22. Dar-mo wrote a biography of G-yu-thog yon-tan mgon-po the Younger (M. Taube, 1981: 49).

197 P. Cordier (1903a): 627; not mentioned by Bhagwan Dash. See G. Schulemann (1958) and M. Taube (1981) on persons called Ḫjam-dbyaṅs.

198 Bhagwan Dash (1976: 12; 1976a: 15; 1991: XXI) gives Hāsavajra as the Sanskrit equivalent of his name and regards him as the author. Compare P. Cordier (1903a: 627).

199 A legendary region in India (G. Schulemann, 1958: 227).

200 P. Cordier (1903a): 627. Bhagwan Dash (1976: 12; 1991: XXI) adds the translator Khyim-spaṅs sa-spyod, left unmentioned by Cordier. Lhun-grub rendered a number of Sanskrit medical works into Tibetan.

201 P. Cordier (1903a): 628. The Potala was constructed in the middle of the seventeenth century.

202 Attributed to draṅ-sroṅ chen-po Sbyin-paḫi dbaṅ-po, i.e., the maharṣi Dānendra.

203 Opium (a-phi-ma) and alum (pha-ṭa-ka-ṭi = Sanskrit phaṭkarī) are mentioned.

204 P. Cordier (1903a): 628.

205 NCC II, 153.

206 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44804.

207 NCC: not recorded. Cat. Mysore XIII, Nrs. 41357–59; Nrs. 41357 and 41359 contain Bhāradvāja's *Bheṣajakalpa*, which forms the seventh chapter of the *Āyurvedasudhānidhi*.

208 NCC II, 152. Check-list Nr. 102. STMI 31–32 and 264–265. Cat. Madras Nrs. 13087–88. Cat. Mysore Nrs. 41360–62; Nrs. 41355 (*Āyurvedavyākhyā*) and 41363–64 contain Yogānandanātha's commentary (up to 5.51).
Edition: āyurvedasūtram yogānandanāthabhāṣyasametam; The Ayurvedasutram with the commentary of Yoganandanatha, edited by R. Shama Sastry, University of Mysore, Oriental Library Publications, Sanskrit Series No. 61, Mysore 1922 [BL.14004.b.30; IO.San. 26.BB.2]; repr., University of Mysore Oriental Research Institute Series No. 166, Mysore 1988. The edition is based on three MSS of the Sūtra and one of the commentary.

209 These pākas do not agree with those of the classical doctrine of āyurveda; see Vaidya Bhagwan Dash (1971): 68–69.

210 The classical doctrine of āyurveda distinguishes eight main types of fever.

211 Sūtras 2.20 and 21, on the lotus located in the back (pṛṣṭha), are identical; the lotus of the umbilical region (nābhi) is described in two different ways (2.24 and 25), namely as covered by twenty, respectively thirty, vessels, and connected with the syllable ña, respectively the syllables ṭa and ṭha.

212 *Āyurvedasūtra* 3.1 = *Yogasūtra* 1.1; 3.13 = 1.3; 3.60 is related to *Yogasūtra* 1.15.

213 See R. Shama Sastry's Intr. to his ed. of the *Āyurvedasūtra*.

214 Bhoja's commentary is called *Rājamārtaṇḍa*.

215 Rāmānandasarasvatī's commentary is called *Maṇiprabhā*. See CC I, 480 and 520.

216 Three varieties are described, vātapittodara, kaphapittodara, and plīhodara (4.25–27). The types of classical āyurveda are different.

217 The sweet taste increases the blood, the salt taste the fatty tissue, and the acid taste muscular tissue.

218 This series, more complete than that found at 4.40–42, differs from the latter: the sweet taste increases semen (śukla), the acid taste bone marrow (majjā), the salt taste bone tissue (asthi), the bitter taste fatty tissue (medas), the pungent taste muscular tissue (māṃsa), and the astringent taste both blood (rakta) and the nutrient fluid (rasa).

219 Sūtras 5.44–49 and 85–88 are, as indicated in Shama Sastry's Intr. to the ed. (9), borrowed from the *Taittirīyopaniṣad*. *Āyurvedasūtra* 5.85–88 = *Taittirīyopaniṣad* 3.10.5.

220 This series agrees for the greater part with 5.44–49.

221 The Vedic names of the months are used instead of those that became current in later times, e.g., Madhu instead of Caitra.

222 Some of the names are unusual, e.g., tintrikā (10.13), kalya (10.17), śauṇḍa (10.28), tapasvinī (= jatāmāṃsī; 10.32), dharuṣī (10.33), suprabhā (= padmakāṣṭha or bākucī; 10.37), tāmrapuṣpī (= dhātakī or pāṭalā; 10.38), dīrghāyus (= jīvaka or śālmalī; 10.46), vṛṣyavallī (10.49), kalalā (10.65), āmaṇḍā (= eraṇḍa; 10.75), and vāmanī (= kapikacchū; 10.79). A few substances are described more than once: tintrikā (10.13, 41, 43: three entirely different versions), vāluka (10.24 and 35: two different versions), viśalyā (10.63 and 67: two different versions), and balā (10.73 and 77; 73 is a shortened version of 77). The descriptions cannot, as claimed in the Intr. to the edition (13–14), have been borrowed from the *Dhanvantari-*, *Rāja-*, and *Bhāvaprakāśanighaṇṭu*, because of the numerous discrepancies.

223 *Āyurvedasūtra* 11.3–54 = *Yogasūtra* 2.4–55; 12.1–55 = *Yogasūtra* 3.1–55; 12.56–76 = *Yogasūtra* 4.1–22.

224 These statements agree with those in chapter five.

225 These series of lotuses and letters of the alphabet disagree with the series of chapter two; the number of lotuses is thirty-five in chapter two, twenty-seven in chapter fourteen.

226 See also on the special features Shama Sastry's Intr. to his edition of the *Āyurvedasūtra*.

227 See R. Shama Sastry's Intr. to the edition, 13.

228 J.N. Farquhar (1967): 289.

229 J. Filliozat in L. Renou and J. Filliozat (1953): 46.

230 See the footnotes to the edition. Yogānanda usually refers to its *Sūtrasthāna* as sūtravacana, sometimes as sūtrasthāna (e.g., ad 1.5 and 3.82); the *Śārīrasthāna* is quoted as śārīravacana (e.g., ad 1.71, 74, 76), rarely as sūtravacana (e.g., ad 1.66), the *Nidānasthāna* as nidānavacana (e.g., ad 1.52–56); the *Cikitsāsthāna* is also quoted (ad 1.60).

231 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.

232 NCC II, 153.

233 NCC II, 154.

234 NCC II, 154.

235 NCC II, 151.

236 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44924.

237 CC: not recorded. Cat. Mysore XIII, Nr. 42092.

238 CC: not recorded. MS Collection Punyavijayaji.

239 CC: not recorded. MS Collection Punyavijayaji.

240 CC II, 212. NCC XIII, 278.

241 CC I, 371. NCC XIII, 275 (anonymous); 276: from the *Kriyākālaguṇottara*. Check-list Nr. 121. STMI 33. Bodleian d.713(7): from the *Kriyākālaguṇottara* (see D. Wujastyk, 1990: 93). Cat. Berlin Nr. 399: from the *Kriyākālaguṇottara*. Cat. BHU Nr. 94: from the *Viṣṇutantra*. Cat. Bikaner Nr. 1384: apparently in the form of a dialogue between some teacher and Ṣaṇmukha. Cat. Madras Nr. 13175. Cat. Sarasvati Bhavan XII, Nrs. 44952, 45059, 45086. J. Filliozat, Liste Nr. 76. Wellcome α298; γ46(i).

242 CC: not recorded. Cat. BHU Nr. 95.

243 CC: not recorded. Check-list Nr. 122.

244 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.

245 CC II, 84; NCC XIII, 276: probably from some Tantra. ABI 315 and 318.

246 NCC XIII, 273. STMI 33. Cat. Madras Nr. 13174. Cat. Mysore XIII, Nrs. 42093–94, 42096–97. *MS Śrī Veṅkaṭeśvar Oriental Research Institute, Tirupati (see BDHM 1, 3, 1963, 157).
247 NCC: not recorded. Cat. Mysore XIII, Nr. 42101: the *Kumāratantra* by the son of Rāvaṇa is referred to.
248 CC: not recorded. Cat. Mysore XIII, Nr. 42104.
249 CC: not recorded. Cat. Mysore XIII, Nr. 42103.
250 NCC XIII, 273: from *Karmavipākasaṃgraha*.
251 NCC XIII, 273.
252 NCC XIII, 273.
253 NCC XIII, 273. H.D. Velankar (1944): 282.
254 NCC XIII, 273: from *Bhāgavata*.
255 NCC XIII, 273.
256 NCC XIII, 273: from *Prayogasāra*.
257 NCC XIII, 273: from *Sudhānidhitattva*.
258 NCC XIII, 273.
259 NCC XIII, 273.
260 CC: not recorded. Cat. Mysore XIII, Nr. 42106: catalogued as *Bālagrahavidhi*; obviously from the *Skandapurāṇa*.
261 NCC XIII, 273.
262 NCC XIII, 273.
263 CC: not recorded. Cat. Mysore XIII, Nr. 42109.
264 CC: not recorded. Check-list Nr. 124.
265 CC: not recorded. NCC XIII, 302. Check-list Nr. 125. STMI 33.
266 CC: not recorded. NCC XIII, 291. Wellcome γ469(ii).
267 CC: not recorded. Bodleian d.713(10) (see D. Wujastyk, 1990: 93).
268 NCC XIII, 291.
269 NCC XIII, 240.
270 NCC XIII, 276. Cat. Sarasvati Bhavan XII, Nr. 44769.
271 CC: not recorded. Cat. Mysore XIII, Nr. 42115.
272 Mentioned in the Kavīndrācāryasūcipatram (Nr. 988). Compare NCC XIII, 243.
273 NCC XIII, 308.
274 CC I, 417. STMI 35. Cat. Bikaner Nr. 1385: gives the impression of being a Tantric treatise that mainly contains rasayogas.
275 CC: not recorded. Wellcome δ22(viii).
276 CC: not recorded. Cat. Mysore XIII, Nr. 42191.
277 CC I, 417. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133. Compare Govindadāsa's work of this title.
278 CC: not recorded. Cat. Mysore XIII, Nr. 42187.
279 CC: not recorded. Cat. Mysore XIII, Nr. 42185.
280 CC: not recorded. Cat. Mysore XIII, Nr. 42186.
281 CC: not recorded. M. Winder (1976): 21: on digestive diseases.
282 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45092.
283 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44979.
284 CC: not recorded. Cat. Mysore XIII, Nr. 42133.
285 CC: not recorded. Cat. Mysore XIII, Nr. 42134.

286 CC: not recorded. STMI 35: on sarpavidyā.
287 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
288 CC: not recorded. Wellcome γ505. Cūḍāmaṇi, the author of the *Rasakāmadhenu*, wrote a work of this title.
289 CC: no medical treatise of this title recorded. Check-list Nr. 141.
290 CC: not recorded. K. Śarmā Suvedī (1995).
291 CC: not recorded. Check-list Nr. 145. STMI 38. Cat. Mysore XIII, Nrs. 42177–79; Nr. 42180: commentary.
292 CC: not recorded. Cat. Mysore XIII, Nr. 42182. Compare Veṅkaṭeśa's work of this title.
293 CC: not recorded. STMI 38.
294 Two different works of this title are known: (1) STMI 38; Cat. Madras Nr. 13183: a compilation giving the names of the following sources: *Aśvinīmata*, Bāhaṭa, Bhoja, *Bṛhadbhoja*, Cākṣuṣ(y)a, Caraka, Hārīta, *Nītisāra*, Śālihotra, *Saṃgraha*, Śukraka, and *Yogārṇava* (this work may be Gaṅgādhara's *Bheṣajakalpa*; compare Cat. Mysore XIII, Nr. 42170); (2) CC I, 416; STMI 38: a rather comprehensive treatise on various aspects of medicine (see STMI for a summary of its contents).
295 CC: not recorded. Check-list Nr. 148. K. Śarmā Suvedī (1995).
296 CC: not recorded. Check-list Nr. 149.
297 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 331.
298 CC I, 416. STMI 38–39: contains extracts from the *Cikitsāsthāna* of the *Aṣṭāṅgahṛdayasaṃhitā* and similar works(?). Cat. Tanjore Nr. 11090 (compare A.C. Burnell, 1880: 68).
299 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1038.
300 CC I, 416.
301 CC: not recorded. K. Śarmā Suvedī (1995).
302 CC II, 94.
303 CC: not recorded. STMI 39.
304 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
305 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
306 CC: not recorded. STMI 39.
307 CC I, 412.
308 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
309 CC: not recorded. Cat. Mysore XIII, Nr. 42192.
310 CC: not recorded. Check-list Nr. 153. STMI 39.
311 CC: not recorded. Bodleian d.713(3); see D. Wujastyk (1990): 94.
312 CC I, 418.
313 CC: not recorded. STMI 39.
314 CC: not recorded. STMI 40.
315 CC: not recorded. Cat. Mysore XIII, Nr. 42151.
316 CC: not recorded. MS Collection Punyavijayaji. A bhṛṅgarājakalpa forms part of the *Ānandakanda*, *Gaurīkāñcalikātantra*, and *Kākacaṇḍīśvarakalpatantra*.
317 CC: not recorded. MS Collection Punyavijayaji. A bhūkadambakalpa forms part of the *Kākacaṇḍīśvarakalpatantra* (45).
318 CC: not recorded. Check-list Nr. 160.
319 CC: not recorded. Cat. Mysore XIII, Nrs. 42120–21.
320 CC: not recorded. Cat. Mysore XIII, Nr. 42119.

321 NCC V, 267: in support of a brahmin taking up āyurvedic profession.
322 CC I, 387. Tāntrika Sāhitya 431: partly on alchemical subjects and rasayogas.
323 CC: not recorded. Cat. Mysore XIII, Nr. 42128.
324 CC: not recorded. Cat. Mysore XIII, Nr. 42129.
325 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1090.
326 CC: not recorded. Cat. Mysore XIII, Nr. 42122.
327 CC: not recorded. Cat. Mysore XIII, Nr. 42123. Compare *Bṛhadbheṣajakalpa.*
328 CC: not recorded. Check-list Nr. 163. STMI 41. Cat. Mysore XIII, Nr. 42124. Compare *Bheṣajakalpa*, attributed to Bharadvāja, and *Bṛhadbhaiṣajyakalpa.*
329 CC II, 85; III, 80: in ten chapters (adhyāya). J. Filliozat, Liste Nr. 161. STMI 41. P. Cordier (1903b): 341. Compare Gadādhara's *Vaidyaprasāraka* (see: commentaries on the *Suśrutasaṃhitā*).
330 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1067.
331 CC: not recorded. STMI 41.
332 CC I, 375.
333 NCC: not recorded. MS Collection Punyavijayaji.
334 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44909.
335 NCC VI, 281: a work on materia medica in Sanskrit and Bengali, based on Cakrapāṇidatta's work.
336 NCC VI, 386. A.C. Burnell (1880): 69. Compare Lolimbarāja.
337 NCC: not recorded. Cat. Mysore XIII, Nr. 41620.
338 NCC: not recorded. Cat. Mysore XIII, Nr. 41626.
339 NCC VI, 375. Check-list Nr. 170. J. Filliozat, Liste Nr. 33. STMI 44; Cat. Calcutta Sanskrit College X, Nr. 14 (p.11–12): an āyurvedic compilation describing muṣṭiyogas for the enhancement of health. Muṣṭiyogas are bazar medicines; their recipes, often kept secret, are based on oral tradition; see P. Cordier (1899b): 555, and VŚS 831.
340 NCC VI, 382: with commentary; on the preparation of an aphrodisiac said to have been prescribed by Pūjyapāda. Cat. BHU Nr. 39.
341 NCC: not recorded. Cat. Mysore XIII, Nr. 41619.
342 NCC VI, 383.
343 NCC VI, 383.
344 NCC VI, 292: with commentary.
345 NCC VI, 339. A.B. Keith (1935): 745 (Nr. 6236).
346 NCC: not recorded. Cat. Mysore XIII, Nr. 41617.
347 NCC: not recorded. Cat. Mysore XIII, Nr. 41616.
348 NCC VI, 310. STMI 45.
349 NCC VII, 121.
350 NCC VII, 25. Cat. Mysore XIII, Nr. 41628.
351 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
352 NCC VII, 26.
353 NCC: not recorded. Check-list Nr. 180.
354 NCC VII, 27: modern. F.R. Dietz (1833): 144–145. J. Filliozat, Liste Nr. 41. Cat. IO Nr. 2703: the author follows closely *Rugviniścaya*; he gives a vast amount of remedies, likewise drawn from other sources; jihvā- and mūtraparīkṣā are referred to.
355 NCC VII, 27.
356 NCC VII, 26. Cat. BHU Nrs. 47 and 272. Cat. Madras (Nrs. 13118–27 and 13128–29) describes two different texts of this title. Cat. Sarasvati Bhavan XII, Nrs. 44800, 44801, 44806, 44807, 45365.

357 NCC VII, 26. Cat. Madras Nr. 13130; Nrs. 13131–35 contain the same text, but under the title *Cikitsāviṣaya.*
358 NCC VII, 25–26. J. Filliozat, Liste Nr. 38. Compare Tīsaṭa's *Cikitsākalikā.*
359 NCC VII, 26. Cat. Mysore XIII, Nr. 41630.
360 NCC: not recorded. Cat. Mysore XIII, Nr. 41631.
361 NCC VII, 28. Kavīndrācāryasūcipatram, Nr. 1064.
362 NCC VII, 28.
363 NCC VII, 28.
364 NCC VII, 28. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 133. Compare Raghunāthapaṇḍita's *Cikitsāmañjarī.*
365 NCC VII, 28. A *Cikitsāmṛta* is quoted in the *Bhesajjamañjūsāsannaya* and Vācaka Dīpacandra's *Laṅghanapathyanirṇaya.* Gopāladāsa and Milhaṇa composed a *Cikitsāmṛta.*
366 NCC VII, 28. Kavīndrācāryasūcipatram, Nr. 1091.
367 NCC VII, 28. Kavīndrācāryasūcipatram, Nr. 915.
368 NCC: not recorded. ABI 328: a medical text from Kerala.
369 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
370 NCC VII, 26. Compare Vidyāpati's *Cikitsāñjana.*
371 NCC VII, 27.
372 NCC VII, 27. Compare Nārāyaṇa Kavirāja.
373 NCC: not recorded. Cat. Mysore XIII, Nr. 41643.
374 NCC: not recorded. Cat. Mysore XIII, Nr. 41644.
375 NCC: not recorded. Cat. Mysore XIII, Nr. 41642.
376 NCC VII, 27. Check-list Nr. 189. STMI 46. Cat. Mysore XIII, Nr. 41633.
377 NCC: not recorded. Cat. Mysore XIII, Nrs. 41635–37.
378 NCC VII, 27.
379 NCC VII, 28.
380 NCC: not recorded. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 133.
381 NCC: not recorded. Check-list Nr. 191.
382 NCC VII, 29: anonymous. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 133. Editions:
   a with Bengali translation, Harihara Press, Calcutta 1868 [IO.1663].
   b Sudhā-sindhu Press, Calcutta 1868 [IO.20.BB.16].
   c Sudhārṇava Press, Calcutta 1872 [IO.1391].
383 NCC VII, 30. A *Cikitsāsāgara* is quoted in the *Rasāyanasaṃgraha.*
384 NCC VII, 30.
385 NCC: not recorded. Cat. BHU Nrs. 50, 53–55. Cat. Sarasvati Bhavan XII, Nr. 45402. VOHD II.7, Nrs. 2911–13. See *Nānāyurveda.*
386 NCC: not recorded. Cat. Mysore XIII, Nr. 41706.
387 NCC VII, 31. Cat. BHU Nr. 57: the work mentions copacīnī, dālacīnī, and kabābacīnī, as well as the disease phiraṅga and its treatment by means of rasakarpūra; these features prove that it is at least later than Bhāvamiśra's *Bhāvaprakāśa.* J. Filliozat, Liste Nr. 43. VOHD II.7, Nr. 2910.
388 NCC VII, 31. Cat. IO Nr. 2681: written entirely in Sanskrit and therefore different from Ānandavarman's *Sārakaumudī*; mūtra-, jihvā-, nāḍī-, and nāsikāparīkṣā are mentioned; alchemical subjects are also dealt with. Cat. Sarasvati Bhavan XII, Nr. 44888.

A *Sārakaumudī* has been edited: saṃskṛta-sārakaumudī, arthāt āyurvedokta-cikitsā-granthaḥ, Vidyā-ratna Press, Calcutta 1870 [IO.21.H.26] and *1881 (see ZDMG 37, 1883, 43). A *Sārakaumudī* is quoted in Āśubodha and Nityabodha Senagupta's commentary on the *Rasaratnasamuccaya*.

389 NCC VII, 31: unspecified and five works of this title by five different authors (Cakrapāṇidatta, Kālīcaraṇa Datta, Kṣemaśarman, Muḍumbai Rāghavācārya, and Rāmānanda Dvija). STMI 47.
A number of different works are recorded under this title. B. Rama Rao (1984): 14–18: the MS consists of 237 leaves and is provided with a Telugu commentary. Cat. Madras Nr. 13137: ascribed to Dhanvantari in the colophon; aṣṭasthānaparīkṣā is referred to; Nr. 13138: deals with the treatment of a number of diseases; Nr. 13139: Dhanvantari is paid homage to as the Ādideva in the introductory lines, which also state that Yudhiṣṭhira makes dharma prosper, that recitation of the name of Vṛkodara, i.e., Bhīma, makes evil disappear, and recitation of the name of Dhanañjaya, i.e., Arjuna, suffering; diseases will not occur in those who recite the names of the sons of Mādrī, i.e., Nakula and Sahadeva; four types of medical treatment (vaidyaka) are mentioned: treatment by means of inorganic substances (rasavaidya) as the divine (daiva) type of therapy, treatment by means of roots, etc., as the human (mānuṣa) type, surgical treatment (śastravaidya) as the demonic (āsura) type, and treatment by means of mantras as the type of therapy employed by the siddhas; the treatise, divided into three chapters (adhyāya), appears to lay much stress on astrology, śānti rites, gifts, etc.; Nr. 13140: the opening lines pay lavish homage to Rāma; the treatise ends with the recipe of an ayaḥpatirasa attributed to the Aśvins; Nr. 13141: astrology appears to be important in this text; Nrs. 13142–44: a treatise on the essentials of therapy; Nr. 13145: the introductory verses refer to the following sources (compare the sources of the *Ratnākarauṣadhayogagrantha*): Cakravartin (see NCC VI, 286: several authors of this name), *Candrajñāna* (see NCC VI, 353), Caraka, Dāmodara, *Guṇacintāmaṇi* (vide s.v.), Indunātha (NCC II, 248: not known from other sources), *Kalyāṇabheṣaja* (NCC III, 253), Kāpāla, *Kaumudī*, Keruṭa (NCC V, 49: not known from other sources), Nāgārjuna, *Naighaṇṭaśāstra* (NCC: not recorded; compare *Nighaṇṭuśāstra*), Nandanātha (NCC IX, 328), *Pārijāta*, Pillaṭa (NCC XII, 98: not known from other sources), *Rasaprasiddhasāra* (not known from other sources; CC: not recorded), *Rasārṇava*, *Saṃgraha*, Somanātha, *Somarājīya* (CC: not recorded), Vāhaṭa, *Vaidyamuktāvali* (vide s.v.), *Vedadīpaka* (this may be the *Vaidyadīpaka*, mentioned in the *Ratnākarauṣadhayogagrantha*; compare CC I, 604: *Vedadīpa* and *-dīpikā*), and *Vīrabhadrīya* (CC: not recorded; compare Vīrabhadra of the *Ratnākarauṣadhayogagrantha*). Cat. Mysore XIII, Nrs. 41707 and 41713–14 (Nr. 41714 is called *Sārasaṃgraha* in the colophon). Prem Kishore, M.M. Padhi and G.C. Nanda (1990); 331.
A *Cikitsāsārasaṃgraha* was *critically edited by S. Janakirama Sastry, Madras Government Oriental Series 105, Madras 1953.
Compare *Ratnākarauṣadhayogagrantha*.

390 NCC: not recorded. Cat. Mysore XIII, Nr. 13141: astrology appears to be important in this text; Nrs. 13142–44: a treatise on the essentials of therapy; Nr. 41717.

391 NCC VII, 32.

392 NCC VII, 32.

393 NCC VII, 30.

394 NCC VII, 30.

395 NCC VII, 29. Prem Kishore, M.M. Padhi and G.C. Nanda (1990): 133.

396 NCC: not recorded. Cat. Mysore XIII, Nrs. 41710–11.

397 NCC: not recorded. Check-list Nr. 207.

398 NCC VII, 27.

399 NCC: not recorded. Cat. Mysore XIII, Nrs. 41646–73 and 41682 (a number of different texts).

400 NCC VII, 29. Cat. Mysore XIII, Nrs. 41696–97.

401 NCC VII, 29. Cat. Madras Nr. 13136: deals with fevers. Compare *Cikitsāgranthasāra*.

402 NCC VII, 28. STMI 47.

403 NCC VII, 28: with commentary.

404 NCC VII, 28. Check-list Nr. 213.

405 NCC VII, 32. STMI 47: elucidates the verses contained in the *Sahasrayoga*(?).

406 NCC: not recorded. Check-list Nr. 214.

407 NCC: not recorded. Cat. Mysore XIII, Nr. 41718.

408 NCC VII, 33. STMI 47.

409 NCC: not recorded. Cat. Mysore XIII, Nr. 41720.

410 NCC VII, 57. STMI 48. An unspecified *Cintāmaṇi* is mentioned in Kṛṣṇasūri's commentary on the *Nāḍījñānaprakāśikā*.

411 NCC: not recorded. Cat. Mysore XIII, Nr. 41723.

412 NCC: not recorded. MS Collection Punyavijayaji. A citrakakalpa is found in the *Kākacaṇḍīśvarakalpatantra*, a citrakalpa in the *Gaurīkāñcalikātantra*.

413 NCC VII, 85.

414 NCC VII, 86.

415 NCC: not recorded. Wellcome β100(ii).

416 NCC VII, 70: Sanskrit–Hindī.

417 NCC: not recorded. MS Collection Punyavijayaji.

418 NCC VII, 71. STMI 48.

419 NCC VII, 71. STMI 48.

420 NCC: not recorded. Cat. Madras Nr. 13339: on the preparation of certain medicinal powders and electuaries.

421 NCC: not recorded. Cat. Mysore XIII, Nr. 41733.

422 NCC VII, 71.

423 NCC: not recorded. Cat. Mysore XIII, Nr. 41731.

424 NCC: not recorded. Cat. Mysore XIII, Nrs. 41728–30.

425 NCC VII, 71.

426 NCC: not recorded. Cat. Mysore XIII, Nr. 41726.

427 NCC VIII, 295. J. Filliozat, Liste Nr. 51.

428 NCC VIII, 303. MS Collection Punyavijayaji.

429 NCC: not recorded. Cat. Mysore XIII, Nr. 41827.

430 NCC: not recorded. Cat. Mysore XIII, Nr. 41829.

431 NCC: not recorded. Cat. Mysore XIII, Nr. 41826.

432 NCC VIII, 345.

433 NCC VIII, 345.

434 NCC: not recorded. STMI 51.

435 NCC: not recorded. Wellcome δ14 (a recipe).

436 NCC VIII, 316. Cat. Madras Nr. 13148: chapter one (nāḍītattvavidhi) deals with nāḍīparīkṣā.

437 NCC VIII, 314–315. Editions:

a dattātreyaḥ ṣaṭkarmadīpikā ca, vaṅgānuvādasametau, śrī rasikamohana caṭṭopādhyāya kartṛka saṃgṛhīta, Jyotiṣaprakāśa Press, Calcutta [IO.186].
b with Hindī translation by Jvālāprasāda Miśra, Bombay 1902 [BL.14033.aa.29]; Jñānasāgara Press, Matunga 1916 [IO.15.BB.15].
c with Gujarātī commentary by Bālamukunda, son of Veṇīrāma, Naṭavara Printing Press, Ahmedabad 1909 [IO.25.D.45].
d with Hindī commentary by Śyāmasundaralāla Tripāṭhī, Veṅkaṭeśvar Press, Bombay 1909 [IO.22.C.37].
e with Marāṭhī translation by Ananta Bālakṛṣṇa Ghagave, Bombay 1915 [BL.14027.a. 7]; Śraddhānanda Press, Bombay 1928 [IO.San.B.913].
f in: Indrajālavidyāsaṃgraha, 132–179 (see: *Kakṣapuṭa*).
g ed. by Paṇḍit Devacaraṇajī Avasthī, in: Bṛhat Indrajāla arthāt Kautukaratna Bhāṇḍāgāra, Bombay 1983.
*h Bhagavān Dattātreya viracita Dattātreya-tantra, edited by Rudradeva Tripāṭhī, New Delhi 1995.

References are to ed. f.

438 See on the *Dattātreyatantra*: T. Goudriaan (1978): 257; Tāntrika Sāhitya 293–294: several versions of the treatise are described.
Works attributed to Dattātreya are: *Dattātreyasaṃhitā* (NCC VIII, 317; AVI 467; Tāntrika Sāhitya 295); *Divyarasendrasāra* (AVI 467); several works on nāḍīśāstra (see *Nāḍīparīkṣā* by Dattātreya). Compare on Dattātreya and works associated with his name: NCC VIII, 313; Tāntrika Sāhitya 293–296. See also NCC VIII, 313–314 (*Dattātreyakalpa*) and 316 (*Rasaśāstrasārasaṃgraha* by Dattātreyavaidya). The *Dattātreyakalpa* is mentioned in the Kavīndrācāryasūcipatram (Nr. 917) as a medical work. A *Vaśīkaraṇatantra*, ascribed to Dattātreya, but different from the *Dattātreyatantra*, has been edited, with a Telugu translation, by K. Sītārāma Svāmin, Icchapuram 1909 [BL.14028.bb.31]. See on Dattātreya: J.N. Banerjea (1956): 390–392; S.A. Dange (1987): 376–379; A. Daniélou (1964): 183; Dowson; J. Gonda (1963): 67, 178; Hopkins; J.N. Farquhar (1967); H.S. Joshi (1965); H. Krishna Sastri (1916): 11; M. Monier-Williams (1891): 267; I.M.P. Raeside (1982); Vettam Mani. See also: Rasaśāstra texts.
439 Compare Tāntrika Sāhitya 16–17: *Amṛteśatantra*.
440 Edition f reads *Kālacaṇḍeśvara*.
441 See Tāntrika Sāhitya 554–555.
442 See Tāntrika Sāhitya 252–253.
443 See on some of these works: S.C. Banerji (1988) and (1992); T. Goudriaan and S. Gupta (1981); Tāntrika Sāhitya.
444 NCC VIII, 339: Ḍalhaṇa? Kavīndrācāryasūcipatram, Nr. 1041 (*Davaṇagrantha*).
445 NCC IX, 168. Cat. Madras Nr. 13271: on the properties of the various parts and organs which make up the human body and are considered to be the modifications of the five elements.
446 NCC IX, 168. Cat. Madras Nr. 13150: an explanation of the various parts of the body and their functions; this treatise is probably a compilation from various works which are quoted.
447 NCC: not recorded. Cat. Mysore XIII, Nr. 41836.
448 NCC IX, 108: from *Devadālīmahārasāyana*, in forty-five verses. MS Collection Puṇyavijayaji. A devadālīkalpa is found in the *Ānandakanda*, *Kākacaṇḍīśvarakalpatantra*, *Rasaratnākara*, *Rasārṇava*, and *Rasārṇavakalpa*.

449 NCC: not recorded. STMI 53: on the preparation of a magical collyrium.
450 NCC: not recorded. Bhagwan Dash (1976): 12; (1976a): 16. Lhun-grub translated a number of Sanskrit medical works into Tibetan.
451 NCC IX, 132. Kavīndrācāryasūcipatram, Nr. 1036: *Devinighaṇṭa*.
452 NCC IX, 151. Compare Tāntrika Sāhitya 316.
453 NCC IX, 230. Compare Śaṃkarasena's *Nāḍīprakāśa*, sometimes called *Dhamanīprakāśa*.
454 CC: not recorded. K. Śarmā Suvedī (1995).
455 NCC IX, 228: medical work(?). Edition: bṛhadvaidyakagrantha dhanvantari, ... māthuravaiśyavaṃśāvataṃs kavikulakamaladivākaramurādābādanivāsī lālāśāligrāmasaṅkalit aur hindībhāṣānuvādavibhūṣit, 3rd ed., Lakṣmīveṅkaṭeśvar Press, Bombay 1922/23. See on this work: D. Suresh Kumar (1990). The Malayāḷam version of a work called *Dhanvantari* has been published: (*original ed., with the *Śitikaṇḍhīya* commentary of Kāvuṅgaḷ Nīlakaṇṭha Piḷḷai, 1938) *ed. in two parts, Reddiar Press and Book Depot, Trivandrum 1979. A Tamiḻ treatise called *Tanvantarivaittiyam* is also known (*ed., part II, T.M.S.S.M. Library, Tanjore 1966).
456 See the beginning of the chapter on jvararogacikitsā. Viṣṇu is also mentioned as a god who transmitted medical knowledge.
457 See the annotation to Ca.Ka.1.10. See on sentience in plants also: L. Schmithausen (1991); *W. Slaje (1989).
458 Added are, for example, jvaranidāna 15–16, the second half of 17, 18–40, 58, 68, 69, 74, 76, 78, 82, 83–84, 85, 92.
459 See D. Suresh Kumar (1990): 97–98. Examples are: grahaṇīrogacikitsā (the Yoginī Nāyikā should be honoured); arśorogacikitsā 35 (Śambhu should be honoured); vātavyādhi 82 (an offering to Viṣṇu is recommended), 88 (Devadeva and Gaṇanāyaka should be paid homage to), 114 (Girijā and Dineśa should be honoured); śūlarogacikitsā 42 (Gaṇeśa, Yoginī, Śambhu, Hari, and Sūrya should be honoured), 45 (Ravi and the planet Guru should be honoured); vājīkaraṇa 9 (Śiva and his gaṇa, as well as the muni Dhanvantari, should be honoured).
460 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
461 NCC IX, 228.
462 See: *Yogaśatābhidhāna*.
463 NCC IX, 228.
464 NCC IX, 229.
465 NCC IX, 229.
466 NCC: not recorded. Cat. Mysore XIII, Nr. 41875.
467 NCC: not recorded. This treatise on magical rites, attributed to Śrī Mahādeva, was edited, with a Hindī translation, by Paṇḍit Kanhaiyālāl Miśra of Moradabad, Bombay 1906 [BL.14033.aa.43].
468 NCC IX, 230. STMI 54.
469 NCC IX, 298. Compare Kālidāsa's *Dhārākalpa*.
470 NCC: not recorded. Bhagvat Sinh Jee (1927): 209: deals with paediatrics.
471 NCC IX, 286.
472 NCC IX, 41.
473 NCC IX, 41. STMI 54. Cat. Mysore XIII, Nr. 41830.
474 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
475 NCC IX, 50 (*Divyanighaṇṭu*). Kavīndrācāryasūcipatram, Nr. 1037.

476 NCC IX, 51.
477 NCC IX, 53.
478 CC: not recorded. K. Śarmā Suvedī (1995).
479 NCC: not recorded. Cat. Mysore XIII, Nr. 41831.
480 NCC: not recorded. AVI 425.
481 NCC: not recorded. Check-list Nr. 247.
482 NCC IX, 174. A.C. Burnell (1880): 69 (Nr. 5,461).
483 NCC IX, 174.
484 NCC IX, 174.
485 NCC: not recorded. Cat. Mysore XIII, Nr. 41863.
486 NCC IX, 184.
487 NCC: not recorded. AVI 425. A *Dravyacihna* is quoted in the *Śāligrāmanighaṇṭubhūṣaṇa* of the *Bṛhannighaṇṭuratnākara.*
488 NCC IX, 179. J. Filliozat, Liste Nr. 53. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
489 CC and NCC: not recorded. Edited, with Oriya translation by Harikṛṣṇa Miśraśarman, Candrodaya Press, Cuttack 1917 [BL.14044.b.16; IO.San.C.78]. Compare: *Satkaṇṭharatnābharaṇa.*
490 NCC: not recorded. Cat. Calcutta Sanskrit College X, Nr. 31.
491 NCC IX, 180.
492 NCC IX, 180.
493 NCC IX, 180. STMI 57 and 636. R. Mitra's Notices I, Nr. 332: at the end the text is called *Āyurveda.*
494 NCC IX, 179: twelve vargas. STMI 57.
495 NCC IX, 180.
496 NCC: not recorded. Cat. Mysore XIII, Nr. 41839.
497 NCC: not recorded. AVI 426.
498 CC: not recorded. K. Śarmā Suvedī (1995).
499 NCC IX, 179. STMI 57 and 525.
500 NCC IX, 179. Check-list Nr. 251. STMI 57 and 637. Cat. Madras Nr. 13272: called *Dravyaguṇāvali* in the opening lines; the medicinal substances are divided into twenty-one groups (varga); Nrs. 13273–76: similar to Nr. 13272.
501 NCC: not recorded. B. Rama Rao (1984): 14–18.
502 NCC IX, 180. STMI 58 and 637: arranged into eighteen sections: dravyaguṇādhyāya, lavaṇa-, madhu-, dugdha-, ghṛta-, taila-, udaka- and dhānya-, māṃsa- and matsya-, śākavarga, yavāgū- and bhaktaprakaraṇa, māṃsarasa-, yūṣa-, anna-, anupāna-, dantāsyaviśuddhi-, vyāyāma-, abhyaṅga-, and miśravarga. Cat. Madras Nr. 13277: slightly different from Nrs. 13272–76 (*Dravyaguṇapāṭha*); the substances are divided into twenty-one groups (varga). Cat. Sarasvati Bhavan XII, Nr. 44964.
503 NCC: not recorded. Check-list Nr. 254.
504 CC: not recorded. K. Śarmā Suvedī (1995).
505 NCC: not recorded. Cat. Mysore XIII, Nrs. 41840–50 and 41852; a number of different works are catalogued under this title, some of which are called *Guṇapāṭha* in their colophons (Nrs. 41840 and 41847).
506 NCC: not recorded. AVI 426. Cat. Sarasvati Bhavan XII, Nr. 45036.
507 NCC IX, 179. Check-list Nr. 257.

508 NCC IX, 182.
509 NCC IX, 181: with *Guṇapāṭha.* STMI 58: the subjects are toya, kṣīra, navanīta, ghṛta, ikṣu and madhu, taila, madya, śūkadhānya, śimbīdhānya, apūpa, ghṛtādi, māṃsa, phalaśāka, kanda, bhojana, vastra, tāmbūla, and puṣpa. See also B. Rama Rao (1984): 14–18.
510 NCC: not recorded. Check-list Nr. 259.
511 NCC: not recorded. Check-list Nr. 260.
512 NCC: not recorded. Check-list Nr. 261. Compare *Bheṣajanāmamālā.*
513 NCC IX, 181. Cat. Madras Nr. 13278. B. Rama Rao (1984): 14–18.
514 NCC IX, 181. Cat. Madras Nr. 13279: explains in prose how substances and other things affect the doṣas.
515 NCC: not recorded. Check-list Nr. 264.
516 NCC IX, 181. Check-list Nr. 265.
517 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
518 NCC IX, 181. Check-list Nr. 266.
519 NCC: not recorded. Cat. Mysore XIII, Nr. 41853. B. Rama Rao (1984): 14–18.
520 NCC IX, 181. Check-list Nr. 268. Kavīndrācāryasūcipatram, Nr. 1032: *Dravyaratnākaranighaṇṭa.*
521 NCC IX, 182. Kavīndrācāryasūcipatram, Nr. 1040.
522 NCC IX, 182. Check-list Nr. 269. STMI 58 and 637. Cat. Madras Nrs. 13280–81: similar to Nr. 13272 (*Dravyaguṇapāṭha*). B. Rama Rao (1978): 11–12: the substances described are mostly used in Andhra and have not been described in any other work on materia medica in Sanskrit or Telugu; the work may have been composed in the eighteenth century.
523 NCC: no anonymous medical work of this title. STMI 58. Cat. Mysore XIII, Nr. 41860.
524 NCC: no anonymous medical work of this title. Check-list Nr. 271.
525 NCC IX, 184.
526 NCC IX, 184. Cat. Mysore XIII, Nr. 41861.
527 NCC IX, 182. Cat. Mysore XIII, Nr. 41855.
528 NCC: not recorded. Cat. Mysore XIII, Nr. 41856; Nr. 41857: commentary.
529 NCC: not recorded. Cat. Mysore XIII, Nr. 41858.
530 NCC IX, 182. STMI 58–59. Cat. Madras Nr. 13282: gives the special properties of substances according as they undergo certain changes and also the various kinds of measures as well as weights to be used when mixing the substances in proper proportions for medicinal purposes. Cat. Mysore XIII, Nr. 41854.
531 NCC: not recorded. Bodleian d.717(3); see D. Wujastyk (1990): 95. Compare *Dhanvantarinighaṇṭu.*
532 NCC IX, 182.
533 NCC: not recorded. Kavīndrācāryasūcipatram, Nr. 1005.
534 NCC IX, 72.
535 NCC IX, 95. Cat. Madras Nr. 13149: on the characteristics of the messenger to be sent to a physician and the inferences to be drawn regarding the state of the patient by observing the bodily movements, etc., of the messenger.
536 NCC: not recorded. Cat. Mysore XIII, Nr. 41834.
537 NCC IX, 94.
538 NCC IX, 200. Cat. Madras Nrs. 13093–94: deals with the following twelve subjects in twelve chapters (adhyāya): doṣa, prakṛti, vahni, dūṣya, sattva, bala, vayas, deśa, kāla, sātmya, āhāra, bheṣaja. Cat. Mysore XIII, Nr. 41865: Vāgbhaṭa is praised in the introductory

verses, but the colophon ascribes the work to Bāhaṭācārya; Nr. 41867: Vāgbhaṭa is praised in the opening lines; the same twelve subjects are mentioned as in the Madras MSS. Wellcome α865.

539 NCC: not recorded. MS Collection Punyavijayaji.

540 NCC III, 49. Check-list Nr. 282.

541 NCC: not recorded. MS Collection Punyavijayaji.

542 NCC: not recorded. Wellcome β333. Compare NCC III, 59 (several works called *Ekākṣaranighaṇṭu*); C. Vogel, IL 371: *Ekākṣaranighaṇṭa*, the first two chapters of the *Sarvopayogikaratva*, which forms part of the *Śivāgama*.

543 NCC: not recorded. Cat. Mysore XIII, Nr. 41395.

544 NCC: not recorded. Cat. Mysore XIII, Nrs. 41397–98.

545 NCC III, 77. MS Collection Punyavijayaji. An eraṇḍakalpa forms part of the *Kākacaṇḍīśvarakalpatantra* and *Rasārṇavakalpa*. Quoted in Anantakumāra's *Yogaratnasamuccaya* (20.326cd–327).

546 NCC: not recorded. Cat. Mysore XIII, Nr. 41396.

547 NCC V, 290. Compare Soḍhala's *Gadanigraha*.

548 NCC V, 291. Kavīndrācāryasūcipatram, Nr. 1048.

549 NCC V, 291. Edited, with Nepali translation, Benares 1893 [BL. 1906–08, 299].

550 NCC V, 291.

551 NCC V, 291: in 1400 verses.

552 NCC V, 239; compare NCC III, 96: *Oṣadhinighaṇṭu*. Check-list Nr. 295. A *Gaṇanighaṇṭu* is quoted in the *Śāligrāmanighaṇṭubhūṣaṇa* of the *Bṛhannighaṇṭuratnākara*. Compare Candranandana's *Madanādinighaṇṭu*.

553 NCC V, 256. Cat. Mysore XIII, Nr. 41545: based on Vāgbhaṭa's gaṇas but different from Candranandana's *Madanādinighaṇṭu*; a *Sārasaṃgraha* is referred to.

554 NCC: not recorded. Check-list Nr. 296.

555 NCC V, 340: with commentary.

556 NCC: not recorded. Cat. Mysore XIII, Nr. 41546.

557 NCC V, 306. J. Filliozat, Liste Nr. 29.

558 NCC V, 308. Edition: Gaṅgādhara's Gandhasāra and an unknown author's Gandhavāda (with Marathi commentary), edited by Ramkrishna Tuljaram Vyas, Gaekwad's Oriental Series No. 173, Oriental Institute, Vadodara 1989. This edition is based on a unique MS of the Raḍḍi collection of BORI, Poona. See on this treatise: P.K. Gode (1945a) and R.T. Vyas's Introduction to his edition.

559 This table of contents shows a number of anomalies (see the Introduction, 2–3).

560 Unit 79 = *Gandhasāra* 2.dhūpa 40cd–41ab; 80 = dhūpa 30cd–32ab.

561 See, e.g., units 13, 16, 23, 50.

562 Unit 7 derives from Vasudeva, 10 from king Siṅghaṇa, 45 from Bhoja, 58 from Devendra, 78 from Purandara.

563 Bukā is a fragrant black or red powder, to be applied on the forehead on special, in particular religious occasions; see Introd. to the ed., 3.

564 Javādi is a scented paste, used for application on the forehead on religious occasions, but also employed as a cosmetic; see Introd. to the ed., 3; see also AVI 370.

565 Examples are: bābarī (2), chalīrā (77), challīra (58; 78), gāṇṭhī (4), gāṇṭhīvana (58, 78, 83, 85).

566 *Curcuma angustifolia* Roxb. (see M. Abdul Kareem, 1997, Nr. 534).

567 P.K. Gode (1945a).

568 Introduction to the edition, 14.

569 NCC: not recorded. Cat. Mysore XIII, Nr. 41547.

570 NCC V, 197: a medical work.

571 NCC: not recorded. Cat. Mysore XIII, Nr. 41540.

572 NCC: not recorded. Cat. Mysore XIII, Nr. 41542.

573 NCC V, 333 (a *Garbhacikitsā* from a Tantric *Prayogasāra* is also recorded). MS Collection Punyavijayaji.

574 NCC: not recorded. Cat. Mysore XIII, Nr. 41558.

575 NCC: not recorded. Cat. Mysore XIII, Nr. 41559.

576 NCC V, 334. Check-list Nr. 300.

577 NCC: not recorded. Cat. Mysore XIII, Nr. 41561: from the *Śiśurakṣāratna*.

578 NCC: not recorded. Cat. Mysore XIII, Nr. 41562.

579 NCC V, 334.

580 NCC: not recorded. Cat. Mysore XIII, Nr. 41560.

581 NCC V, 336. Check-list Nr. 301. Cat. Mysore XIII, Nrs. 41565–69 and 41573; Nr. 41570: commentary.

582 NCC: not recorded. Check-list Nr. 303.

583 NCC V, 336. Some editions are:

a ātharvaṇopaniṣadaḥ, śrīnārāyaṇabhaṭṭakṛtadīpikākhyaṭīkāsahitāḥ paṇḍitakulapatinā śrījīvānandavidyāsāgarabhaṭṭācāryyeṇa saṃskṛtāḥ prakāśitāḥ, 2nd ed., Nārāyaṇa Press, Calcutta 1892, 27–40.

b with the commentary of Nārāyaṇa and Śaṃkarānanda, Ānandāśramagranthāvalī Nr. 29, Poona 1895, 168–181 [IO.27.H.2].

c īśādiviṃśottaraśatopaniṣadaḥ, Nirṇaya Sāgar Press, Bombay 1948, 149–151.

d Garbhopaniṣad, publiée et traduite par Lakshmi Kapani, Les Upanishad, Texte et traduction, Collection fondée par Louis Renou, XXI, Paris 1976.

The *Garbhopaniṣad* was translated into German by P. Deussen (1921: 605–610) and into English by N.H. Keswani and N.K. Bhide (1965).

584 Compare on the contents: S. Dasgupta (1975): 312–313; K. Kaladhar (1994); Lakshmi Kapani (1989); N.H. Keswani (1963); N.H. Keswani and N.K. Bhide (1965); A. Roşu (1978): 161, 162.

585 P. Deussen (1921: 608) proposed to delete this item, in agreement with Śaṃkarānanda's commentary and a Telugu edition of the text.

586 The āyurvedic series usually begins with rasa and does not mention snāyu. The *Garbhopaniṣad* associates a particular colour with each of the dhātus.

587 In agreement with Ca.Śā.7.6.

588 In agreement with Caraka and Suśruta.

589 Their number is 200 in the *Carakasaṃhitā* (Śā.7.14) and 210 in the *Suśrutasaṃhitā* (Śā.5.24–28).

590 P. Deussen's translation has a number of 900. Their number is 900 in the *Carakasaṃhitā* (Śā.7.14) and *Suśrutasaṃhitā* (Śā.5.29–36).

591 In agreement with Caraka and Suśruta.

592 Unknown in āyurvedic texts. P. Deussen remarks in his translation that majjā means peśī (muscle) here.

593 In agreement with Suśruta. P. Deussen's translation records a number of 360.

594 Its volume is five añjali in the *Carakasaṃhitā* (Śā.7.15).
595 Its volume is half an añjali in the *Carakasaṃhitā* (Śā.7.15).
596 NCC V, 311: on poisoning cured by mantras, from the *Kāśyapasaṃhitā*. Cat. Mysore XIII, Nr. 41556. Compare CC I, 150: *Garuḍapañcākṣarī*. See: *Kāśyapasaṃhitā* or *Kāśyapīya Garuḍapañcākṣarīkalpa*.
597 See NCC V, 320–324. Edition referred to: śrīmaharṣivedavyāsapraṇītam garuḍapurāṇam (hindī-bhūmikā-viṣayānukramaṇī-pāṭhasamīkṣādibhiḥ sampāditam), sampādakaḥ Dr. Rāmaśaṅkarabhaṭṭācāryaḥ, Kāśī Saṃskṛta Granthamālā 165, 1st. ed., Vārāṇasī 1964. English translation: The Garuḍa-purāṇam, a prose English translation by Manmatha Nath Dutt Shastrī, The Chowkhamba Sanskrit Studies vol. LXVII, 2nd ed., Varanasi 1968. See on the *Garuḍapurāṇa*: A.L. Avasthī (1995); B.H. Kapadia (1966); L. Rocher (1986); Purāṇa 13, 1 (1971): 1–104: A detailed account of the contents of the Garuḍa-purāṇa.
598 See on this subject: ABI 114–116; Purāṇa 14, 1972, 108–206; J. Bhaṭṭācārya (1973), (1976a), (1976b), (1978), (1986); P. Sensarma (1991); S.H. Trivedi (1966).
599 See 65.1. Cf. Ca.Śā.8.13 on sāmudrikaśāstra, the science founded by Samudra.
600 See CC I, 750 and 751; II, 180: *Svaraśāstra* and *Svarodaya*. The *Gāruḍasvarodaya* (not recorded in the NCC) is quoted in Jīvānanda's commentary on Kaṇāda's *Nāḍīvijñāna*.
601 See on these chapters: A.L. Avasthī (1995): 295–296; S.R.N. Murthy (1990).
602 See W. Kirfel (1927): 108. Compare Buddhabhaṭṭa's *Ratnaparīkṣā*. Manmatha Nath Dutt calls these chapters *Agastyasaṃhitā* (Preface V to his English translation of the *Garuḍapurāṇa*). The chapters on ratnaparīkṣa from the *Garuḍapurāṇa* are extensively quoted in the *Yuktikalpataru*, ascribed to Bhoja (see: *Yuktikalpataru*).
603 See Manmatha Nath Dutt's Preface (V) to his English translation of the *Garuḍapurāṇa*.
604 See on these chapters: W. Kirfel (1927): 102–108, especially his concordance of the nidāna chapters of *Garuḍapurāṇa*, *Aṣṭāṅgahṛdayasaṃhitā* and *Aṣṭāṅgasaṃgraha*. See also: A.L. Avasthī (1995): 297–305; Surabhi Sheth (1972/1973): 484–500; Surabhi H. Trivedi (1965).
605 *Garuḍapurāṇa* 146.1. The pupils are Suśruta and others at the beginning of chapter 175, where Dhanvantari is regarded as a form of Viṣṇu.
606 *Garuḍapurāṇa* 147.48; compare Hārīta III.2.148–150 and A.h.Ni.2.62 = A.s.Ni.2.64.
607 The text of the editions of the *Garuḍapurāṇa* varies considerably. The text used by Manmatha Nath Dutt Shastrī for his English translation of the *Garuḍapurāṇa* has twenty-four extra chapters on nidāna.
608 Suśruta is mentioned as the one who receives Dhanvantari's teachings at *Garuḍapurāṇa* 171.1, 172.1, 174.1, and 175.1.
609 See *Garuḍapurāṇa* 168.1 and the colophon of chapter 173.
610 It is called Sūtrasthāna in the colophon.
611 The series of seven dhātus is peculiar in having vasā as its first member.
612 Vīrya is said to be threefold, uṣṇa, śīta and lavaṇa, which has no parallel in any āyurvedic treatise; śakti is mentioned as a synonym of vīrya.
613 Ajīrṇa is described as the disorder which is at the origin of all diseases. Compare the views found in the *Āyurvedasūtra*.
614 This chapter contains a mantra against bālagrahas.
615 J. Bhaṭṭācārya (1986: 312–314) compared the prescriptions of chapters 170 and 172 with those of the *Cakradatta*.
616 See, for example, 177.10, 68 and 79; 178.10 and 19; 182.16 and 21; 183.11–12.

617 See, for example, 177.68–72; 178.1–15; 184.14–28.
618 See B.L. Gaur (1992): 365; C. Minkowski (1991): 394. Compare *Agnipurāṇa* 295. The Buddhist equivalent of gāruḍī vidyā is jāṅgulīvidyā according to B.L. Gaur. Compare *Amarakoṣa* 1.7.11: a viṣavaidya (toxicologist or snake-charmer) is called jāṅgulika. The term jāṅgulika is also found in the *Harṣacarita* (see MW).
619 See also C. Vogel, IL 377–378; C. Vogel refers to a forthcoming edition and translation of this chapter by R. Birwé and to *an article by this author in ABORI, D.J. Vol., 47. J. Bhaṭṭācārya compared the readings of chapters 169 and 202 of the *Garuḍapurāṇa* with those of a number of Nighaṇṭus and works on dravyaguṇa (see J. Bhaṭṭācārya, 1986: 302–309).
620 E. Abegg (1956: 11–27) gives an analysis of the contents of the thirty-five chapters of the Pretakalpa of the *Garuḍapurāṇa*. His profusely annotated German translation of chapters one to sixteen of the Pretakalpa is not based on the text that forms part of the *Garuḍapurāṇa*, but on Naunidhirāma's *Garuḍapurāṇasāroddhāra*, a treatise sometimes confused with the Purāṇa itself; it is not much shorter than the Pretakalpa of the *Garuḍapurāṇa* and contains partly different material. The text of the *Sāroddhāra* was edited, with an English translation, by Ernest Wood and S.V. Subrahmanyam, The Sacred Books of the Hindus, Vol. IX, (*orig. publ., Allahabad 1911), repr., AMS Press, New York 1974. See on the Pretakalpa also: G. Bonazzoli (1984).
621 See on this chapter: E. Abegg (1956): 91–99; W. Kirfel (1954): 333–356. W. Kirfel, after consulting a number of editions of the *Garuḍapurāṇa*, distinguished four different versions of this embryological tract and established a critical text, accompanied by an annotated German translation. See on the Pretakalpa also: R.F.G. Müller (1930b): 190.
622 References are to the edition of the *Garuḍapurāṇa*, not to W. Kirfel's text.
623 Compare *Sāroddhāra* 6.3–4 and 15.7; *Manusmṛti* 3.46–47. Caraka (Śā.2.3), Suśruta (Śā. 2.25) and Vāgbhaṭa (A.h.Śā.1.23cd-25; A.s.Śā.1.3) do not allow it on the first three days.
624 Compare *Sāroddhāra* 6.6: kalala.
625 Compare *Sāroddhāra* 6.6.
626 Compare *Sāroddhāra* 6; *Bhāgavatapurāṇa* II.10 and III.31. See also: Ca.Śā.4.9–11 and 6.20–21; Su.Śā.3.18; A.h.Śā.1.37 and 49cd-66; A.s.Śā.2.7–14.
627 All these are collectively called guṇa.
628 Compare *Sāroddhāra* 15.25–30. See also: Ca.Śā.4.12; Su.Śā.1.19; A.h.Śā.3.3–4ab; A.s.Śā. 5.6.
629 Compare *Sāroddhāra* 15.34–35. Compare the names found in texts on nāḍīśāstra.
630 Compare *Sāroddhāra* 15.36–43. The same ten names are found in the *Gheraṇḍasaṃhitā*, Sadānanda's *Vedāntasāra*, the *Śivasaṃhitā*, and many other treatises.
631 The *Sāroddhāra* (15.47) mentions the same number.
632 The *Sāroddhāra* (15.47) mentions a number of seven hundred thousand. The total number of hairs of scalp, face and body is 2.900,956 in the *Aṣṭāṅgasaṃgraha* (Śā.5.59–60), but 29,956 in the *Carakasaṃhitā* (Śā.7.14).
633 The precise meaning of this term, also employed in the *Padmapurāṇa* (see E. Abegg, 1956: 206), is unknown.
634 The difference between rakta and śoṇita is not quite clear, but śoṇita may be the female procreatory fluid here.
635 The measures are partly different in the *Sāroddhāra* (15.48–52): seventy pala of skin; fifteen pala of bile; seven pala and a half of phlegm; the quantities of faeces and urine are said to be indeterminable. Compare Ca.Śā.7.15; A.h.Śā.3.80–81; A.s.Śā.5.63.

636 See on these verses: E. Abegg (1956: 207–209); W. Kirfel (1954: 355–356).
637 See E. Abegg (1956).
638 *Sāroddhāra* 14.13 (see E. Abegg, 1956: 189). See on lūtā: *Hārītasaṃhitā*.
639 *Sāroddhāra* 15.44. Compare *Manusmṛti* 5.135.
640 P.V. Sharma (1992g): 103–104: chapters 168 and 169 are mostly from the *Siddhasāra*, the therapeutic prescriptions mostly from the *Siddhayoga*.
641 CC I, 150, 782; II, 30, 196; III, 32 (*Garuḍopaniṣad*). NCC V, 326–327. Editions:
a A. Weber (1885).
b Īśādiviṃśottaraśatopaniṣadaḥ, 623–626.
Compare on the editions: NCC V, 327. German translation: P. Deussen (1921): 627–628.
642 Remarkable is the distinction of lūtās and pralūtās, gṛhagaulikās and gṛhagodhikās.
643 NCC: not recorded. Cat. Mysore XIII, Nr. 41592.
644 NCC VI, 272. Wellcome γ116: in Sanskrit and Hindī; Ghaṇṭākarṇa is an attendant of Śiva, worshipped for exemption from cutaneous ailments (compare: Vettam Mani).
645 NCC: not recorded. Cat. Mysore XIII, Nr. 41596.
646 NCC VI, 277. Cat. Mysore XIII, Nr. 41614. MS Collection Punyavijayaji. Compare the ghṛtādhikāra of Soḍhala's *Gadanigraha*.
647 NCC VI, 277: from *Yogasāra*.
648 NCC: not recorded. Cat. Mysore XIII, Nr. 41599.
649 NCC: not recorded. Cat. Mysore XIII, Nr. 41600.
650 NCC: not recorded. Cat. Mysore XIII, Nr. 41603.
651 NCC: not recorded. Cat. Mysore XIII, Nr. 41604.
652 NCC: not recorded. Cat. Mysore XIII, Nr. 41612.
653 NCC: not recorded. VOHD II.2, Nr. 958.
654 NCC: not recorded. Cat. Mysore XIII, Nr. 41597.
655 NCC: not recorded. Cat. Mysore XIII, Nrs. 41605–07.
656 NCC: not recorded. Cat. Mysore XIII, Nrs. 41608 and 41610.
657 NCC: not recorded. Cat. Mysore XIII, Nr. 41601.
658 NCC VI, 130: a medical Tantra.
659 NCC VI, 179. MS Collection Punyavijayaji.
660 NCC VI, 209.
661 NCC VI, 250.
662 NCC: not recorded. Cat. Mysore XIII, Nr. 41590.
663 NCC: not recorded. Cat. Mysore XIII, Nr. 41591.
664 NCC VI, 45.
665 NCC VI, 61: *Gudasravaroga*. STMI 66: *Gudasrāvaroga*.
666 NCC VI, 45: one of the kalpas of an *Auṣadhikalpa*. See CBORI XVI, 1, Nr. 29. A guḍūcīkalpa forms part of the *Ānandakanda* (I.15.579cd–587).
667 NCC VI, 45.
668 NCC: no medical work of this title. Check-list Nr. 310.
669 NCC: not recorded. Cat. Mysore XIII, Nr. 41578.
670 NCC: not recorded. Cat. Mysore XIII, Nr. 41576.
671 NCC: not recorded. Cat. Mysore XIII, Nrs. 41585 and 41587.
672 NCC VI, 46. A work of this name is referred to as a source in a *Cikitsāsārasaṃgraha* (see Cat. Madras Nr. 13145) and a *Ratnākarauṣadhayogagrantha* (see Cat. Madras Nr. 13190).
673 NCC VI, 60.

674 NCC VI, 46.
675 NCC VI, 59. STMI 66.
676 NCC VI, 59.
677 NCC VI, 47.
678 NCC VI, 47.
679 NCC VI, 45.
680 NCC VI, 50.
681 NCC: no anonymous medical treatise of this title recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
682 NCC: not recorded. Bodleian d.730(5); the MS dates from A.D. 1814; see D. Wujastyk (1990): 96. Cat. Mysore XIII, Nr. 41579: different from Candranandana's *Madanādinighaṇṭu*. AVI 427.
683 NCC VI, 48.
684 NCC VI, 48. Cat. Madras Nrs. 13264–65: one of the first few stanzas contains a salutation to Jina; Nr. 13266. Cat. Tanjore Nrs. 11053–54 (cf. A.C. Burnell, 1880: 72). A.B. Keith (1935): 752 (Nr. 6249). Aruṇagiri wrote a *Guṇapāṭha*.
685 NCC VI, 48.
686 NCC: not recorded. Check-list Nr. 313. Cat. Mysore XIII, Nr. 41581.
687 NCC VI, 52. Cat. Sarasvati Bhavan XII, Nr. 45203. VOHD II.8, Nr. 3566. Bhavānīmiśra wrote a *Guṇaratnamālā*.
688 NCC VI, 50.
689 NCC: no medical work of this title. Check-list Nr. 318. STMI 67. Cat. Mysore XIII, Nr. 41584.
690 NCC VI, 45. STMI 68.
691 NCC VI, 45.
692 NCC: not recorded. Cat. Mysore XIII, Nr. 41594.
693 NCC VI, 45: in Sanskrit and Hindī. STMI 68. Cat. Bikaner Nr. 1397: on the preparation of various kinds of pills; contains rasayogas.
694 NCC VI, 45.
695 CC I, 754. AVI 427.
696 CC I, 755. Check-list Nr. 321.
697 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1095.
698 NCC: not recorded. Cat. Mysore XIII, Nr. 42954.
699 CC I, 763.
700 CC: not recorded. STMI 79, 526 and 641. Cat. Madras Nr. 13316: on the properties of the various types of harītakī.
701 CC: not recorded. STMI 79. Cat. Mysore XIII, Nrs. 42956 and 42966. See: *Rudrayāmala*.
702 CC: not recorded. Bhagvat Sinh Jee (1927): 211. See: *Rudrayāmala*.
703 CC: not recorded. Cat. Mysore XIII, Nr. 42955.
704 CC: not recorded. Cat. Mysore XIII, Nr. 42957.
705 CC: not recorded. Check-list Nr. 327.
706 CC: not recorded. Cat. BHU Nr. 254.
707 NCC II, 251; 410: Indrada is quoted in the *Rasaratnasamuccaya*.
708 NCC: not recorded. Cat. Mysore XIII, Nr. 41380.
709 NCC: not recorded. MS Collection Punyavijayaji. An indravāruṇīkalpa forms part of the *Kākacaṇḍīśvarakalpatantra*.

710 NCC II, 280. Tāntrika Sāhitya 62. A.C. Burnell (1880): 69. MS Collection Punyavijayaji. An Īśvarīkalpa forms part of the *Kākacaṇḍīśvarakalpatantra* and the *Rasārṇavakalpa*.
711 NCC VII, 124. J. Filliozat, Liste Nr. 44.
712 NCC VII, 203.
713 NCC VII, 203: a collection of twenty-eight Tantras of which *Jalamānuṣatantra* is the first.
714 NCC: not recorded. Cat. Mysore XIII, Nr. 41735.
715 NCC VII, 210.
716 NCC VII, 201.
717 NCC: not recorded. MS Collection Punyavijayaji.
718 NCC VII, 183.
719 NCC: not recorded. Cat. Mysore XIII, Nr. 41739.
720 NCC: not recorded. Cat. Mysore XIII, Nr. 41738.
721 NCC VII, 283. STMI 92. Cat. Madras Nr. 13340: on the time required for digesting various substances.
722 NCC: not recorded. Cat. Mysore XIII, Nr. 41740.
723 NCC: not recorded. Cat. Mysore XIII, Nr. 41741.
724 NCC VII, 283. STMI 92: a short work on digestion, indicating certain combinations of articles of food that are easily digested. H. Śāstrī, Notices I, Nr. 122: seventy-two ślokas.
725 NCC: not recorded. Cat. Mysore XIII, Nr. 41742.
726 NCC: not recorded. Cat. Mysore XIII, Nr. 41743.
727 NCC VII, 290.
728 The *Jñānabhāskara* is sometimes ascribed to Dinamaṇi or Diṅmaṇi, who is the same as Sūrya, the sun god (NCC IX, 37 and 42).
729 NCC III, 207–208; VII, 330–331. Cat. Berlin Nr. 939. Cat. BHU Nrs. 58 and 59. Cat. IO Nr. 2719. AVI 309. J. Jolly (1901): 5 (C.G. Kashikar 6).
730 The introductory part differs from MS to MS (see Cat. IO Nr. 2719).
731 Cat. IO Nr. 2719.
732 NCC VII, 330–331.
733 NCC VII, 345: a medical treatise called thus is attributed to Yamarāja in the *Brahmavaivartapurāṇa*. AVI 309 (BHU MS Nr. 893).
734 NCC VII, 377. STMI 92: a collection of recipes for the treatment of fever, acidity, dyspepsia, gonorrhoea, rheumatism, inflammation of the eye, etc. R. Mitra, Notices, Nr. 1418: a practitioner's collection of recipes. Cat. Mysore XIII, Nrs. 41747–48. Cat. Tanjore Nrs. 11203–04: two different works. VOHD II.8, Nr. 3567.
735 NCC: not recorded. J. Filliozat, Liste Nr. 45. P. Cordier (1903b): 343–344: incomplete, in 1170 verses; the most elaborate monograph on fevers known; sources quoted are *Aṣṭāṅgasaṃgraha*, *Āśvina*, Bhānuputra, Bharadvāja, Bheḍa, Bhoja, *Bhūtatantra*, Caraka, *Carakanighaṇṭu*, Hārīta, Jātukarṇa, Kapilabala, Kāśyapa, *Kāśyapīya*, Parāśara, and *Sauśruta*.
736 NCC: not recorded. Cat. Mysore XIII, Nr. 41763.
737 NCC VII, 380.
738 NCC: not recorded. Bodleian d.713(4); see D. Wujastyk (1990): 96.
739 NCC: not recorded. Cat. Mysore XIII, Nr. 41765.
740 NCC VII, 377 (s.v. *Jvaracikitsā*) and 380. Check-list Nr. 343.
741 NCC: not recorded. Cat. Mysore XIII, Nr. 41764.
742 NCC: not recorded. Check-list Nrs. 344 and 352.

743 NCC: not recorded. Cat. Mysore XIII, Nr. 41760.
744 NCC VII, 377.
745 NCC VII, 377. STMI 92. Cat. Tanjore Nr. 11221.
746 NCC VII, 379. STMI 92.
747 NCC: not recorded. Cat. Mysore XIII, Nr. 41755.
748 NCC VII, 378: two different texts of this title are known. CBORI XVI, 1, Nr. 90: most of the verses are taken from the *Mādhavanidāna*; the MS was completed in A.D. 1816/17. Cat. Mysore XIII, Nrs. 41750–52. Cat. Tanjore Nr. 11222.
749 NCC: not recorded. Check-list Nr. 350. Cat. Sarasvati Bhavan XII, Nr. 45153.
750 NCC VII, 378.
751 NCC VII, 379.
752 NCC: not recorded. STMI 93.
753 NCC: not recorded. MS Collection Punyavijayaji.
754 NCC VII, 379. Cat. Puṇyavijayaji II, Nr. 6446. Compare Haṃsanātha.
755 NCC VII, 379: various texts of this title. R. Mitra's Notices X, Nr. 4115: charms. Compare Tāntrika Sāhitya 226: two texts of this title, one from the *Gargasaṃhitā*, the other from the *Śāntisāra*.
756 NCC: not recorded. Cat. Mysore XIII, Nr. 41759.
757 NCC: not recorded. Cat. Mysore XIII, Nr. 41757.
758 NCC VII, 380. Cat. Madras Nr. 13146: begins with a rasayoga.
759 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
760 NCC: not recorded. Cat. Mysore XIII, Nr. 41756.
761 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45206.
762 NCC VII, 371. STMI 93: on the preparation of medicines from jyotiṣmatī, a fabulous plant supposed to sharpen the intellect. Bodleian d.723(1): from the *Yāmalatantra*; see D. Wujastyk (1990): 97. Cat. Bikaner Nr. 1405: said to be on the properties of sulphur, etc., but actually the verses quoted in the catalogue are on jyotiṣmatī. CBORI XVI, 1, Nr. 85: a dialogue between Śiva and Pārvatī; the treatise has forty-six verses on jyotiṣmatīkalpa and twenty-nine on jyotiṣmatīpañcāṅga. Cat. Mysore XIII, Nrs. 41744–46. Cat. Tanjore Nrs. 11219–20 (cf. A.C. Burnell, 1880: 69). MS Collection Punyavijayaji. See also Tāntrika Sāhitya 226. Compare *Rudrayāmala*. A jyotiṣmatīkalpa forms part of the *Ānandakanda* and *Rasārṇavakalpa*.
763 NCC VII, 377: on poisons. Compare Nārāyaṇa's *Jyotsnikā*.
764 NCC: not recorded. MS Collection Punyavijayaji. A kākajaṅghākalpa forms part of the *Kākacaṇḍīśvarakalpatantra*.
765 NCC: not recorded. M. Winder (1976): 21: on diagnosis by means of various forms of medical examination.
766 See for some anonymous works called *Kālajñāna*: Cat. Sarasvati Bhavan XII, Nrs. 44783, 44786, 44787, 45071, 45107, 45112, 45197, 45198, 45199. Compare: *Kālajñāna* attributed to Śambhu.
767 NCC IV, 20.
768 NCC IV, 50: quoted in Nayanasukha's *Vaidyamanotsava*.
769 NCC: not recorded. MS Collection Punyavijayaji.
770 NCC: not recorded. Cat. Mysore XIII, Nr. 41481.
771 NCC: not recorded. Cat. Mysore XIII, Nr. 41454.
772 NCC III, 263. STMI 94.

773 NCC III, 236.
774 NCC III, 233 and 395. CBORI XVI, 1, Nr. 38: the work is a strange mixture of medicine and sorcery, in Sanskrit and Hindī; it contains a collection of kalpas and also deals with kālanirṇaya, the treatment of infertility in women, mukhasugandhikaraṇa, nidhisādhana, māna, dehaśuddhikaraṇa, vaśīkaraṇa, śrutidhara, govṛddhikaraṇa, rasāyana, etc.; an alternative title of this treatise is *Kalpasāgara*. See also Tāntrika Sāhitya 95.
775 NCC III, 234.
776 NCC III, 233. STMI 94. Cat. Bikaner Nr. 1409: contains directions for the preparation of medicated oils and butters; appears to be an extract from a Tantra.
777 NCC III, 237. Cat. IO Nrs. 2730 (dating from the latter part of the nineteenth century) and 2731 (later than Nr. 2730); among the subjects of Nr. 2730 are: īśvarī-, palāśa-, kṛṣṇaharidrā-, kaṭurohiṇī-, and aśvagandhākalpa; Śiva is mentioned as the one who revealed the treatise. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
778 NCC III, 235. Kavīndrācāryasūcipatram, Nr. 1047.
779 NCC III, 235. Mentioned in the Kavīndrācāryasūcipatram (Nr. 924) as a medical work.
780 NCC: not recorded. Check-list Nr. 368.
781 NCC III, 239: *Ulūkakalpa* from *Kalpasāgara*; VI, 272: *Ghaṇṭākarṇalaghukalpa* from *Kalpasāgara*. J. Filliozat, Liste Nrs. 18–20. Cat. Berlin Nr. 393. Cat. BHU Nr. 25: a very old MS. See also *Kalpacintāmaṇi* and *Kalpasāgara* (nineteenth century).
782 NCC III, 239. Check-list Nr. 370. CBORI XVI, 1, Nr. 40: contains aśvagandhā-, musalī-, and vijayākalpa; it seems that these kalpas are taken from the *Rudrayāmala*. Compare *Aśvagandhāmusalīvijayākalpa*.
783 NCC: no medical work of this title. Check-list Nr. 371. A *Kalpasāra* is mentioned among the sources of the *Pāradasaṃhitā*.
784 NCC III, 239.
785 NCC III, 233: see *Vaidyakalpataru*.
786 NCC III, 248.
787 NCC III, 247. Cat. Sarasvati Bhavan XII, Nr. 44958.
788 NCC: no medical work of this title. AVI 423.
789 NCC III, 251.
790 NCC III, 259. J. Filliozat, Liste Nr. 21. P. Cordier (1903b): 344–345: a medical treatise in a mixture of verse and prose, partly in Sanskrit, partly in Nepali; the MS dates from A.D. 1230; (1901d): 159: the work quotes twenty-seven verses found in the *Aṣṭāṅgasaṃgraha*; (1903b): 341: the treatise contains twenty-eight verses found in the Bower MS.
791 NCC III, 252.
792 NCC III, 354.
793 NCC III, 350.
794 NCC III, 355. *Kāmaratnākara* is an alternative title of the *Kāmaratna*.
795 NCC: not recorded. Cat. Mysore XIII, Nrs. 41489–90.
796 NCC: not recorded. Wellcome β100(i).
797 NCC: not recorded. Cat. Mysore XIII, Nr. 41482; Nr. 41483: commentary.
798 NCC III, 127.
799 NCC: not recorded. MS Collection Punyavijayaji.
800 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45309.
801 NCC III, 156. STMI 95. Cat. Tanjore Nr. 11202.
802 NCC III, 154.

803 NCC III, 151. Check-list Nr. 381.
804 NCC: not recorded. Cat. Mysore XIII, Nr. 41446.
805 NCC: not recorded. MS Collection Punyavijayaji.
806 NCC: not recorded. Cat. Mysore XIII, Nr. 41494.
807 NCC: not recorded. Check-list Nr. 382. A karañjakalpa is found in the *Kākacaṇḍīśvarakalpatantra*.
808 NCC III, 171.
809 NCC III, 199: a commentary?
810 NCC: not recorded. Cat. Mysore XIII, Nr. 41453.
811 NCC III, 207.
812 NCC: not recorded. Wellcome γ380: also called *Karmakāṇḍaprayogānuphala*; this treatise consists of a discussion between Arjuna and Kṛṣṇa.
813 *Edited by Mahārājadīna Dīkṣita, Bombay 1922.
814 See on the work: D. Pingree (1997): 49–52.
815 NCC III, 214.
816 NCC: not recorded. Cat. Mysore XIII, Nr. 41448; Nr. 41449: commentary.
817 NCC III, 187. STMI 96.
818 NCC: not recorded. Cat. Mysore XIII, Nr. 41452.
819 NCC III, 189.
820 NCC: not recorded. Cat. Mysore XIII, Nr. 41539.
821 NCC: not recorded. Cat. BHU Nr. 258: deals mainly with formulae.
822 NCC: not recorded. Cat. Mysore XIII, Nr. 41501.
823 NCC IV, 150.
824 NCC: not recorded. Cat. Mysore XIII, Nr. 41472.
825 NCC III, 293. STMI 96.
826 NCC III, 293.
827 NCC III, 293.
828 NCC III, 293.
829 NCC: not recorded. Cat. Mysore XIII, Nr. 41477.
830 NCC IV, 139.
831 NCC III, 293. Wellcome γ113: contains the nakṣatrakaṣṭāvalī in twenty-seven verses, and the lagnakaṣṭāvalī in twelve verses; γ114(i): describes the causes of various ills related to the nakṣatras.
832 NCC: not recorded. Cat. Mysore XIII, Nr. 41480.
833 NCC III, 294. MS Collection Punyavijayaji.
834 Edition: Kasyapa Samhita, published by Sri Yathiraja Sampathkumaramuni of Melkote, printed at the Kabeer Printing Works, Triplicane, Madras 1933. This work should not be confused with the *Kāśyapasaṃhitā* or *Vṛddhajīvakīyatantra* on kaumārabhṛtya. See on the Tantric *Kāśyapasaṃhitā*: J. Gonda (1977a): 104–105. The *Padmasaṃhitā* (see NCC XI, 150) mentions the *Kāśyapasaṃhitā* among the 108 *Pāñcarātrasaṃhitās* (see G.R. Josyer's Foreword, 2, to the edition of the *Kāśyapasaṃhitā*).
835 This is the title of the work in the colophons; it is named in this way after the garuḍapañcārṇamantra (see 1.6–19). Compare NCC IV, 148–149 (nine works called *Kāśyapasaṃhitā*); V, 319–320. Cat. Mysore XIII, Nr. 41556: *Garuḍapañcākṣarīkalpa*, said to be the second chapter of the *Kāśyapīya*.
836 *Kāśyapasaṃhitā* 3.1 and 4.1.

837 Kāśyapa received from Brahmā the knowledge of neutralizing poisons (*Mahābhārata*, Ādiparvan 8.11, ed. Poona). An authority called Kāśyapa or Vṛddhakāśyapa is repeatedly quoted on the subject of toxicology. See: Kāśyapa.
838 See on these subjects: T. Goudriaan (1978).
839 The five types are: sthāvara, jaṅgama, kṛtrima, grahaja, and śaṅkāviṣa. See on śaṅkāviṣa: Ca.Ci.23.221–223.
840 The first three groups are connected with one doṣa, the mixed breeds, called vaitaka, with all three doṣas.
841 See on the caustic juice from bhallātaka, *Semecarpus anacardium* Linn.f., and its actions: R.N. Chopra, R.L. Badhwar and S. Ghosh (1984): 325–327; H. Drury (1978): 388–389; DWH I, 389–392; WIRM IX, 271–274.
842 Chapter nine to twelve almost verbally agree with chapters seven to ten of the *Tantrasārasaṃgraha*; chapter eight of the latter work has twenty-two additional verses (8.43–75); the subject of chapter six of the *Kāśyapasaṃhitā*, sarpakrīḍā, is dealt with in chapter five of the *Tantrasārasaṃgraha*. Compare R.C. Majumdar (1971): 230–231; Hemarājaśarman 19; R. Śāstrī (1977): 443; V. Śukla I, 107–108; *Tantrasārasaṃgraha*, Preface 8 and bhūmikā 18–20.
843 Cat. Mysore XIII, Nrs. 41499 and 41500: in the form of a dialogue between Śiva and Pārvatī. Cat. Tanjore Nrs. 11045–46: a late medical treatise of Tantric inspiration, in the form of a dialogue between Śaṃkara and Pārvatī; the work deals with diseases and therapy, and describes the appeasement of various deities as an element of treatment. Compare NCC IV, 148; Hemarājaśarman 19.
844 AVI 140: a MS of a *Kāśyapasaṃhitā*, kept in the Sarasvati Bhavan of the Banāras Hindu University, contains a text dealing with nosology and therapy; a considerable number of rasauṣadhas are found among the formulae; the treatise may not be earlier than the twelfth or thirteenth century; this work has been described by *V.N. Dwivedi et al. (1972). Compare NCC IV, 148.
845 See G.R. Josyer's Foreword (2) to the edition of the Tantric *Kāśyapasaṃhitā*. Compare NCC IV, 148.
846 NCC IV, 150. Cat. Madras Nr. 13112: on the characteristics of diseases and their therapy; the treatise cannot be very old since it mentions śaṅkhadrāva as a panacea.
847 NCC: not recorded. MS Collection Punyavijayaji.
848 NCC V, 104: a text of this name, compiled from various sources, has been printed, with a Marāṭhī translation, *Poona 1886; V, 354: printed, first instalment only, The Journal of the Tanjore Maharaja Serfoji's Sarasvati Mahal Library 18, 1/2, 1965, 1–5. Cat. Tanjore Nrs. 11048–52 (cf. A.C. Burnell, 1880: 69): a work on many topics including magic and medicine. See *Tāntrika Sāhitya* 154–155 for a number of works called *Kautukacintāmaṇi*.
849 NCC V, 105. Cat. IO Nrs. 2725–26: the title is not mentioned in the MSS; a treatise on quack medicines and spells, and their miraculous power in effecting cures and the fulfilment of one's desires. The description of the contents of Nr. 2725 in Cat. IO is incomplete; the verses quoted state that the work is devoted to the two categories of kautuka called artharūpa and śabdarūpa; the latter category consists of poetic alaṃkāras; the section on artharūpakautuka describes various types of stambha (agni-, aśani-, jalastambha, etc.) and vaśīkaraṇa, kṛtrimavastukaraṇa (the making of counterfeit substances), churikābandha (the protection from attacks by means of a knife), etc.
850 NCC V, 105. STMI 97.

851 NCC V, 106: a Tantric medical compilation in fifteen chapters, based on *Nāgārjunasaṃhitā*, *Yogaratnāvalī*, *Kāmaratna*, and *Kautukacintāmaṇi* by Anūpasiṃha.
852 NCC V, 105: a dialogue between Śiva and Pārvatī on magic, medicine, etc.
853 NCC: not recorded. Cat. Mysore XIII, Nr. 41492; Nr. 41493: commentary.
854 NCC V, 53.
855 NCC: not recorded. Cat. Mysore XIII, Nr. 41536; Nr. 41538: commentary.
856 NCC: not recorded. Cat. Mysore XIII, Nr. 41535.
857 NCC IV, 156: with commentary.
858 NCC V, 95. Recorded as a medical work in the Kavīndrācāryasūcipatram (Nr. 949).
859 NCC: not recorded. Cat. Mysore XIII, Nr. 41525.
860 NCC V, 130: a *Pūtanāvidhāna Bālacikitsā* forms part of this work; it is quoted in an anonymous *Bālacikitsā*.
861 NCC IV, 324. Cat. Tanjore Nr. 11232: a kalpa of Tantric inspiration.
862 NCC: not recorded. Cat. Mysore XIII, Nr. 41519.
863 NCC: not recorded. MS Collection Punyavijayaji. A kṛṣṇaharidrākalpa forms part of the *Kākacaṇḍīśvarakalpatantra*.
864 NCC: not recorded. Cat. Mysore XIII, Nr. 41520.
865 NCC V, 16.
866 NCC: not recorded. Cat. Mysore XIII, Nrs. 41514–15.
867 NCC: not recorded. Cat. Mysore XIII, Nr. 41516.
868 NCC: not recorded. VOHD II.1, Nr. 492.
869 NCC: not recorded. Cat. Mysore XIII, Nrs. 41527–29.
870 NCC: not recorded. Cat. Mysore XIII, Nr. 41531.
871 NCC: not recorded. Cat. Mysore XIII, Nr. 41530.
872 NCC V, 150. Cat. Madras Nr. 13336: similar to Nr. 13188 (*Yakṣmaroganidāna*).
873 NCC: not recorded. Cat. Mysore XIII, Nr. 41532.
874 NCC IV, 173. Titles of the work are *Kucimāra-*, *Kūcimāra-*, and *Kucumāratantra*. The title is not mentioned in the treatise itself; however, one of the abortifacient recipes (7.1–3) is attributed to Kucimāra.
Editions:
a ed. by Mathurāprasāda Dīkṣita, Punjab Saṃskṛta Pustakālaya, Lahore 1922 [IO.San. D.183].
b ed. with Hindī ṭīkā by Paṇḍit Rāmprasād Jī Miśra Rājavaidya, 1st ed., Dhanvantari Press, Alīgaṛh (Vijayagaṛh) 1925 [IO.San.B.920(f)]; 5th ed., Vijayagaṛh (Alīgaṛh) 1975.
References are to b, 5th ed.
875 The types described are called deva-, muni-, gandharva-, rakṣa-, bhūta-, nāga-, and yakṣasattvā; the text refers to which quarter of the sky their head should be directed in sexual intercourse.
876 A *Kucumārasaṃhitā* on erotics has been *printed at Lahore (NCC IV, 173; compare ed. a). Kucumāra is also referred to in Rājaśekhara's *Kāvyamīmāṃsā* (1.1) and Somadeva's *Yaśastilakacampū* (see NCC IV, 173).
877 Called ser in Hindī.
878 NCC: not recorded. Wellcome β100(iii).
879 NCC: not recorded. Cat. Mysore XIII, Nr. 41502.
880 NCC: not recorded. Cat. Mysore XIII, Nr. 41513.

881 NCC: not recorded. Cat. Mysore XIII, Nr. 41507.
882 NCC: not recorded. Cat. Mysore XIII, Nr. 41505.
883 NCC V, 144: in 239 verses. MS Collection Punyavijayaji.
884 NCC: not recorded. Bodleian d.730(2); see D. Wujastyk (1990): 97.
885 CC: not recorded. Cat. Mysore XIII, Nr. 42462.
886 CC: not recorded. Check-list Nr. 409.
887 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1082.
888 CC I, 541. STMI 103.
889 CC: not recorded. Check-list Nr. 412. Cat. Sarasvati Bhavan XII, Nrs. 45043, 45328, 45339.
890 CC: not recorded. Cat. Mysore XIII, Nr. 42467.
891 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1084.
892 CC: not recorded. MS Collection Punyavijayaji. A lakṣmaṇākalpa forms part of the *Kākacaṇḍīśvarakalpatantra.*
893 CC: not recorded. Cat. Mysore XIII, Nr. 42461.
894 CC: not recorded. Collection Punyavijayaji Nr. 115.
895 CC I, 546. Check-list Nr. 418.
896 CC: not recorded. Cat. Mysore XIII, Nr. 42473.
897 CC: not recorded. Cat. Mysore XIII, Nrs. 42474–75.
898 CC: not recorded. Cat. Mysore XIII, Nr. 42472.
899 CC: not recorded. Cat. Mysore XIII, Nr. 42205.
900 CC: not recorded. Check-list Nr. 421. Cat. Madras Nr. 13299: the description does not tally with Candranandana's *Madanādinighaṇṭu.*
901 CC: not recorded. STMI 125–126.
902 CC: not recorded. Collection Punyavijayaji Nr. 161.
903 CC: not recorded. MS Collection Punyavijayaji.
904 CC: not recorded. Cat. Mysore XIII, Nr. 42208.
905 CC: not recorded. Cat. Mysore XIII, Nr. 42206.
906 CC: not recorded. Cat. Mysore XIII, Nr. 42221. See on this recipe: VŚS.
907 CC: not recorded. Cat. Mysore XIII, Nr. 42222.
908 CC: not recorded. Cat. Mysore XIII, Nr. 42228.
909 CC: not recorded. Cat. Mysore XIII, Nr. 42230.
910 CC: not recorded. Cat. Mysore XIII, Nr. 42237.
911 CC: not recorded. Cat. Mysore XIII, Nr. 42238.
912 CC: not recorded. Cat. Mysore XIII, Nr. 42233.
913 CC: not recorded. Cat. Mysore XIII, Nr. 42236.
914 CC: not recorded. Check-list Nr. 435. Malakaṅganī is the Hindī name of *Celastrus paniculatus* Willd.
915 CC: not recorded. Check-list Nr. 436.
916 CC: not recorded. Collection Punyavijayaji Nr. 87.
917 CC II, 99.
918 CC I, 433. STMI 131. An author called Malūkacanda translated a Persian work on Yūnānī medicine into Hindī (JAI 162–163).
919 CC: not recorded. Cat. Mysore XIII, Nr. 42246.
920 CC: not recorded. Cat. Mysore XIII, Nr. 42240.
921 CC II, 96. Wellcome α885.

922 CC I, 421. STMI 131. Cat. Madras Nr. 13184: on the preparation of a medicine said to cure all kinds of ailments. MS Collection Punyavijayaji. A maṇḍūkabrāhmīkalpa forms part of the *Kākacaṇḍīśvarakalpatantra.*
923 CC: not recorded. Cat. Mysore XIII, Nr. 42196.
924 CC: not recorded. CBORI XVI, 1, Nr. 140: written in a mixture of Sanskrit and Hindī; deals with medicines and charms.
925 CC: not recorded. Check-list Nr. 441: said to form part of a *Yogaratnākara.*
926 CC II, 98.
927 CC: not recorded. Check-list Nr. 443.
928 CC: not recorded. Cat. Mysore XIII, Nrs. 42209–12.
929 CC: not recorded. Cat. Mysore XIII, Nr. 42215.
930 CC: not recorded. MS Collection Punyavijayaji.
931 CC: not recorded. Check-list Nr. 445.
932 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44766.
933 CC: not recorded. MS Collection Punyavijayaji. A mayūraśikhākalpa forms part of the *Kākacaṇḍīśvarakalpatantra.*
934 CC: not recorded. Cat. Mysore XIII, Nr. 42269.
935 CC: not recorded. Cat. Mysore XIII, Nrs. 42263–64.
936 CC: not recorded. Cat. Mysore XIII, Nrs. 42267–68.
937 CC: not recorded. Cat. Mysore XIII, Nr. 42273.
938 CC: not recorded. A.B. Keith (1935): 746 (Nr. 6236).
939 CC: not recorded. Cat. Mysore XIII, Nr. 42274.
940 CC: not recorded. Cat. Mysore XIII, Nr. 42272.
941 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
942 CC: not recorded. M. Winder (1976): 20: instructions on how to prepare plant remedies.
943 CC I, 465. STMI 141: a treatise on medicaments for prolonging life; made up of extracts from various Tantras.
944 CC I, 465. STMI 141: a work in prose and verse on the treatment of women who miscarry or whose children die soon after birth.
945 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44779.
946 CC: not recorded. MS Collection Punyavijayaji.
947 CC: not recorded. Cat. Mysore XIII, Nr. 42260.
948 CC: not recorded. STMI 148. Cat. Tanjore Nr. 11228: a list of Sanskrit names of drugs with their Tamil̲ equivalents; Nr. 11229: a list of Sanskrit names of drugs with their Telugu equivalents.
949 CC: not recorded. STMI 148: deals with siddhamūlikākalpa and vasantādikalpa. Cat. Tanjore Nr. 11226: in the form of a dialogue between Śiva and Pārvatī.
950 CC: not recorded. Cat. Tanjore Nr. 11227: a list of drugs.
951 CC I, 461. STMI 526: on the names of plants and their medicinal use. A.C. Burnell (1880): 69. MS Collection Punyavijayaji. Wellcome α878.
952 CC: not recorded. Cat. Tanjore Nr. 11225: contains a number of kalpas.
953 CC: not recorded. Cat. Mysore XIII, Nr. 42261.
954 CC: not recorded. MS Collection Punyavijayaji. A musalīkalpa forms part of the *Ānandakanda*, *Kākacaṇḍīśvarakalpatantra* and *Rasārṇavakalpa.*
955 CC: not recorded. Cat. BHU Nr. 126: written in Sanskrit and Bengali.
956 CC: not recorded. AVI 250.

957 CC: not recorded. Wellcome γ470(i).
958 CC II, 107.
959 CC: not recorded. Cat. Mysore XIII, Nrs. 42247–48.
960 CC: not recorded. Cat. Mysore XIII, Nr. 42249.
961 CC I, 464: by a Jain author; followed by nakhaparīkṣā; II, 107. STMI 149. H.D. Velankar (1944): 312. Cat. BHU Nr. 127. Cat. Bikaner Nr. 1418. Cat. Mysore XIII, Nrs. 42251–53 and 42255. Cat. Sarasvati Bhavan XII, Nrs. 44962 and 46114. R. Mitra, Notices VIII, Nr. 2682. MS Collection Punyavijayaji. Wellcome γ470(ii).
962 CC: not recorded. AVI 250.
963 NCC: not recorded. Cat. Mysore XIII, Nr. 41886.
964 NCC: not recorded. Cat. Mysore XIII, Nr. 41878.
965 NCC X, 42. CBORI XVI, 1, Nr. 113: a nighaṇṭu dealing with the names and properties of medicinal substances; it appears to be based on the *Dhanvantarīyanighaṇṭu*.
966 NCC: not recorded. Check-list Nr. 489.
967 NCC: not recorded. STMI 155. CBORI XVI, 1, Nr. 33: it seems to be a copy of Nr. 272, *Vaidyanāmamālā*, in arrangement and subject matter.
968 NCC: not recorded. Cat. Mysore XIII, Nr. 41935.
969 NCC: not recorded. Cat. Mysore XIII, Nr. 41934.
970 NCC: not recorded. Cat. Mysore XIII, Nr. 41942.
971 NCC: not recorded. Cat. Mysore XIII, Nrs. 41943–44.
972 NCC: not recorded. Cat. Mysore XIII, Nr. 41945.
973 NCC: not recorded. Cat. Mysore XIII, Nrs. 41950–51.
974 NCC X, 35: from *Śāntikalpa*.
975 NCC: not recorded. Cat. Mysore XIII, Nr. 41952.
976 NCC: not recorded. Cat. Mysore XIII, Nrs. 41954–55.
977 NCC X, 39.
978 NCC: not recorded. Cat. Mysore XIII, Nr. 41936.
979 NCC: not recorded. Cat. Mysore XIII, Nr. 41937.
980 NCC: not recorded. Cat. Mysore XIII, Nrs. 41978 and 41980–82.
981 NCC: not recorded. Cat. Mysore XIII, Nr. 41974.
982 NCC X, 40. STMI 155: a treatise on materia medica dealing chiefly with metallic medicines.
983 NCC: not recorded. Cat. Mysore XIII, Nr. 41983.
984 NCC X, 39.
985 NCC X, 39. STMI 155. Cat. Madras Nr. 13156: on details connected with the preparation of medicines, including the recitation of mantras.
986 NCC X, 39. STMI 155. Cat. Tanjore Nrs. 111667–88: a compilation from various medical and other works, o.a. from Kalyāṇamalla's *Anaṅgaraṅga*.
987 NCC: not recorded. Cat. Mysore XIII, Nr. 41960.
988 NCC: not recorded. Cat. Mysore XIII, Nr. 41965.
989 NCC: not recorded. Cat. Mysore XIII, Nr. 41969.
990 NCC X, 35: also called *Cikitsāsaṃgraha*.
991 NCC: not recorded. Cat. Mysore XIII, Nr. 41984.
992 NCC: not recorded. Cat. Mysore XIII, Nrs. 41986 and 41988.
993 NCC: not recorded. Cat. Mysore XIII, Nr. 41883; Nr. 41884: commentary.
994 NCC: not recorded. Cat. Mysore XIII, Nr. 41885.

995 NCC IX, 382.
996 NCC IX, 396.
997 NCC IX, 348.
998 NCC IX, 347. Kavīndrācāryasūcipatram, Nr. 1012.
999 NCC: not recorded. Cat. Mysore XIII, Nrs. 41997–98.
1000 NCC: not recorded. Cat. Mysore XIII, Nr. 42013.
1001 NCC: not recorded. Cat. Mysore XIII, Nr. 42011.
1002 NCC X, 218. Cat. Bikaner Nr. 1420. Cat. Mysore XIII, Nrs. 42000–01 and 42003.
1003 NCC: not recorded. Cat. Mysore XIII, Nrs. 42004–06.
1004 NCC: not recorded. Cat. Mysore XIII, Nr. 41999.
1005 NCC X, 218. Check-list Nr. 499. Cat. Mysore XIII, Nr. 42007.
1006 NCC X, 127. Cat. Mysore XIII, Nr. 41990.
1007 NCC: not recorded. Cat. Mysore XIII, Nr. 41991.
1008 NCC X, 128: different texts. Cat. Madras Nrs. 13157–60: on nosology and therapy; the authors Śiṅgābhaṭṭa and Bāhaṭa are referred to.
1009 NCC: not recorded. AVI 247.
1010 NCC X, 128. STMI 162: nāḍīparīkṣā is described in this treatise.
1011 NCC X, 128. MS Collection Punyavijayaji. A *Nidānasāra* is quoted in Karandīkar's *Nidānadīpikā*.
1012 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1013 NCC X, 129.
1014 NCC: not recorded. Check-list Nr. 507.
1015 NCC X, 128. Cat. Madras Nrs. 13166 and 13344: Bāhaṭa is mentioned as the foremost writer on medicine; aṣṭasthānaparīkṣā is referred to and nāḍīparīkṣā described; the work also contains rasayogas; it is similar to the *Nṛsiṃhanidāna* ascribed to Nṛsiṃha (Cat. Madras Nr. 13167); Nr. 13345: a different work which quotes a *Cikitsāsārasaṃgraha*.
1016 Mentioned in the Kavīndrācāryasūcipatram (Nr. 928) as a medical work.
1017 NCC: not recorded. Check-list Nr. 509.
1018 NCC: no anonymous treatise of this title recorded. J. Filliozat, Liste Nr. 62.
1019 NCC X, 115: unspecified; in four parts. Cat. BHU Nr. 76.
1020 CC: not recorded. K. Śarmā Suvedī (1995).
1021 NCC X, 116.
1022 NCC X, 116. Check-list Nr. 516. CBORI XVI, 1, Nr. 115: an alphabetical list of medicinal plants with synonyms in Marāṭhī.
1023 NCC X, 116. STMI 161.
1024 CC: not recorded as an anonymous text; I, 295: by Aśokamalla. Cat. Sarasvati Bhavan XII, Nr. 45334. K. Śarmā Suvedī (1995).
1025 NCC X, 116. STMI 161.
1026 NCC: not recorded. Bodleian e.140(3); see D. Wujastyk (1990): 98.
1027 NCC X, 116.
1028 NCC: not recorded. Check-list Nr. 520.
1029 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45280.
1030 NCC X, 144. Cat. Sarasvati Bhavan XII, Nr. 45281. MS Collection Punyavijayaji. A nirguṇḍīkalpa forms part of the *Ānandakanda*, *Gaurīkāñcalikātantra* and *Kākacaṇḍīśvarakalpatantra*.
1031 NCC: not recorded. Cat. Mysore XIII, Nr. 41994.

1032 NCC X, 208.
1033 NCC: not recorded. This work is one of the sources of the *Rasayogasāgara* (see, for example, *Rasayogasāgara*, akārādi 106, 128, 138, 180, 181, 246, 263, 407, 422, 423; kakārādi 179, 346, 347, 390, 472; cakārādi 270; takārādi 10, 27, 46, 137, 154, 270, 298, 334, 359, 448). The *Nūtanakalpasaṃgraha* is quoted in Hariśaraṇānanda's *Kūpīpakvarasanirmāṇavijñāna*.
1034 NCC: not recorded. This work is quoted in Hariśaraṇānanda's *Kūpīpakvarasanirmāṇavijñāna*.
1035 NCC: not recorded. Check-list Nr. 524.
1036 NCC: not recorded. Check-list Nr. 525. STMI 682: an alphabetical list of Sanskrit names of plants with their Marāṭhī equivalents.
1037 NCC: not recorded. STMI 682–683: a lexicon of names of plants arranged according to their first and last syllable. Compare *Nāmāvalī* and *Vaidyanāmamālā*.
1038 NCC III, 96. STMI 165 and 183: a vocabulary of materia medica with their Malayāḷam equivalents.
1039 NCC III, 96. Compare *Gaṇanighaṇṭu*.
1040 NCC: not recorded. Bodleian d.724(1h), together with a vivṛti; see D. Wujastyk (1990): 98. The NCC (XII, 112) classifies the *Padārthabodhavivṛti* as a work on Nyāya.
1041 NCC XI, 106.
1042 NCC XI, 114.
1043 NCC XI, 113: on anatomy.
1044 NCC XI, 161. Kavīndrācāryasūcipatram, Nr. 1022.
1045 NCC: not recorded. Cat. Mysore XIII, Nr. 42072.
1046 NCC XII, 200. A.B. Keith (1935): 745 (Nr. 6236).
1047 NCC XII, 75. Bodleian d.730(11); see D. Wujastyk (1990): 99. Cat. Mysore XIII, Nr. 42035. MS Collection Punyavijayaji.
1048 NCC: not recorded. Cat. Mysore XIII, Nr. 42042.
1049 NCC XII, 33. STMI 167. Cat. Calcutta Sanskrit College X, Nr. 30: on the properties of water from various sources.
1050 NCC: not recorded. Cat. Mysore XIII, Nr. 42014.
1051 NCC XI, 8.
1052 NCC XI, 40.
1053 NCC: not recorded. MS Collection Punyavijayaji. A nimbakalpa is found in the *Kākacaṇḍīśvarakalpatantra*.
1054 NCC XI, 28.
1055 NCC: not recorded. Cat. Mysore XIII, Nr. 42019.
1056 NCC XI, 56: interspersed with Malayāḷam.
1057 NCC: not recorded. Cat. Mysore XIII, Nr. 42020.
1058 NCC: not recorded. Cat. Mysore XIII, Nr. 42018.
1059 NCC XII, 23. STMI 167.
1060 NCC: not recorded. Cat. Mysore XIII, Nr. 42041.
1061 NCC XII, 23. A.B. Keith (1935): 746 (Nr. 6236).
1062 NCC XI, 200: in Prakrit.
1063 NCC: not recorded. Cat. Mysore XIII, Nr. 42030.
1064 NCC XI, 217. R. Mitra's Notices II, Nr. 570: first chapter of a larger work; it begins with a nāḍīprakaraṇa according to the *Kaṇādasaṃhitā*, followed by nidāna. Cat. BHU Nr. 274.

1065 NCC XI, 216.
1066 NCC: not recorded. MS Collection Punyavijayaji.
1067 NCC XII, 48.
1068 NCC XI, 235. Check-list Nr. 546.
1069 NCC: not recorded. Cat. Mysore XIII, Nr. 42033.
1070 NCC XI, 229. Check-list Nr. 547. STMI 168.
1071 NCC: no anonymous work of this title. Check-list Nr. 548. STMI 168.
1072 NCC XI, 239.
1073 NCC XI, 239.
1074 NCC XI, 239.
1075 NCC: no anonymous work of this title. ABI 598 and C.G. Kashikar (1977): 153: *published with *Dhanvantarinighaṇṭu*, Ānandāśrama Sanskrit Series 33, Poona 1896 (this is evidently the *Rājanighaṇṭu*). Compare NCC XI, 239.
1076 NCC XII, 23: a Sanskrit-Hindī medical handbook. Cat. Calcutta Sanskrit College X, Nr. 44.
1077 NCC XII, 23.
1078 NCC: not recorded. MS Collection Punyavijayaji.
1079 NCC: not recorded. Cat. Mysore XIII, Nr. 42040.
1080 NCC: not recorded. STMI 168. Cat. Bikaner Nr. 1424: deals with the preparation of oils and ointments of an aphrodisiac character; in Hindī.
1081 NCC XI, 94. The Jammu MS contains the text of the anonymous *Pathyāpathyaviniścaya* (P.V. Sharma, 1991).
1082 NCC XI, 94: probably section of a work by Dhanvantari.
1083 NCC XI, 94. Kavīndrācāryasūcipatram, Nr. 1094.
1084 NCC XI, 96. Check-list Nr. 554. STMI 168: one of the MSS dates from A.D. 1566/67. CBORI XVI, 1, Nr. 128.
1085 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44754.
1086 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44770.
1087 NCC: not recorded. CBORI XVI, 1, Nr. 120: the same as *Pathyāpathyavicāra*. Kavīndrācāryasūcipatram, Nr. 1035.
1088 NCC XI, 95. Identical with the anonymous *Pathyāpathyaviniścaya* (P.V. Sharma, 1991).
1089 NCC XI, 95. Bodleian d.735(4); see D. Wujastyk (1990): 99. Kavīndrācāryasūcipatram, Nr. 1007. This text is identical with the anonymous *Pathyāpathyaviniścaya* according to P.V. Sharma (1991).
1090 NCC XI, 96.
1091 NCC: not recorded. Check-list Nr. 556.
1092 NCC XI, 95. Check-list Nr. 557. STMI 168.
1093 NCC XI, 95. Check-list Nrs. 555, 559–561. STMI 169: one of the MSS dates from A.D. 1646/47. CBORI XVI, 1, Nrs. 121–122. Compare *Pathyāpathyanighaṇṭa*.
1094 NCC XI, 95. STMI 169.
1095 NCC XI, 95. Cat. BHU Nrs. 81–86: these MSS contain the text of the anonymous *Pathyāpathyaviniścaya* (P.V. Sharma, 1991). CBORI XVI, 1, Nrs. 123–124.
1096 NCC XI, 95. Cat. Sarasvati Bhavan XII, Nrs. 44880, 44910, 44911. CBORI XVI, 1, Nr. 125. Bodleian d.726(3), dating from 1678; d.735(4), with the title *Pathyāpathyanirṇaya*, contains the same text (see D. Wujastyk, 1990: 99). See on this treatise and its MSS: P.V. Sharma (1991). The text, expanded with materials from different sources, and

accompanied by a Hindī translation, has been edited by Paṇḍit Keśavaprasāda Dvivedin, who added verses composed by himself; published by the Veṅkaṭeśvar Press, Bombay 1896 [IO.19.C.27]. Compare *Pathyāpathya*, *Pathyāpathyanighaṇṭu*, *Pathyāpathyanirṇaya*, *Pathyāpathyavidhi*. The anonymous *Pathyāpathyaviniścaya* may be related to Viśvanāthasena's treatise of the same title.

1097 Minor modifications were listed by P.V. Sharma (1991: 237).

1098 P.V. Sharma (1991): 246.

1099 P.V. Sharma (1991): 246.

1100 P.V. Sharma (1991): 246.

1101 The identity is not certain; the Hindī translation regards it as a milk preparation, the VŚS as a synonym of the coconut, the *Paryāyamuktāvalī* (7.8) as a synonym of coca (coca has a number of meanings).

1102 Identical in this case with asthisaṃhāra according to P.V. Sharma (1991: 243).

1103 Identified in this case as *Cannabis sativa* Linn. by P.V. Sharma (1991: 242).

1104 See P.V. Sharma (1991): 244–245. Cat. BHU Nr. 80 is attributed to Śivadāsa.

1105 NCC XI, 96. Check-list Nr. 562. STMI 169. Cat. Madras Nr. 13169.

1106 NCC: not recorded. Cat. Mysore XIII, Nr. 42023.

1107 NCC XI, 94.

1108 NCC XI, 94.

1109 NCC: not recorded. Check-list Nr. 563. See: Devīcandravyāsa.

1110 NCC XII, 217.

1111 NCC: not recorded. Cat. Mysore XIII, Nr. 42054.

1112 NCC XII, 88: quoted by Nīlakaṇṭha in the *Vyavahāramayūkha*, the sixth part of his *Bhagavantabhāskara*, *Smṛtibhāskara*, or *Smṛtisaṃgraha*, written in the seventeenth century (CC I, 301, 394, 617; NCC X, 170).

1113 Edition: Īśādiviṃśottaraśatopaniṣadaḥ, 648. German translation: P. Deussen (1921): 618–619.

1114 NCC: not recorded. Cat. Mysore XIII, Nr. 42046: part of a *Vaidyaśāstra*; on embryology.

1115 NCC: not recorded. Cat. Mysore XIII, Nr. 42051.

1116 NCC XII, 98.

1117 NCC: not recorded. Cat. Mysore XIII, Nr. 42053: part of the tenth chapter on vandhyācikitsā; a dialogue between Umā and Maheśvara.

1118 NCC: not recorded. Cat. Mysore XIII, Nr. 42047.

1119 NCC: not recorded. STMI 170. Cat. Tanjore Nrs. 11205–06.

1120 NCC: not recorded. Cat. Mysore XIII, Nr. 42048.

1121 NCC: not recorded. MS Collection Punyavijayaji.

1122 NCC XIII, 30: Jain. MS Collection Punyavijayaji. H.D. Velankar (1944): 266.

1123 NCC: not recorded. Cat. Mysore XIII, Nr. 42078.

1124 NCC: not recorded. Cat. Mysore XIII, Nr. 42079; Nr. 42080: commentary.

1125 NCC: not recorded. Cat. Mysore XIII, Nr. 42081.

1126 NCC: not recorded. Cat. Mysore XIII, Nrs. 42076–77.

1127 NCC XII, 217: a Jain medical treatise.

1128 NCC XII, 218.

1129 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.

1130 NCC XII, 218. Check-list Nr. 569. STMI 170: on the constitutions.

1131 NCC XII, 219.

1132 NCC XIII, 51. STMI 170. Cat. Madras Nr. 13172.

1133 NCC XIII, 51. STMI 170.

1134 NCC XIII, 51: deals with pramehacikitsā, tāmrarasāyana, kaumāraloha, siddhābhrakarasa, siddhayogeśvara, etc.

1135 NCC: not recorded. Wellcome β515 (part of a larger work).

1136 NCC: not recorded. Check-list Nr. 571.

1137 NCC XIII, 122–123: two anthologies of this title. B. Rama Rao (1984): 14–18.

1138 NCC: not recorded. Cat. Mysore XIII, Nr. 42088.

1139 NCC XIII, 125: various texts.

1140 NCC: not recorded. Cat. Mysore XIII, Nr. 42090.

1141 NCC: not recorded. Cat. Mysore XIII, Nr. 42089.

1142 NCC XII, 258. Cat. Tanjore Nr. 11234: appears to be a commentary on some unknown work.

1143 NCC XIII, 57: various works of this title. Check-list Nr. 576.

1144 NCC XIII, 56. Kavīndrācāryasūcipatram, Nr. 1025.

1145 NCC XIII, 64. Check-list Nr. 575.

1146 NCC XIII, 78.

1147 NCC XIII, 75. Check-list Nr. 578 (one of the MSS deals with garbhiṇībālacikitsā); compare Nrs. 579 and 751: *Sarvāṅgasundarī*, commentary by Vāsudeva on *Prayogasāra*. Cat. Mysore XIII, Nr. 42086: third chapter (paṭala), dealing with bālagrahacikitsā; Nr. 42087.

1148 NCC XIII, 72: also called *Śarabheśopakalpatantra*; in the form of a dialogue between Śiva and Pārvatī. Check-list Nr. 580.

1149 NCC XII, 128.

1150 NCC XII, 135: on mineral drugs. A.C. Burnell (1880): 70: a treatise on mineral drugs and their use. Wellcome α880.

1151 NCC: not recorded. Cat. Mysore XIII, Nr. 42061.

1152 NCC XII, 172: from *Kumāratantra* ascribed to Rāvaṇa; printed, with Hindī ṭīkā, Bhāratabhūṣaṇa Press, Lucknow 1929 [IO.San.B.948(i)]. Check-list Nr. 583. See Tāntrika Sāhitya 385.

1153 NCC: not recorded. Cat. Mysore XIII, Nr. 42056.

1154 CC: not recorded. Check-list Nr. 584. STMI 175. Cat. Madras Nr. 13211: on the preparation and uses of certain medicinal oils.

1155 CC: not recorded. Wellcome α837 (medical charms).

1156 CC: no anonymous treatise of this title recorded. J. Filliozat, Liste Nrs. 148–149.

1157 CC: no anonymous work of this title. A.C. Burnell (1880): 69 (Nr. 5,400). Compare Cat. Tanjore Nr. 11110: by Bhoja.

1158 CC: not recorded. Cat. Mysore XIII, Nr. 42406.

1159 CC: not recorded. MS Collection Punyavijayaji.

1160 CC III, 103. STMI 176. Cat. Mysore XIII, Nr. 42291. Cat. Tanjore Nr. 11207.

1161 CC: not recorded. STMI 176. Cat. Madras Nr. 13189.

1162 CC: not recorded. STMI 176. Cat. Tanjore Nr. 11208.

1163 See on this work: N. Kumar and A. Kumar (1996).

1164 CC: not recorded. Check-list Nr. 595: with a commentary by Bhāskara.

1165 CC: not recorded. Cat. Mysore XIII, Nr. 42299.

1166 CC I, 495. CBORI XVI, 1, Nr. 194.

1167 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1034.

1168 CC: not recorded. Check-list Nrs. 687–688. Cat. Madras Nr. 13190: a work on the preparation of medicines and the ailments cured by them; sources referred to are *Āśvineya, Bāhaṭa, Bheṣajakalpa*, Bindunāda, *Candrajñāna* (see NCC VI, 353: on jyotiṣa, medicine, tantra; mentioned in a *Cikitsāsārasaṃgraha*), *Dāmodaramata, Guṇacintāmaṇi*, Kalyāṇa, Kapālin or Kāpālin, *Kaumudī*, Nāgārjuna, Nandinātha (NCC: not recorded), *Pārijāta, Rasadarpaṇa, Rasaratnasamuccaya, Rasārṇava, Rasasaṃjīvana, Rasasāra, Rasendracūḍāmaṇi, Saṃgraha, Saṃhitāsāra, Śārīra, Siddhasāra*, Somanātha, *Sūtarāja, Sūtrasthāna*, Ṭaṅkaṇa (see NCC VIII, 1), *Vaidyadīpaka, Vaidyamuktāvali*, Vāsiṣṭha, Vīrabhadra, *Yāmala*, and *Yogaratnāvalī*; Nr. 13191: similar to Nr. 13190, attributed to Pūjyapāda. Compare *Cikitsāsārasaṃgraha* (Cat. Madras Nr. 13145). See NCC XII, 172: *Ratnākarādyauṣadhayogagrantha* by Pūjyapāda. Jñānacandra's *Rasakaumudī* and the *Ratnākarauṣadhayoga* have formulae of rasayogas in common (see *Rasakaumudī*).
The *Ratnākarauṣadhayoga* is one of the sources of the *Rasayogasāgara* (see, for example, akārādi 38, 39, 40, 52, 88, 97, 111, 168, 169, 209, 210, 231, 232, 265, 302; kakārādi 235, 240, 388, 392; takārādi 101, 102, 103, 135, 136, 254, 311, 357, 358, 437). It is quoted in Hariśaraṇānanda's *Kūpīpakvarasanirmāṇavijñāna*.
1169 CC II, 115. Check-list Nr. 692. STMI 181. CBORI XVI, 1, Nr. 191: a compilation quoting *Cakradatta, Vaidyālaṃkāra*, and Vṛnda.
1170 CC: not recorded. Check-list Nr. 697. STMI 185. Cat. Mysore XIII, Nr. 42410.
1171 CC: not recorded. Cat. Mysore XIII, Nrs. 42414–18, 42423–24.
1172 CC: not recorded. Cat. Mysore XIII, Nr. 42429.
1173 CC: not recorded. Check-list Nr. 698.
1174 CC I, 534.
1175 CC: not recorded. Cat. Mysore XIII, Nr. 42444.
1176 CC: not recorded. Cat. Mysore XIII, Nr. 42446.
1177 CC: not recorded. Cat. Mysore XIII, Nr. 42443.
1178 CC: not recorded. Cat. Mysore XIII, Nr. 42430.
1179 CC: not recorded. Cat. Mysore XIII, Nr. 42431.
1180 CC: not recorded. STMI 185. Cat. Mysore XIII, Nrs. 42432–42437 and 42439; Nr. 42438: commentary. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1181 CC I, 534. Check-list Nr. 700. STMI 185: two different works: (a) a treatise stating how long any disease will continue in a patient, especially under the influence of asterisms; (b) a modern compilation on the diagnosis of diseases. A.C. Burnell (1880): 68: a modern compilation. Cat. Tanjore Nr. 11196: on the treatment of diseases.
1182 CC: not recorded. Check-list Nr. 701. STMI 185. Cat. Madras Nr. 13214: on the diagnosis of diseases.
1183 CC I, 535. STMI 186: in Sanskrit and Hindī.
1184 CC: not recorded. Cat. Sarasvati Bhavan XII, Nrs. 45299 and 45300.
1185 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44956 (compare AVI 247).
1186 CC I, 534.
1187 CC I, 535.
1188 CC: not recorded. Cat. Tanjore Nr. 11197: deals with the duration of diseases if begun on particular days.
1189 CC: not recorded. Check-list Nr. 708.
1190 CC: not recorded. Cat. Mysore XIII, Nr. 42448.
1191 CC: not recorded. Check-list Nr. 705. STMI 186. Cat. Madras Nrs. 13215–16: on the diagnosis of diseases mentioned in the *Bāhaṭasaṃhitā*.

1192 CC: not recorded. R. Mitra's Notices X, Nr. 4218: 198 ślokas; describes ceremonies. Compare Tāntrika Sāhitya 564: expounded by Baudhāyana.
1193 CC: not recorded. Cat. Mysore XIII, Nr. 42450.
1194 CC: not recorded. Cat. Mysore XIII, Nr. 42427.
1195 CC: not recorded. Cat. Mysore XIII, Nr. 42453.
1196 CC: not recorded. Cat. Mysore XIII, Nr. 42455.
1197 CC: not recorded. Cat. Mysore XIII, Nr. 42456.
1198 CC: not recorded. Cat. Mysore XIII, Nr. 42457.
1199 CC: not recorded. Check-list Nr. 706. STMI 186.
1200 CC: not recorded. Cat. BHU Nr. 175; this MS is also described by P.V. Sharma (1962): 12–13; it begins with nāḍīparīkṣā; the Hindī commentary deals with various forms of examination. Cat. Mysore XIII, Nr. 42441.
1201 CC: not recorded. Cat. Mysore XIII, Nrs. 42451–52.
1202 CC: not recorded. STMI 186. Cat. Madras Nr. 13217: deals with the nature of the sinful acts believed to be the remote cause of particular diseases, and with certain miscellaneous topics.
1203 NCC III, 35.
1204 NCC III, 35.
1205 NCC III, 31: one of the two works recorded forms part of a *Sāramañjarī*. Cat. Mysore XIII, Nr. 41394.
1206 NCC III, 31. STMI 186: a small work on the effects of medicinal substances as influenced by the seasons.
1207 NCC III, 31.
1208 NCC III, 31.
1209 NCC III, 32.
1210 CC I, 324 and 528: a kāvya by Parapraṇava. Mentioned as a medical work in the Kavīndrācāryasūcipatram (Nr. 1066).
1211 CC I, 528; II, 124. Check-list Nrs. 711–12. Cat. Madras Nr. 13212: in the form of a conversation between Vasiṣṭha and Agastya. MS Collection Punyavijayaji. Rudantīkalpas are found in the *Ānandakanda, Kākacaṇḍīśvarakalpatantra* and *Rasārṇavakalpa*.
1212 CC: not recorded. Cat. Madras Nr. 13213: similar to Nr. 13212 (*Rudantīkalpa*); in the form of a dialogue between Śiva and Pārvatī.
1213 CC I, 530. STMI 187. Cat. Berlin Nr. 973: a medical treatise in twelve chapters: (1) āyurvedādilakṣaṇa, (2) śārīra, (3) deśalakṣaṇa, (4) dinacaryā, (5) ṛtucaryā, (6) paribhāṣā, (7) bhaiṣajyakālādinirūpaṇa, (8) dīpanapācanādyadhyāya, (9) yogaviruddhāni, (10) rasādhyāya, (11) dhātūpadhātuśodhanamāraṇa, (12) auṣadhakalpanādhyāya.
1214 CC I, 532. MS Collection Punyavijayaji.
1215 CC: not recorded. Check-list Nr. 716. Compare *Rukpratikriyā* by Tripurāri (NCC VIII, 249).
1216 CC: not recorded. Check-list Nr. 759. See on a work of this title: Kalyāṇadāsa.
1217 CC: not recorded. Cat. Mysore XIII, Nr. 42897.
1218 CC: not recorded. Bodleian d.716(3); see D. Wujastyk (1990): 102.
1219 CC: not recorded. Cat. Mysore XIII, Nr. 42899.
1220 CC I, 679.
1221 CC: not recorded. Cat. Madras Nrs. 13245–47: the five chapters (ullāsa) are called jvara-, grahaṇī-, kāsaśvāsavilasinīkusumaroga-, rājayakṣmapratīkāra and annapānādividhāna; this treatise may be the same as Lolimbarāja's *Vaidyajīvana* (see Check-list Nr. 717).

1222 CC I, 692: a translation of Qānūni Ṭibb (i.e., Avicenna's Qānūn).
1223 CC: not recorded. MS Collection Punyavijayaji. A sahadevīkalpa is found in the *Kākacaṇḍīśvarakalpatantra*.
1224 CC I, 705. Editions:
a Sahasrayoga, with a Malayāḷam commentary, ed. by Āṯṯūr K. Piṣārōṭi, Bhārata Vilāsam Press, Trichur *1926 and 1947.
b Cikitsāsārasarvasva or Sahasrayoga, with a Malayāḷam commentary called Sujanapriya, ed. by K.V. Krishnan Vaidyan and S. Gopala Pillay, The Vidyarambham Press, Mullakkal, Alleppey, *1st ed., 1946, 11th ed., 1974.
c sahasrayogam (mūl saṃskṛt evaṃ malayālam-hindī anuvād sahit), keralīya āyurved cikitsā paraṃparā kā ek lokapriya granth, ed. by Rāmnivās Śarmā and Surendra Śarmā, Dakṣiṇa Prakāśan, 2nd ed., Hyderabad 1990.
Ed. a is preferable to ed. b, according to F. Zimmermann ((1989: 251, n.54); it is based on the MSS of the royal palace at Cranganore; unfortunately, its editor interpolated a number of apocryphal recipes. References are to page numbers of editions b (ed. 1974) and c. See on the *Sahasrayoga*: *R.N. Sharma (1988); M. Uniyāl (1991).
1225 The total number of recipes is about three hundred in the MSS (F. Zimmermann, 1989: 109), but their number has increased to more than one thousand in ed. b. See on the structure of the *Sahasrayoga*: F. Zimmermann (1989): 201–202. See on a number of recipes: M.C. Sāvaṃt (1994).
1226 F. Zimmermann (1989: 107–111) mentions a number of about fifty. See for a detailed analysis of one of the recipes: F. Zimmermann (1989): 52–59. See also Vayaskara N.S. Mooss (1979): 34–35 and 41–42. See for the preparation of many recipes: The Ayurvedic Formulary of India, Part I (1978). See on maṇipravāḷam: F. Zimmermann (1989): 105–111.
1227 See N.S. Mooss (1979): 35.
1228 The iatrochemical formulae are for the greater part in maṇipravāḷam according to F. Zimmermann (1989: 74); many of them are, however, in Sanskrit, at least in ed. c: the formulae of jvarāṅkuśarasa (ed. c, 224), rāmabāṇarasa (ed. c, 224), bhūtabhairavarasa (ed. c, 231), tāmrabhairavaguṭikā (ed. c, 232), etc.
1229 Some series of prescriptions are preceded by verses on nidāna in Malayāḷam. See, e.g., nāsikāroganidāna (ed. b, 478–480) and śiroroganidāna (ed. b, 499–501).
1230 Probably phiraṅgaroga.
1231 Quoted are A.h.Sū.22.27–31 (ed. b, 551); 16.25–28 and 31–35 (ed. b, 558).
1232 The actual number is larger, because several recipes counted as one item in the edition actually consist of a series of prescriptions.
1233 M. Uniyāl (1991) gives, without referring to a particular edition, the following numbers: 111 kaṣāyas, 66 ghṛtas, 104 tailas, 92 cūrṇas, 16 vaṭīs, 70 guṭikās, 15 ariṣṭas, 10 āsavas, and 14 bhasmans and kṣāras.
1234 Malayāḷam names of medicinal substances are omitted for the larger part.
1235 Identified as *Flacourtia indica* (Burm.f.) Merr. = *F. ramontchi* L'Herit. (see M. Abdul Kareem, 1997, Nr. 763).
1236 Cf. *Rājanighaṇṭu* 4.17–18: a synonym of kalikārī = lāṅgalinī.
1237 The same as akārakarabha according to the Hindī commentary. Compare M. Abdul Kareem (1997), Nr. 125.
1238 The same as bhūmyāmalakī according to the Hindī commentary and M. Abdul Kareem (1997, Nr. 1273). Compare añjhuḍā.

1239 The fruits or seeds (bīja) of kāsamarda according to the Hindī commentary.
1240 The same as ālukī, *Colocasia esculenta* (Linn.) Schott, according to P.V. Sharma (1997). Compare M. Abdul Kareem (1997), Nr. 463 (idem).
1241 Probably the same as āmragandhiharidrā.
1242 The same as vatsanābha according to the Hindī commentary. Also identified as *Cannabis sativa* Linn. (see M. Abdul Kareem, 1997, Nr. 312).
1243 The same as bhūmyāmalakī according to the Hindī commentary. Compare ajjhaḍā.
1244 Identified as *Ocimum americanum* Linn. (see M. Abdul Kareem, 1997, Nr. 1184).
1245 The same as ratanajyota according to the Hindī commentary. Ratanajyota is identified as *Alkanna tinctoria* DC. (absent from WIRM) (M. Abdul Kareem, 1997, Nr. 78) and *Clausena pentaphylla* (Roxb.) DC. (M. Abdul Kareem, 1997, Nr. 430). Arkarāga is also identified as *Lodoicea maldivica* (Poir.) Pers. (see M. Abdul Kareem, 1997, Nr. 1036).
1246 The same as candraśūra (P.V. Sharma, 1997). Compare M. Abdul Kareem (1997), Nr. 1014.
1247 The same as pāṣāṇabheda according to the Hindī commentary, but *Aerva lanata* (Linn.) Juss. ex Schult. according to N.S. Mooss (1953: 14–16).
1248 The same as hintāla according to P.V. Sharma (1997).
1249 The same as śarkarākanda according to the Hindī commentary. Also found in the *Kalyāṇakāraka* (4.29).
1250 The same as vārāhīkanda according to the Hindī commentary. Compare mahītāla.
1251 The ten items of this group are enumerated in the Hindī commentary.
1252 The same as sarjarasa (P.V. Sharma, 1997). Also regarded as identical with guggulu (see M. Abdul Kareem, 1997, Nr. 475).
1253 Tobacco leaves according to the Hindī commentary.
1254 The same as lobān according to the Hindī commentary.
1255 The same as ratanajyota according to the Hindī commentary. Compare arkarāga. Also identified as *Ventilago madraspatana* Gaertn. (see M. Abdul Kareem, 1997, Nr. 1680).
1256 The same as elā according to the Hindī commentary.
1257 The same as bhāṅg according to the Hindī commentary. P.V. Sharma (1997) regards gāndhārī as a synonym of durālabhā. Compare M. Abdul Kareem (1997), Nrs. 77 (= durālabhā), 724 (= dhanvayavāsa), 814 (= kāśmarya).
1258 The same as kuṭaja according to the Hindī commentary. Compare M. Abdul Kareem (1997), Nr. 876 (= kuṭaja).
1259 The same as śaṅkhapuṣpī according to the Hindī commentary.
1260 The same as viṣṇukrāntā (*Evolvulus alsinoides* Linn.) according to the Hindī commentary.
1261 The same as karpūraharidrā according to the Hindī commentary.
1262 Identified as *Pistia stratiotes* Linn. (see M. Abdul Kareem, 1997, Nr. 1306).
1263 The same as hrīvera (P.V. Sharma, 1997).
1264 Identified as *Cardiospermum halicacabum* Linn. (N.S. Mooss, 1953: 42–45; V.V. Sivarajan and I. Balachandran, 1994: 178–179).
1265 The same as śṛṅgāṭaka, the water chestnut, *Trapa natans* Linn. var. *bispinosa* (Roxb.) Makino = *T. bispinosa* Roxb. (P.V. Sharma, 1997).
1266 Purified jayapāla according to the Hindī commentary.
1267 The same as kalahārī (*Gloriosa superba* Linn.) according to the Hindī commentary.
1268 A variety of gairika according to the Hindī commentary.
1269 The same as kapikacchu according to the Hindī commentary.

1270 The same as muṇḍī (Hindī commentary).
1271 Opium according to the Hindī commentary.
1272 The same as kāsamarda according to the Hindī commentary.
1273 The same as gairika according to the Hindī commentary. M. Gundert (1970): red ochre (kāvi).
1274 Khapura is a synonym of kunduruka (P.V. Sharma, 1997).
1275 The same as paṭola according to the Hindī commentary.
1276 The same as arrowroot (*Curcuma angustifolia* Roxb.) according to the Hindī commentary.
1277 Compare bhūtāla.
1278 The same as eraṇḍa according to the Hindī commentary.
1279 A synonym of saptaraṅgī (P.V. Sharma, 1997). Compare vairī.
1280 The same as ajamoda according to the Hindī commentary.
1281 The bark of the mango tree according to the Hindī commentary.
1282 The same as vatsanābha according to the Hindī commentary.
1283 A kind of grass according to the Hindī commentary.
1284 The same as bhārṅgī according to the Hindī commentary.
1285 Identified as *Ixora coccinea* Linn. by N.S. Mooss (1953), P.V. Sharma (1997), and others (see M. Abdul Kareem, 1997, Nr. 937; V.V. Sivarajan and I. Balachandran, 1994: 347–348). See on pārantī and śvetapārantī: N.S. Mooss (1953): 77–80.
1286 The same as ajagandhā according to the Hindī commentary. P.V. Sharma (1997) agrees.
1287 Identified as *Myristica malabarica* Lam. by P.V. Sharma (1997). Compare M. Abdul Kareem (1997), Nr. 1152 (idem).
1288 The same as pūtīka according to the Hindī commentary. Identical with palāśa (P.V. Sharma (1997), also called pūtadru.
1289 Identified as *Mussaenda frondosa* Linn. (see M. Abdul Kareem, 1997, Nr. 1145).
1290 The same as kākādanī (P.V. Sharma, 1997). Identified as *Cardiospermum halicacabum* Linn. (see M. Abdul Kareem, 1997, Nr. 328).
1291 Compare śakralatā.
1292 The same as candana according to the Hindī commentary.
1293 The same as svarṇakṣīrī according to the Hindī commentary.
1294 The same as jalacāṅgerī according to the Hindī commentary. Identical with suniṣaṇṇaka according to P.V. Sharma (1997). Identified as *Blepharis persica* (Burm.f.) Kuntze = *B. edulis* Pers. (see M. Abdul Kareem, 1997, Nr. 243) and *Marsilea quadrifolia* Linn. (see M. Abdul Kareem, 1997, Nr. 1076; compare on this name: WIRM VI, 306).
1295 Identified as *Illicium verum* Hook.f. by P.V. Sharma (1997) and others (see M. Abdul Kareem, 1997, Nr. 899).
1296 The same as bhṛṅgarāja according to the Hindī commentary. Compare M. Abdul Kareem (1997), Nr. 653 (idem).
1297 Pippalī, pippalīmūla and hastipippalī according to the Hindī commentary.
1298 Sūryakānta, candrakānta and ayaskānta according to the Hindī commentary.
1299 The same as haṃsapādī according to the Hindī commentary. Compare M. Abdul Kareem (1997), Nr. 46 (idem). Also identified as *Desmodium triflorum* DC. (see M. Abdul Kareem, 1997, Nr. 600).
1300 Godhūma, bāralī and yava according to the Hindī commentary.
1301 The same as sahadevī (P.V. Sharma, 1997); identical with nāgakeśara according to the Hindī commentary.

1302 The same as tulasī (P.V. Sharma, 1997). Also identified as *Anisomeles malabarica* R.Br. ex Sims (see M. Abdul Kareem, 1997, Nr. 137).
1303 The same as mehāri (P.V. Sharma, 1997). Also identified as *Salacia reticulata* Wight (see M. Abdul Kareem, 1997, Nr. 1425).
1304 The same as jāyaphala according to the Hindī commentary. Also regarded as identical with lavaṅga (see M. Abdul Kareem, 1997, Nr. 1562).
1305 The same as vanakulatthī according to the Hindī commentary.
1306 The same as haridrā according to the Hindī commentary.
1307 The same as devadāru according to the Hindī commentary.
1308 The same as viṣṇukrāntā according to the Hindī commentary.
1309 The same as kuberākṣī according to the Hindī commentary.
1310 See also: K. Rajagopalan, R.J. Agnihotri and K.P. Bhaskaran (1975: aṣṭavargakvātha); S. Venkataraman, T.R. Ramanujam and V.S. Venkatasubbu (1984: amṛtottarakvātha); S. Venkitaraman et al. (1977: amṛtottarakvāthacūrṇa).
1311 See Damodar and P. Vasanth (1978).
1312 See B. Ravishankar and C.K. Sasikala (1983).
1313 See the notes in the Hindī commentary of ed. c.
1314 CC: not recorded. Check-list Nr. 721. STMI 191. Cat. Madras Nr. 13244.
1315 CC: not recorded. Cat. Mysore XIII, Nr. 42868.
1316 CC: not recorded. Cat. Mysore XIII, Nr. 42838.
1317 CC: not recorded. CBORI XVI, 1, Nr. 303: dealing with omina at the time of a call from a patient, with urine examination, and with signs of curability or incurability.
1318 CC: not recorded. Check-list Nr. 765.
1319 CC I, 644. A.C. Burnell (1880): 69. MS Collection Punyavijayaji. A śālmalīkalpa forms part of the *Kākacaṇḍīśvarakalpatantra, Gaurīkāñcalikātantra* and *Rasārṇavakalpa*.
1320 CC I, 638; II, 151: on the cure of dangerous diseases by magical means. Check-list Nr. 772. STMI 191. Cat. Mysore XIII, Nrs. 42835–36. R. Mitra's Notices VII, Nr. 2255: incantations, etc., for the neutralization of poisons and for curing hysteria, epilepsy, etc.; 387 ślokas; a Tantra disclosed by Śiva himself. Tāntrika Sāhitya 620: the number of verses differs in the MSS.
1321 CC: not recorded. Cat. Mysore XIII, Nr. 42873.
1322 CC: not recorded. Cat. Mysore XIII, Nr. 42874.
1323 CC: not recorded. Cat. IO Nr. 2678: the *Saṃdehabhañjanī*, a compilation on the preparation of medicines, *printed at Berhampore in 1868, frequently quotes Kavikaṇṭhahāra's *Prayogaratnākara*.
1324 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45282.
1325 CC I, 686. Cat. Bikaner Nr. 1435: on toxicology; great prominence is given in it to incantations as antidotes to snake-poison.
1326 CC: not recorded. STMI 193.
1327 CC: no anonymous treatise of this title recorded. J. Filliozat, Liste Nr. 178. See on a work of this title: Śivadattamiśra's *Śivakoṣa*.
1328 CC I, 694; II, 165 and 232. Check-list Nrs. 724 and 732. STMI 194. J. Filliozat, Liste Nr. 177. Bodleian d.734(2): seems to be the same as the *Samnipātakalikā* from the *Aśvinīkumārasaṃhitā* (see D. Wujastyk, 1990: 102). Cat. Madras Nr. 13248: a monograph on saṃnipāta fevers, their duration and treatment; Māṇikya, son of Padmanābha, wrote a commentary, called *Padacandrikā*, on this work. Cat. Sarasvati Bhavan XII, Nr. 44811.

Cat. Tanjore Nr. 11145: the text is referred to as *Saṃnipātārṇava* and *Saṃnipātābdhi*, while the commentary is called *Saṃnipātapadacandrikā* (compare A.C. Burnell, 1880: 66, Nr. 5,448). Wellcome α879: with Māṇikya's *Saṃnipātapadacandrikā*. Compare *Aśvinīkumārasaṃhitā*, of which this treatise is often regarded to form part.

1329 CC I, 694. Check-list Nr. 725. STMI 194. CBORI XVI, 1, Nr. 307: the text resembles that of the *Saṃnipātakalikā* ascribed to Dhanvantari (Nr. 306); the treatise forms part of an *Aśvinīsaṃhitā* according to the colophon; the MS dates from A.D. 1746/47. Compare preceding entry and *Aśvinīkumārasaṃhitā*.

1330 CC: not recorded. Check-list Nr. 726. Cat. Madras Nr. 13249: mūtraparīkṣā is also described.

1331 CC: not recorded. A.B. Keith (1935): 746 (Nr. 6236).

1332 CC I, 694; II, 165; III, 144. Bodleian d.713(1), d.725(4), d.730(10): thirteenth chapter of the *Aśvinīkumārasaṃhitā*; d.725(4) dates from A.D. 1727; see D. Wujastyk (1990): 103. Cat. BHU Nr. 246. Cat. Oxford Nr. 758: fourteen fevers are described: sandhika, antaka, rugdāha, cittavibhrama, śītāṅga, tandrika, kaṇṭhakubja, karṇaka, hāridra, bhugnanetra, raktaṣṭhīvin, pralāpaka, jihvaka, and abhinyāsa. Cat. Sarasvati Bhavan XII, Nrs. 45259 and 45260. MS Collection Punyavijayaji: text and ṭippaṇī (see Cat. Puṇyavijayaji II, Nrs. 6529–6533). A *Saṃnipātakalikā* is quoted in Karandīkar's *Nidānadīpikā* and referred to in Nidhi's *Yogasamuccaya*. Compare *Aśvinīkumārasaṃhitā*.

1333 CC: not recorded. Cat. Mysore XIII, Nr. 42871.

1334 CC: not recorded. Check-list Nr. 730. STMI 194. Cat. Tanjore Nr. 11213: the text is called *Trayodaśasaṃnipātanidānacikitsā* in the colophon; different from Nr. 11212 (*Saṃnipātanidāna* and *-cikitsā*).

1335 CC: not recorded. Cat. BHU Nr. 248 (see on the same MS: P.V. Sharma, 1962, 13–14): a short treatise in twenty-three verses on the nidāna of saṃnipāta fevers; the MS was completed in A.D. 1859/60.

1336 CC I, 694.

1337 CC: not recorded. Cat. Mysore XIII, Nr. 42870.

1338 CC: not recorded. STMI 195. Cat. Tanjore Nr. 11212.

1339 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45261.

1340 CC: not recorded. Check-list Nr. 733.

1341 CC: not recorded. Check-list Nr. 734.

1342 CC III, 144: commentary by Maṇikya, son of Padmanābha. Compare *Saṃnipātacandrikā*.

1343 CC: not recorded. Check-list Nr. 774.

1344 CC: not recorded. Check-list Nr. 775.

1345 CC: not recorded. Check-list Nr. 723.

1346 CC: not recorded. STMI 195.

1347 CC I, 713. STMI 195: a treatise on pathology and therapeutics also dealing with the examination of the tongue, urine, nose and pulse. R. Mitra's Notices II, Nr. 617: on general principles of pathology and therapeutics; contents: disease defined, diagnosis, infection and contagion, symptomatology, examination of the tongue, urine, nostrils and pulse, duration of diseases, actual cautery, purgation, enemas, fumigation, etc.

1348 CC I, 713: no medical work of this title. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.

1349 CC I, 713: II, 170; III, 147. F.R. Dietz (1833): 130. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135. Cat. Calcutta Sanskrit College X, Nr. 99.

1350 CC: not recorded. Cat. Mysore XIII, Nr. 42902.

1351 CC: not recorded. Cat. Mysore XIII, Nr. 42901.

1352 CC: not recorded. STMI 195.

1353 CC I, 713: see *Vaidyaśāstrasārasaṃgraha* (CC I, 613: by Vyāsagaṇapati); II, 170. Check-list Nr. 740 (see also Nr. 284: *Gadanigraha* by Soḍhala, sometimes called *Sārasaṃgraha*, and Nr. 994: Vinayameru's *Vidvanmukhamaṇḍana*, called *Sārasaṃgraha* as well). STMI 195. Bodleian d.724(1k); d.724(1j): ṭīkā (see D. Wujastyk, 1990, 104). Cat. BHU Nr. 249. Cat. Madras Nr. 13315: a compilation about the properties of substances; a section on measures and weights is found at the end of the work; inorganic substances (pārada, loha, ratna) are also dealt with. Cat. Sarasvati Bhavan XII, Nr. 45077. Cat. Tanjore Nr. 11147: contains chapters four to eighteen (cf. A.C. Burnell, 1880: 68). Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135. A *Sārasaṃgraha* is quoted in the *Bṛhadrasarājasundara*, Karandīkar's *Nidānadīpikā*, the *Pākamārtaṇḍa*, Raṅgajyotirvid's *Vicārasudhākara*, Ṭoḍara's *Āyurvedasaukhya*, and Trimalla's *Yogataraṅgiṇī*.

1354 CC I, 714. R. Mitra's Notices II, Nr. 585. Medical work?

1355 CC: not recorded. STMI 196. Cat. Madras Nr. 13250: on the preparation of sārasvataghṛta, considered to be efficacious in enabling one to speak clearly.

1356 CC: not recorded. Cat. Mysore XIII, Nr. 42879.

1357 CC: not recorded. Check-list Nr. 743.

1358 CC I, 714. Check-list Nr. 744. STMI 196. J. Filliozat, Liste Nr. 180. Cat. Tanjore Nr. 11146 (cf. A.C. Burnell, 1880: 69). A *Sārāvalī* is quoted in *Bṛhadrasarājasundara* and *Vīrasiṃhāvaloka*.

1359 CC: not recorded. STMI 196. Cat. Madras Nr. 13243: a medical treatise dealing with the development of the foetus in the womb and with the various kinds of ailments which a human being is subject to; the work, referred to as *Śārīrakagrantha*, is divided into five chapters: cakrādhyāya, piṇḍotpatti, garbhotpatti, tridoṣotpatti, and marmasthānāni; described are the six cakras, those parts of the human body in which one of the mahābhūtas predominates, the number of diseases affecting particular organs or regions of the body (the numbers differ from those usually found in āyurvedic treatises), etc. A.F.R. Hoernle (1978: 61–65) gives an analysis of the anatomy of the skeleton, as described in an anonymous *Śārīra* (the text is contained in *MS Nr. 167 of the Tübingen University Library; see Hoernle, 1978: 216–217, for the verses on the skeleton and their translation); its osteology is, in particular, taken from the *Yājñavalkyasmṛti* (see Hoernle for a number of deviations); the text quotes Caraka, the *Kaulāvalinirṇaya* (see NCC V, 114: by Jñānānanda), the *Lauhapradīpa*, and the *Yogamuktāvalī*. B. Rama Rao (1984).

1360 CC: not recorded. Cat. Mysore XIII, Nr. 42839.

1361 CC: not recorded. Cat. Puṇyavijayaji II, Nr. 6528.

1362 CC: not recorded. Cat. Mysore XIII, Nr. 42840.

1363 CC I, 643.

1364 CC: not recorded. Check-list Nr. 783.

1365 CC: no medical work of this title. Check-list Nr. 745.

1366 CC I, 715.

1367 CC III, 148: copied in A.D. 1080. Gambier-Perry Nr. 52: fourteen vargas are described, some of these being latā-, puṣpa-, phala-, miśra-, lavaṇa-, dravadravya-, dvyargha-, and arghavarga. Compare the *Siddhasāranighaṇṭu*.

1368 CC: not recorded. Cat. Mysore XIII, Nr. 42880.

1369 CC: not recorded. Cat. Mysore XIII, Nr. 42882.
1370 CC: not recorded. Wellcome β514: the title is the name of chapter one; chapter two deals with śukraśoṇitaśuddhi.
1371 CC: not recorded. Cat. Mysore XIII, Nr. 42884.
1372 CC: not recorded. Cat. Mysore XIII, Nr. 42885.
1373 CC I, 701: from *Rudrayāmala*. See T. Goudriaan and S. Gupta (1981): 129.
1374 CC: not recorded. Cat. Tanjore XIII, Nr. 11214: deals with the treatment of coughs.
1375 CC: not recorded. Check-list Nr. 749. STMI 200.
1376 CC: not recorded. Check-list Nr. 752.
1377 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45326 (compare AVI 250): on the examination of the pulse, tongue, etc.
1378 CC: not recorded. ABI 328: a medical work from Kerala.
1379 CC: not recorded. STMI 200: contains a running commentary in Malayāḷam.
1380 CC II, 168 and 233. Check-list Nr. 753. Cat. Mysore XIII, Nrs. 42887–88.
1381 CC: not recorded. Cat. Mysore XIII, Nr. 42889.
1382 CC II, 233. Cat. Sarasvati Bhavan XII, Nrs. 44820 and 45042. A *Sarvasaṃgraha* is referred to in the *Amṛtasāgara*.
1383 CC: not recorded. Cat. Mysore XIII, Nr. 42891.
1384 CC: not recorded. ABI 317. A Tantra treating of the medicinal properties of herbs, diverse charms, etc. Editions:
   a Saṃvāda-Jñāna-ratnākara Press, Calcutta 1885 [IO.370], second ed., 1888 [IO.281].
   b with a Hindī version by Baladevaprasāda Miśra, Moradabad 1898 [BL.14033.a. 35(3)].
1385 CC: not recorded. Check-list Nr. 754.
1386 CC: not recorded. Cat. Mysore XIII, Nr. 42892.
1387 CC: not recorded. STMI 200–201: a small tract dealing with the preparation of a drug called śaśāṅkakiraṇa which is used as a nervine tonic.
1388 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1389 CC: not recorded. STMI 201.
1390 CC: not recorded. Cat. Mysore XIII, Nr. 42802.
1391 CC I, 631; II, 150. Two probably different anonymous works are known under this title: (a) a collection of one hundred verses on diseases and their treatment, with an explanation in Telugu for part of the work; a particular class of severe diseases, called gaṇaroga, is mentioned; (b) prescriptions for the treatment of various diseases (Cat. Madras Nrs. 13307–13). Cat. Sarasvati Bhavan XII, Nrs. 44942, 45142, 45143.
1392 CC: not recorded. Cat. Mysore XIII, Nr. 42833.
1393 CC: not recorded. Cat. Madras Nr. 13314: purports to give the names of one hundred medicinal substances; at the end of the work an index is found with the names of medicinal substances and a few particulars about them.
1394 CC: not recorded. Cat. Mysore XIII, Nr. 42832.
1395 CC: not recorded. Cat. Mysore XIII, Nr. 42834.
1396 CC: not recorded. Cat. Mysore XIII, Nr. 42831.
1397 CC: not recorded. Cat. Madras Nr. 13378: deals with the preparation of medicines; contains recipes of rasayogas.
1398 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134 (*Satkaṇṭharatna* and *Satkaṇṭhābhidhānadravyaguṇa*), 135 (*Satkaṇṭhābharaṇa*). U.Ch. Dutt (1922): Preface 14: in Orissa a superior work, called *Satkaṇṭha-ratnābharaṇa*, is used. V. Śukla I, 226: a nighaṇṭu well known in Orissa. Edition: *Dravyaguṇa* or *Satkaṇṭharatna*, with Oriya translation by Harikṛṣṇa Miśra, Candrodaya Press, Cuttack 1917 [BL.14044.b.16; IO.San.C. 78]. Compare: *Dravyaguṇa* or *Satkaṇṭharatna*.

1399 CC: not recorded. Cat. Puṇyavijayaji II, Nr. 6538.
1400 CC I, 738.
1401 CC: not recorded. STMI 210.
1402 CC: not recorded. STMI 210: a tract that forms part of a chapter, called pradarādhikāra, of some medical work.
1403 CC: not recorded. STMI 211.
1404 CC: not recorded. Check-list Nr. 803.
1405 CC: not recorded. Check-list Nr. 806. Cat. Tanjore Nr. 11235.
1406 CC: not recorded. Check-list Nr. 812. STMI 207. Subjects belonging to rasaśāstra predominate in this text according to the description given in an anonymous article in BDHM 3, 2, 1965, 105–106: also called *Amṛtataraṅgiṇī*; the treatise deals in ten chapters (paṭala) with karotpatti, mahādrāvalakṣaṇa, lohavargadrāvavarṇana, keśadrāvavarṇana, dviprāṇavidyāvarṇana, mahākālaśālmalīkalpavarṇana, viṣanāśanavarṇana, rasajāraṇādivarṇana, gandhakakalkavarṇana, and suvarṇaśodhana. A *Siddhasārasaṃgraha* is quoted in the *Basavarājīya*.
1407 CC I, 717; II, 171: quoted by Rūpanayana. STMI 207: on the treatment of various ailments by the use of medicinal powders, etc. J. Filliozat, Liste Nr. 184. See BDHM 3, 2, 1965, 105, which refers to MSS GOML Madras R Nr. 799 (= Cat. Madras Nr. 13252) and *D Nr. 13252.
1408 CC: not recorded. Cat. Mysore XIII, Nr. 42914.
1409 CC: not recorded. Check-list Nr. 813.
1410 CC: not recorded. Check-list Nr. 814. STMI 207: *Siddhauṣadhiprakaraṇādi*. Cat. Mysore XIII, Nr. 42915: *Siddhauṣadhiprakaraṇa*.
1411 CC: not recorded. Check-list Nr. 818. STMI 207. Cat. Mysore XIII, Nr. 42912. Cat. Tanjore Nr. 11160: the author belonged to Dharmapurī on the banks of the Godāvarī, in the Nizam's Dominions.
1412 CC I, 717: an abridgment of Vṛnda's *Siddhayoga*. Cat. Sarasvati Bhavan XII, Nr. 44794.
1413 CC: not recorded. Check-list Nr. 819. STMI 207. A work of this title is quoted in Anantakumāra's *Yogaratnasamuccaya* and the *Bhesajjamañjūsāsannaya*.
1414 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1023.
1415 CC: not recorded. Check-list Nr. 820.
1416 CC: not recorded. Cat. Mysore XIII, Nr. 42852.
1417 CC: not recorded. STMI 207.
1418 CC: not recorded. Cat. Mysore XIII, Nrs. 42843–44.
1419 CC: not recorded. Bodleian d.723(4); see D. Wujastyk (1990): 104.
1420 CC: not recorded. Cat. Mysore XIII, Nr. 42847.
1421 CC: not recorded. Cat. Mysore XIII, Nr. 42848.
1422 CC I, 677. STMI 210. Cat. Tanjore Nr. 11201 (cf. A.C. Burnell, 1880: 69): deals with śleṣmajvaranidāna, saṃsargajvaralakṣaṇa, vātakaphajvara, and pittakaphajvaracikitsā.
1423 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45360.
1424 CC III, 154. H. Śāstrī, Notices II, Nr. 255: 750 ślokas.
1425 CC: not recorded. Check-list Nr. 823.

1426 CC: not recorded. Collection Punyavijayaji Nr. 144.
1427 CC: not recorded. MS Collection Punyavijayaji. A śrīphalakalpa forms part of the *Kākacaṇḍīśvarakalpatantra.*
1428 CC I, 743. STMI 214.
1429 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1092.
1430 CC: not recorded. Check-list Nr. 824.
1431 CC: not recorded. Bodleian d.742(3); see D. Wujastyk (1990): 104.
1432 CC II, 179. Wellcome α891.
1433 CC: not recorded. Cat. Mysore XIII, Nr. 42940; Nrs. 42942 and 42944: commentary.
1434 CC: not recorded. Cat. Mysore XIII, Nr. 42939.
1435 CC: not recorded. J. Filliozat, Liste Nr. 186.
1436 CC III, 149.
1437 CC: not recorded. Check-list Nr. 826. See Kṛṣṇamiśra and Sukhānanda.
1438 CC: not recorded. Cat. Mysore XIII, Nr. 42922.
1439 CC: not recorded. Cat. BHU Nr. 252.
1440 CC: not recorded. Cat. Mysore XIII, Nr. 42924.
1441 CC: not recorded. Cat. Mysore XIII, Nr. 42859.
1442 CC: not recorded. Cat. Mysore XIII, Nr. 42860.
1443 CC: not recorded. MS Collection Punyavijayaji. A śuṇṭhīkalpa forms part of the *Ānandakanda.*
1444 CC: not recorded. Cat. Mysore XIII, Nr. 42853.
1445 CC: not recorded. Wellcome β100(iv).
1446 CC: not recorded. AVI 428.
1447 CC III, 150.
1448 See for a summary of the contents: S. Bagchi's Introduction to his edition of the Sanskrit text, 2–17; J. Nobel (1958): I, XXXVII–LVII.
1449 See on this text and its importance: J. Filliozat in L. Renou et J. Filliozat (1953): 370; H. Nakamura (1996): 193; Winternitz II, 245–246.
1450 Editions of the Sanskrit text:

- *a ed. by Çarat Chandra Dās and Çarat Chandra Çāstrī, fasc. 1, The Buddhist Text Society of India, Calcutta 1898.
- b The Suvarṇaprabhāsasūtra, first prepared for publication by Bunyiu Nanjio and after his death revised and edited by Hokei Idzumi, Kyoto 1931.
- c Suvarṇabhāsottamasūtra, Das Goldglanz-Sūtra, ein Sanskrittext des Mahāyāna-Buddhismus, nach den Handschriften und mit Hilfe der tibetischen und chinesischen Übersetzungen herausgegeben von Johannes Nobel, Otto Harassowitz, Leipzig 1937.
- d ed. by S. Bagchi, Buddhist Sanskrit Texts No. 8, The Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning, Darbhanga 1967.

English translation: R.E. Emmerick (1992b).

1451 Editions: Suvarṇaprabhāsottamasūtra, Das Goldglanz-Sūtra, Ein Sanskrittext des Mahāyāna-Buddhismus, die tibetischen Übersetzungen mit einem Wörterbuch herausgegeben von Johannes Nobel, Band 1: Die tibetischen Übersetzungen, E.J. Brill, Leiden 1944, Band 2: Wörterbuch Tibetisch-Deutsch-Sanskrit, E.J. Brill, Leiden 1950.
See on the Tibetan translations: J. Nobel (1958): I, Einleitung. See on their translating technique: C. Oetke (1977).

1452 See on the Khotanese material: R.E. Emmerick (1979b): 32–34; (1992a): 33–35.
1453 See J. Nobel (1958): I, Einleitung XXXV.
1454 I-ching's Chinese version was edited and translated by Johannes Nobel, who also edited the Tibetan translation of I-ching: Johannes Nobel, Suvarṇaprabhāsottamasūtra, Das Goldglanz-Sūtra, ein Sanskrittext des Mahāyāna-Buddhismus; I-tsing's chinesische Version und ihre tibetische Übersetzung, Band 1: I-tsing's chinesische Version, übersetzt, eingeleitet, erläutert und mit einem photomechanischen Nachdruck des chinesischen Textes versehen; Band 2: Die tibetische Übersetzung, mit kritischen Anmerkungen versehen, E.J. Brill, Leiden 1958. See on the Chinese translations: S. Bagchi, Introduction (1) to his ed. of the Sanskrit text (1967); S.C. Banerji (1988): 113–114; B. Nanjio (1980): 41–43 (Nrs. 126, 127, 130).
1455 The Uighur version, based on I-ching's version, was translated by V.V. Radlov and *edited by S.E. Malov: Sutri zolotogo bleska – Tekst ujgurskoj redaktsii, Petrograd, 1913–17; German translation: W. Radloff (1970). See on the Uighur version: *F.W.K. Müller (1908), (1910); J. Nobel (1958): I, Einleitung XXXIV.
1456 The Mongol version has been *edited by Erich Haenisch, Leipzig 1929.
1457 Chapter XV, I in J. Nobel (1958): I, 227–258; chapter eight (sarasvatīdevīparivarta; p.55–59) in S. Bagchi's edition.
1458 K.G. Zysk (1991): 61.
1459 Chapter sixteen in the earliest Tibetan translation and its Sanskrit original; chapter XXIV in J. Nobel (1958): I, 312–323; chapter seventeen (vyādhipraśamanaparivarta; p.93–97) in S. Bagchi's edition. See about this chapter: C.G. Kashikar (1977): 166–167; J. Nobel (1951) (*reviewed by J. Filliozat, Revue de l'Histoire des Religions 142, 1952); P.V. Sharma (1992e): 123–124; K.G. Zysk (1991) 61–62. See on the *Suvarṇaprabhāsasūtra*: Ch. Eliot (1988): II, 54; J.N. Farquhar (1967): 159, 212, 275, 396 (references), 398; J. Filliozat in L. Renou et J. Filliozat (1953): 370; R.F.G. Müller (1959–60): 203–211; H. Nakamura (1996): 193; M. Winternitz II, 230, 245–246 (references), 378.
1460 Jalaṃdhara in I-ching's Chinese version.
1461 These bṛṃhaṇa measures correspond to āsthāpana in āyurveda.
1462 S. Bagchi (Intr., 1, to his edition of the Sanskrit text), B. Nanjio (1980: 42, Nr. 127), and M. Winternitz (II, 378) call him Dharmarakṣa.
1463 See: S. Bagchi's Intr. (1) to his edition of the Sanskrit text; J. Nobel (1958): I, Einleitung XVIII.
1464 See on Dharmakṣema's version: J. Nobel (1958): I, Einleitung.
1465 J.N. Farquhar (1967: 212) says that I-ching translated the *Suvarṇaprabhāsottamarāja*, a much fuller and later form of the *Suvarṇaprabhāsa.* See on this subject: H. Nakamura (1996): 193. The Sanskrit original of I-ching's version is no longer extant (see J. Nobel, 1958: I, Einleitung XIX).
1466 The mahābhūtas are usually four in Buddhist literature.
1467 Chapter five of the *Suvarṇaprabhāsasūtra* (chapter nine of I-ching's translation) deals with the elements earth, water, fire and wind, and their relationships with the body; these elements, usually designated with the term mahābhūta, are called dhātu in this chapter (J. Nobel, 1951: 11–12, 15–17). See also I-ching in J. Takakusu (1966): 130–132. See on the problems the Chinese had with basic concepts of Indian medicine: P.U. Unschuld (1983).
1468 The senses (indriya) are also six in number in chapter five of the *Suvarṇaprabhāsa.* See J. Nobel (1951): 12. Chapter sixteen mentions the indriyas together with the dhātus, but gives no details.

1469 See J. Nobel (1951): 23–26.
1470 See J. Nobel (1951): 26–28.
1471 See J. Nobel (1951): 28–34.
1472 S. Bagchi (Intr., 1, to his edition of the Sanskrit text) gives A.D. 412–426.
1473 S. Bagchi mentions A.D. 703.
1474 CC: not recorded. Check-list Nr. 837.
1475 CC: not recorded. Cat. Mysore XIII, Nr. 42945.
1476 CC: not recorded. Cat. Mysore XIII, Nr. 42865.
1477 CC: not recorded. MS Collection Punyavijayaji. A śvetaguñjākalpa forms part of the *Ānandakanda* and *Kākacaṇḍīśvarakalpatantra*.
1478 CC: not recorded. MS Collection Punyavijayaji.
1479 CC: not recorded. MS Collection Punyavijayaji Nr. 141.
1480 CC III, 140.
1481 CC I, 677; II, 161. AVI 424. STMI 218. Cat. Tanjore Nr. 11231. MS Collection Punyavijayaji. A śvetārkakalpa forms part of the *Ānandakanda*, *Gaurīkāñcalikātantra*, *Kākacaṇḍīśvarakalpatantra*, *Rasaratnākara* and *Rasārṇavakalpa*.
1482 NCC: not recorded. Cat. Mysore XIII, Nr. 41791.
1483 NCC: not recorded. Cat. Mysore XIII, Nrs. 41806–08.
1484 NCC: not recorded. Cat. Mysore XIII, Nr. 41790.
1485 NCC: not recorded. STMI 219.
1486 NCC: not recorded. Cat. Mysore XIII, Nr. 41787.
1487 NCC VIII, 223. MS Collection Punyavijayaji. Compare the tailādhikāra of Soḍhala's *Gadanigraha*.
1488 NCC VIII, 223.
1489 NCC VIII, 223. STMI 219.
1490 NCC: not recorded. Cat. Mysore XIII, Nr. 41794.
1491 NCC VIII, 223.
1492 NCC: not recorded. MS Collection Punyavijayaji.
1493 NCC: not recorded. Cat. Mysore XIII, Nr. 41789.
1494 NCC VIII, 223. Cat. Tanjore Nr. 11223: deals with the preparation of medicated oils; quotes a recipe ascribed to Pūjyapāda.
1495 NCC: not recorded. Cat. Mysore XIII, Nr. 41793.
1496 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1497 NCC: not recorded. Cat. Mysore XIII, Nr. 41805.
1498 NCC: not recorded. Cat. Mysore XIII, Nrs. 41795–96, 41798–99, 41801.
1499 NCC: not recorded. Cat. Mysore XIII, Nr. 41802.
1500 NCC VIII, 223.
1501 NCC VIII, 223. Cat. Sarasvati Bhavan XII, Nr. 44831.
1502 NCC VIII, 14: one of the MSS dates from A.D. 1622.
1503 NCC VIII, 14. Cat. BHU Nr. 62. CBORI XVI, 1, Nr. 91: revealed to Brahmā by Prajāpati; contains 129 verses on the medicinal properties of takra; differs from the *Takrakalpa* ascribed to Parāśara; may form part of a longer text called *Cikitsāsārasarvasva*; the MS dates from A.D. 1778/79.
1504 NCC VIII, 14.
1505 NCC VIII, 14: one of the MSS dates from A.D. 1665. Kavīndrācāryasūcipatram, Nr. 1004.
1506 NCC: not recorded. VOHD II.4, Nr. 1472.

1507 NCC: not recorded. Cat. Mysore XIII, Nr. 41778.
1508 NCC: not recorded. Cat. Mysore XIII, Nr. 41780.
1509 NCC: not recorded. Cat. Mysore XIII, Nr. 41781.
1510 NCC: not recorded. Check-list Nr. 847.
1511 NCC: not recorded. Check-list Nr. 848. Cat. Mysore XIII, Nrs. 41767–68.
1512 CC: not recorded. K. Śarmā Suvedī (1995).
1513 CC: not recorded. K. Śarmā Suvedī (1995).
1514 NCC: not recorded. Check-list Nr. 850.
1515 NCC: no anonymous medical work of this title (compare NCC VIII, 98: *Tantrasāra* by Mādhava). Check-list Nr. 851.
1516 NCC VIII, 91. Edition: Tantra-Yukti, ed. by Aṣṭa Vaidya Vayaskara N.S. Mooss, Vaidyasarathy Series, Book No. S-7, *1st ed., 1949; 2nd rev. ed., Vaidyasarathy Press, Kottayam 1979; prastāvanā by Vayaskarāgāranivāsin Śaṅkaraśarman. This edition is based on a single MS, belonging to the Vayaskara family of Aṣṭavaidya physicians of Kerala, of which the editor is a member (prastāvanā 8). References are to page numbers of the second edition.
1517 The only item missing is aviparyaya, an additional yukti, found only in the *Tantrayuktivicāra*.
1518 Introductory verses 2–4. Yuktis four, five and six are characterized in exactly the same words as in Nīlamegha's work.
1519 With the exception of numbers eight and ten, which are defined in prose.
1520 See pages 6, 10, 11, 12, 13, 14.
1521 Ad A.h.U.50.78.
1522 The types of basic procedure are connected with the types of arrangement. The author of the *Tantrayukti* thus enlarges upon Aruṇadatta's twenty types by adding upadhālopa (elision of the penultimate letter). Twenty-one types of āśraya are also referred to by Cakrapāṇidatta (ad Ca.Si.12.41cd–45ab).
1523 The *Śivadharmottara* is a sequel to the *Śivadharma* from the *Nandikeśvarasaṃhitā* (CC I, 276 and 649; NCC XI, 333). Compare Tāntrika Sāhitya 631. A *Śivadharmapurāṇa* by Nandikeśvara is recorded in the NCC (IX, 332).
1524 Apamṛtyu is a sudden or accidental death.
1525 NCC VIII, 104. STMI 220. R. Mitra, Notices II, Nr. 643: a tāntric compilation on medicine, charms, etc.; deals with medicinal herbs, fevers, diabetes, etc., sweetness of breath, charms for subjugating mankind, antidotes, aphrodisiacs, cures for barrenness, etc. Compare Tāntrika Sāhitya 249.
1526 NCC III, 106; VIII, 104.
1527 NCC VIII, 116. Mentioned as a medical work in the Kavīndrācāryasūcipatram (Nr. 1020).
1528 NCC: not recorded. Cat. Mysore XIII, Nr. 41809.
1529 NCC VIII, 228: in fifteen verses.
1530 NCC VIII, 228.
1531 NCC: not recorded. Check-list Nr. 857. Cat. Mysore XIII, Nr. 41817.
1532 NCC: not recorded. Cat. Mysore XIII, Nr. 41814; Nr. 41812: *Tridośanidānaṭīkā*.
1533 NCC: not recorded. Cat. Mysore XIII, Nr. 41815.
1534 NCC: not recorded. Cat. Mysore XIII, Nr. 41816.
1535 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44953. MS Collection Punyavijayaji. A triphalākalpa forms part of the *Ānandakanda* and *Kākacaṇḍīśvarakalpatantra*.

1536 NCC: not recorded. Cat. Mysore XIII, Nr. 41818.
1537 NCC VIII, 205. See: *Auṣadhikalpa.*
1538 NCC: not recorded. MS Collection Punyavijayaji.
1539 NCC VIII, 286.
1540 NCC II, 324
1541 NCC: not recorded. Cat. Mysore XIII, Nr. 41388.
1542 NCC: not recorded. Cat. Mysore XIII, Nr. 41387.
1543 NCC: not recorded. Cat. Mysore XIII, Nr. 41389.
1544 See on this text and its editions: NCC II, 291–292; T. Goudriaan and S. Gupta (1981): 119–120; Tāntrika Sāhitya 69–73 and 603. Compare Śukrācārya's *Ulūkakalpa.*
1545 See on its contents also Cat. Bikaner Nr. 1362.
1546 laṅkeśarāvaṇapraṇītam uḍḍīśatantram, 'śivadattī'hindīvyākhyā-vibhūṣitam, vyākhyākāraḥ sampādakaś ca ācārya paṇḍita śivadattamiśra śāstrī, Kiśora-Granthamālā 25, Kṛṣṇadāsa Academy, Vārāṇasī 1984. The title is mentioned at 1.13 and 10.94.
1547 See 1.16; 17–19 defines the six members of ṣaṭkarman: śānti, vaśya, stambhana, vidveṣa, uccāṭana, and māraṇa. The same six members are enumerated in the *Yoginītantra* (4.3).
1548 Called vidyādharasiddhi in the colophon.
1549 Called bhūtakaraṇavandhyātvanivāraṇādi in the colophon.
1550 Compare S.C. Banerji (1988): 324–326; (1992): 189–190, 194, 197, 199, 202.
1551 See T. Goudriaan and S. Gupta (1981): 146–147 and 153–155.
1552 *Ratirahasya* 14.1. (see K. Mylius, 1997: 149).
1553 CC I, 229 and 278; II, 48, 60, 203; III, 49: by Narasiṃha Ṭhakkura, son of Gadādhara. NCC VIII, 157. See on this work: S.C. Banerji (1988).
1554 CC I, 703 and 704. See on this work: S.C. Banerji (1988).
1555 J. Filliozat (1937): 67–68.
1556 NCC II, 398. Collection Punyavijayaji Nr. 158 (four copies).
1557 NCC II, 395: from *Netraprakāśikā* attributed to Nandikeśvara. ABI 330: a medical work from Southern India. A treatise of this title is quoted in the *Vīrasiṃhāvaloka.*
1558 NCC II, 343.
1559 NCC: not recorded. Cat. Mysore XIII, Nr. 41390.
1560 NCC: not recorded. Cat. Sarasvati Bhavan XII, Nrs. 45195 and 45196.
1561 NCC: not recorded. Cat. Mysore XIII, Nr. 41391.
1562 NCC: not recorded. Cat. Mysore XIII, Nr. 41392.
1563 NCC II, 400. STMI 228. Cat. Tanjore Nr. 11218: deals with the effect of drinking water early in the morning.
1564 NCC II, 401.
1565 NCC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1566 NCC: not recorded. Cat. Mysore XIII, Nrs. 41383–85.
1567 NCC: not recorded. MS Collection Punyavijayaji.
1568 CC: not recorded. Check-list Nr. 871.
1569 CC: not recorded. P.V. Sharma (1962): 12: the preserved part consists of 231 verses; the treatise begins with the examination of the pulse. See also Cat. BHU Nr. 185.
1570 CC: not recorded. STMI 237–238 and 464: various medical texts (see STMI for their contents). B. Rama Rao (1984).
1571 CC II, 146: attributed to Dhanvantari. Check-list Nr. 872: anonymous. Cat. Sarasvati Bhavan XII, Nrs. 45212 (anonymous) and 45375 (attributed to Dhanvantari). Mentioned among the sources of the *Pāradasaṃhitā.*

1572 CC II, 146.
1573 CC: not recorded. Cat. Mysore XIII, Nr. 42687.
1574 CC: not recorded. STMI 233.
1575 CC: not recorded. Mentioned in the Kavīndrācāryasūcipatram (Nr. 1030).
1576 CC I, 611. Check-list Nr. 873. Mentioned in the Kavīndrācāryasūcipatram (Nr. 927: saṭīka).
1577 CC I, 611. STMI 233. Cat. Mysore XIII, Nr. 42588.
1578 CC: not recorded. Check-list Nr. 874. Cat. Mysore XIII, Nrs. 42589 (by a Jain author; the *Prayogārṇava* and *Saṃgraha* are quoted) and 42590.
1579 CC: not recorded. *MS Śrī Veṅkaṭeśvar Oriental Research Institute, Tirupati (see BDHM 1, 3, 1963, 157). A.B. Keith (1935): 752–753 (Nr. 6251). Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133. See B. Rama Rao (1984): 14–18. See the description of the *Vaidyacintāmaṇi.* A treatise of this title is cited in the *Āyurvedīya Khanijavijñāna*; a *Vaidyacintāmaṇi* and *Laghuvaidyacintāmaṇi* are among the sources of the *Rasayogasāgara* (see, for example, *Rasayogasāgara*, akārādi 35, 79, 239, 301, 342, 439; kakārādi 180, 210, 211, 213, 215, 233, 234, 321, 539; cakārādi 51, 100, 101, 163, 201); a *Laghuvaidyacintāmaṇi* is quoted in Hariśaraṇānanda's *Kūpīpakvarasanirmāṇavijñāna.*
1580 CC I, 611. Check-list Nr. 878. Cat. Mysore XIII, Nr. 42655. Cat. Sarasvati Bhavan XII, Nr. 44988.
1581 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
1582 CC: not recorded. Cat. Mysore XIII, Nr. 42656.
1583 CC: not recorded. Cat. Mysore XIII, Nrs. 42657–58.
1584 CC: not recorded. Cat. Mysore XIII, Nr. 42660.
1585 CC: not recorded. Cat. Mysore XIII, Nr. 42659.
1586 CC: not recorded. Check-list Nr. 880. STMI 233–234 and 464: a number of different texts (see STMI for their contents). Cat. Madras Nrs. 13219–24 and 13358–60; Nr. 13224 describes seven types of harītakī growing on seven different mountains mentioned by name. *MS Āndhra Sārasvata Pariṣattu (see BDHM 1, 3, 1963, 156).
1587 CC: not recorded. Cat. Mysore XIII, Nr. 42587.
1588 CC: not recorded. STMI 234: the MS dates from A.D. 1802/03.
1589 CC: not recorded. Check-list Nr. 885. Bodleian d.724(1c; 1e; 1f; 1i; 1l); see D. Wujastyk, 1990: 106. MS Collection Punyavijayaji. Wellcome α364: with ṭīkā, contains a pākādhikāra, a chapter on rasayogas, etc.; α587, β57 and 332.
1590 CC: not recorded. Check-list Nr. 888.
1591 CC: not recorded. Check-list Nrs. 889–890. STMI 235: different texts of this title (see STMI for their contents). MS Collection Punyavijayaji: with *Bālāvabodha* (compare Harṣakīrti's *Yogacintāmaṇi*).
1592 CC I, 610: with commentary.
1593 CC: not recorded. AVI 428.
1594 CC: not recorded. Check-list Nr. 892. STMI 711: a glossary of the names of medicinal substances arranged according to their effect on the doṣas; the Sanskrit names are followed by their Marāṭhī equivalents.
1595 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1008.
1596 CC: not recorded. STMI 235.
1597 CC: not recorded. Check-list Nr. 893. Kavīndrācāryasūcipatram, Nr. 1002. STMI 235; contains a series of kalpas: aparājitā-, asthiśṛṅkhalā-, aśvagandhā-, brahmadaṇḍī-, ca-

ndrodaka-, dakṣiṇadeśatāmravandā-, devadālī-, ekavīrā-, gandhaka-, jyotiṣmatī-, kaṭutumbī-, kṣīrakanda-, mahāvajrarāja-, mayūragiri-, musalīkanda-, nāgamaṇḍala-, rudantī-, somarāja-, śvetārka-, tālaka-, tṛṇajyotiṣmatī-, and vajrīkalpa. AVI 314.

1598 CC: not recorded. Check-list Nr. 894. STMI 236. Cat. Mysore XIII, Nr. 42582.

1599 CC: not recorded. Check-list Nr. 895. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133. AVI 314. Mentioned in the Kavīndrācāryasūcipatram (Nr. 926). Quoted in the *Pāradasaṃhitā* and *Rasakāmadhenu*.

1600 CC I, 610. STMI 236. Cat. Sarasvati Bhavan XII, Nr. 45169. J. Filliozat, Liste Nr. 163. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133. Quoted in the *Rasakāmadhenu*.

1601 CC: not recorded. J. Filliozat, Liste Nr. 162: a commentary on the *Vaidyakamādhavī*.

1602 CC: not recorded. STMI 238. Cat. Bikaner Nr. 1444: directions for the preparation of various medicaments and their uses.

1603 CC: not recorded. Check-list Nr. 898.

1604 CC: not recorded. Check-list Nr. 900. STMI 236 and 711: a dictionary of medical terms with their Hindī equivalents. Edited at Bombay (1830?) [Haas (1876): 149]. A *Vaidyakanighaṇṭu* is quoted by P.K. Warrier, V.P. Nambiar and C. Ramankutty (1994–1996). It is one of the sources of V. Jośī and N.H. Jośī (1968).

1605 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45158 (compare AVI 428).

1606 CC I, 610. STMI 236: one of the MSS dates from A.D. 1665/66. Cat. Calcutta Sanskrit College X, Nr. 77.

1607 CC: not recorded. Check-list Nr. 901. STMI 236: also called *Vaidyasubhāṣita*; the MS dates from A.D. 1752/53.

1608 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44993.

1609 CC: not recorded. AVI 314.

1610 CC: not recorded. Check-list Nr. 902. Cat. Calcutta Sanskrit College X, Nr. 81.

1611 CC I, 610: see *Vaidyasaṃgraha*; II, 146. Check-list Nr. 904. STMI 236. Cat. Calcutta Sanskrit College X, Nr. 85. Cat. Sarasvati Bhavan XII, Nrs. 44990 and 45378. CBORI XVI, 1, Nr. 247: the work is called *Granthasaṃgraha* at the end; *Rasaratnasamuccaya*, *Śārṅgadhara* and *Yogaratnasamuccaya* are mentioned; the MS dates from A.D. 1800/01.

1612 This treatise, written in Old Gujarātī, contains an elaborate description of syphilis (phiraṅgīroga) and its treatment. A *MS (Nr. 30994) of this work, dating from the eighteenth century, is kept in the L.D. Institute of Indology in Ahmedābād. See on the contents: J.C. Sikdar (1982).

1613 CC: not recorded. Check-list Nr. 903.

1614 CC: not recorded. Check-list Nr. 907. H.D. Velankar (1944): 365.

1615 CC: not recorded. Check-list Nr. 908.

1616 CC: no anonymous work of this title. Bodleian d.713(5) and d. 727(6), probably identical with Harṣakīrti's *Yogacintāmaṇi*; see D. Wujastyk (1990): 106.

1617 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45370.

1618 CC III, 128. Cat. Bikaner Nr. 1445: on the treatment of indigestion and other diseases. Cat. Sarasvati Bhavan XII, Nrs. 45089, 45101, 45102 (compare AVI 314). MS Collection Punyavijayaji: *Vaidyakasāroddhārasūkta*. Harṣakīrti's *Yogacintāmaṇi* is sometimes called *Vaidyakasāroddhāra*. Ananta quotes a *Vaidyakasāroddhāra* in his *Pratāpakalpadruma*. See also Brajanāthaśarman.

1619 CC I, 611. STMI 236.

1620 CC: not recorded. Check-list Nr. 887.

1621 CC: not recorded. Check-list Nr. 919.

1622 CC: not recorded. Check-list Nr. 921.

1623 CC: not recorded. Cat. Mysore XIII, Nr. 42585.

1624 CC I, 611. Cat. Sarasvati Bhavan XII, Nr. 45264. Kavīndrācāryasūcipatram, Nr. 1080. A *Vaidyakutūhala* is referred to in the *Amṛtasāgara*.

1625 CC: not recorded. Cat. Mysore XIII, Nrs. 42692–94.

1626 CC I, 613. A work of this name is quoted by Āḍhamalla, in the *Ratnasāgara*, and by Toḍara. A *Vaidyālaṃkāra* was written by Yogipraharāja.

1627 CC; not recorded. Check-list Nr. 924.

1628 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.

1629 CC I, 612.

1630 Edited (in Malayāḷam script) by Vayaskara N.S. Mooss: part I, Vaidya Sarathy Series, Book No. 3, Kōṭṭayam 1951; part II, second revised edition, Vaidya Sarathy Series, Book No. M-1, Kottayam 1978.

1631 Added as related to raktapitta.

1632 Added as different from arocaka.

1633 Udāvarta has been added.

1634 Gṛdhrasī has been added.

1635 Somaroga and mūtrātisāra have been added.

1636 Gunma is frequently found in works from Kerala as an equivalent of gulma.

1637 Jalakūrma, usually a synonym of jalodara, has been added.

1638 This group has been added.

1639 This order is irregular.

1640 CC I, 612; II, 227. Check-list Nr. 925. Kavīndrācāryasūcipatram, Nr. 1018. A *Vaidyamanoramā* is quoted in Vaṃśīdhara's *Vaidyamanotsava*.

1641 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44816.

1642 CC I, 613; II, 146. Cat. Mysore XIII, Nrs. 42771–73, 42777–79; Nr. 42772 is by a Jain author; Nr. 42777 differs from Nr. 42772; Nr. 42780: commentary. Cat. Tanjore Nr. 11131.

1643 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1096.

1644 CC: not recorded. Cat. Mysore XIII, Nr. 42688.

1645 CC: not recorded. Check-list Nr. 928. A *Vaidyamuktāvalī* is quoted in a *Cikitsāsārasaṃgraha* (Cat. Madras Nr. 13145) and a *Ratnākarauṣadhayogagrantha* (Cat. Madras Nr. 13190).

1646 CC II, 146. Check-list Nr. 929. CBORI XVI, 1, Nr. 272: an interesting lexicon of medicinal names; the arrangement is beautiful: the names are given according to the order of the ending and the order of the beginning letter.

1647 CC I, 611.

1648 CC: not recorded. Check-list Nr. 931. STMI 239: deals with the preparation of a medicine called pūrṇacandrodaya.

1649 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1050.

1650 CC I, 612: a lexicon of materia medica, quoted in *Smṛtyarthasāgara*; II, 146; III, 128. Check-list Nrs. 932–33. STMI 239 and 711: a number of different works of this title. Cat. Madras Nr. 13305: an alphabetically arranged list of the Sanskrit names of medicinal substances with their Telugu equivalents; Nr. 13306: Sanskrit names of medicinal substances, arranged in alphabetical order, along with their Kannaḍa equivalents. Cat. Mysore XIII, Nrs. 42663, 42667 (by a Jain author), and 42668. Cat. Tanjore Nrs.

11301–02: a Sanskrit medical dictionary with Tamil equivalents. A *Vaidyanighaṇṭu* is quoted in the *Āyurvedacintāmaṇi*, compiled by Baladeva Prasāda Miśra, and in the *Śāligrāmanighaṇṭubhūṣaṇa* of the *Bṛhannighaṇṭuratnākara*.

1651 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44756.
1652 CC: not recorded. Cat. Mysore XIII, Nr. 42677.
1653 CC I, 612.
1654 CC: not recorded. Cat. Mysore XIII, Nr. 42680.
1655 CC: not recorded. STMI 239.
1656 CC: not recorded. Cat. Mysore XIII, Nr. 42683.
1657 CC: not recorded. Cat. Mysore XIII, Nr. 42684.
1658 CC: not recorded. Cat. Mysore XIII, Nr. 42685.
1659 CC II, 146. Cat. Sarasvati Bhavan XII, Nr. 44916. Identical with Vidyāpati's *Vaidyarahasya*? A *Vaidyarahasya* is quoted in the *Bṛhadrasarājasundara*.
1660 CC: not recorded. Check-list Nr. 937. Identical with Vidyāpati's *Vaidyarahasya(paddhati)*?
1661 CC I, 613. STMI 240. Cat. Madras Nr. 13226: apparently a comprehensive medical treatise; the first part consists of a dialogue between Paramaśiva and Pārvatī on nāḍīparīkṣā.
1662 CC I, 613. A work on rasaśāstra?
1663 CC: not recorded. STMI 240. A work on rasaśāstra?
1664 CC I, 613. STMI 240. A work on rasaśāstra?
1665 CC I, 613. Cat. Mysore XIII, Nr. 42689. Cat. Sarasvati Bhavan XII, Nrs. 44887, 45273, 45275.
1666 CC: not recorded. Check-list Nr. 941. Compare *Vaidyaratnākarabhāṣya* by Rāmakṛṣṇa.
1667 CC: not recorded. Cat. Mysore XIII, Nr. 42783.
1668 CC: not recorded. STMI 240: complete, with a Sanskrit commentary. A *Vaidyasāgara* is quoted in the *Bṛhadrasarājasundara*, Mādhava Kavirāja's *Mugdhabodha* and Nidhi's *Yogasamuccaya*.
1669 CC I, 613. Check-list Nr. 943. STMI 240–241. Cat. Mysore XIII, Nrs. 42719–20 and 42726. Compare *Vaidyakasaṃgraha*.
1670 CC: not recorded. STMI 241. MS Collection Punyavijayaji. A *Vaidyasaṃjīvana*, probably the same work as Lolimbarāja's *Vaidyajīvana*, is quoted in Vācaka Dīpacandra's *Laṅghanapathyanirṇaya*.
1671 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
1672 CC: not recorded. Check-list Nr. 945. STMI 241: Sanskrit text with a commentary in Telugu. Cat. Mysore XIII, Nrs. 42731–32. Kavīndrācāryasūcipatram, Nr. 1015.
1673 CC: not recorded. Bodleian e.139(1): in Sanskrit and bhāṣā, gives many recipes; see D. Wujastyk (1990): 107.
1674 CC: not recorded. STMI 241.
1675 CC I, 613; II, 146. Check-list Nr. 947. STMI 241–242. Bodleian d.716(6); see D. Wujastyk (1990): 107. Cat. Madras Nrs. 13239–41: two different texts of this title. Cat. Mysore XIII, Nrs. 42738, 42748–54; Nr. 42751 may contain the *Mādhavanidāna*. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135. A *Vaidyasārasaṃgraha* is quoted in Dattarāma's *Caryācandrodaya*. The Sanskrit text of a *Vaidyasārasaṃgraha* has been *edited, together with a Kannaḍa commentary, by N.R. Bhatt (Madras Government Oriental Series No. 27, Madras; part I, 1951, part II, 1952).
1676 CC: not recorded. Wellcome β367.
1677 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.

1678 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
1679 CC I, 613. Compare *Vaidyakasāroddhāra*.
1680 CC I, 613; II, 227. STMI 242. Cat. Berlin Nr. 977: nāḍī- and mūtraparīkṣā are dealt with. Cat. Sarasvati Bhavan XII, Nr. 44959.
1681 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
1682 CC: not recorded. Check-list Nr. 949.
1683 CC: not recorded. Check-list Nr. 951. STMI 242–244: different works of this title (see STMI for their contents). Cat. Madras Nr. 13099: deals with the development of the foetus in the womb, diseases and their therapy; contains the following subjects: piṇḍotpatti, daśavāyusthāna, agniprakaraṇa, nāḍīnidāna, rogalakṣaṇa, and auṣadhavidhāna; Nr. 13377: deals with the preparation of various medicines. Cat. Mysore XIII, Nrs. 42708–10. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 135.
1684 CC: not recorded. STMI 242. Cat. Mysore XIII, Nr. 42714.
1685 CC: not recorded. MS Collection Punyavijayaji.
1686 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.
1687 CC: not recorded. Cat. Mysore XIII, Nr. 42716: authorities mentioned are Ātreya, Bharata, Dāmodara, Indrasena (NCC: not recorded), Kāpālin, Mañjunātha (CC: not recorded), Nāgārjuna, Pūjyapāda, Suśruta, Ugrāditya, and Vāhaṭa; works mentioned are *Kaumudī, Pārijāta, Rasahṛd, Rasārṇa, Siddhasāra,* and *Sūpasāra* (CC: not recorded).
1688 CC: not recorded. Cat. Mysore XIII, Nr. 42717. Prem Kishore, M.M. Padhi, G.C. Nanda, (1990): 135.
1689 CC: not recorded. Check-list Nr. 950.
1690 CC: not recorded. Check-list Nr. 953.
1691 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45004.
1692 CC I, 613.
1693 CC: not recorded. AVI 314: in Prakrit.
1694 CC I, 613; II, 146. Cat. Sarasvati Bhavan XII, Nrs. 44878 and 45211.
1695 CC: not recorded. Cat. Mysore XIII, Nr. 42703.
1696 CC: not recorded. Cat. Mysore XIII, Nr. 42704.
1697 A medical work in Hindusthānī, recorded in the Kavīndrācāryasūcipatram (Nr. 1013).
1698 CC: not recorded. Cat. Mysore XIII, Nr. 42705.
1699 CC: not recorded. Check-list Nr. 959.
1700 CC II, 146: attributed to Dhanvantari. J. Filliozat, Liste Nr. 169: anonymous.
1701 CC: not recorded. See B. Rama Rao (1984): 14–18: with a commentary by Tāta Sūryanārāyaṇa.
1702 CC: no anonymous text of this title. Kavīndrācāryasūcipatram, Nr. 1068.
1703 CC I, 613. Wellcome β65: with commentary. This may be Śaṃkara's *Vaidyavinodasaṃhitā*.
1704 CC: not recorded. Check-list Nrs. 967–969. STMI 245–246: diverse texts (see STMI for their contents). Cat. Madras Nrs. 13227–38 and 13375; Nr. 13376: deals with mūtra-, mala-, jihvā-, śabda-, sparśa-, dehasvarūpa-, netra-, and svedaparīkṣā, as well as with jvarotpattinidānacikitsādinirūpaṇa. Cat. Tanjore Nr. 11190: a fragment on disorders of fertility in women; Nr. 11191: deals with copper and its qualities.
1705 CC: not recorded. Cat. Mysore XIII, Nr. 42707.
1706 CC: not recorded. MS Collection Punyavijayaji: with stabaka.
1707 CC I, 613.

1708 CC: not recorded. STMI 246: on the qualities of articles of food from a medical point of view.
1709 CC: not recorded. Check-list Nr. 971. STMI 246. Cat. Madras Nr. 13225: on the preparation of certain medicines and their use in treating particular diseases.
1710 CC I, 561. Check-list Nr. 975. Cat. Tanjore Nrs. 11111–11115 (cf. A.C. Burnell, 1880: 69).
1711 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1089.
1712 CC: not recorded. MS Collection Punyavijayaji.
1713 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1088.
1714 CC: not recorded. Check-list Nr. 976.
1715 CC: not recorded. Cat. Mysore XIII, Nr. 42498.
1716 CC: not recorded. Cat. Mysore XIII, Nr. 42496.
1717 CC: not recorded. Collection Punyavijayaji Nr. 116.
1718 CC: not recorded. MS Collection Punyavijayaji. A vandā(ka)kalpa forms part of the *Ānandakanda*, *Auṣadhikalpa* and *Kākacaṇḍīśvarakalpatantra*.
1719 CC: not recorded. Check-list Nr. 977: also called *Vyāsayakṣiṇīsaṃvāda*. Cat. Mysore Nrs. 42494–95. Cat. Tanjore Nr. 11209.
1720 CC III, 78.
1721 CC: not recorded. Check-list Nr. 978.
1722 CC: not recorded. STMI 248: deals with poisons and curative herbs.
1723 CC: not recorded. Cat. Mysore XIII, Nr. 42499.
1724 CC: not recorded. Cat. Mysore XIII, Nr. 42500.
1725 CC: not recorded. MS Collection Punyavijayaji.
1726 CC: not recorded. STMI 251.
1727 CC: not recorded. Check-list Nr. 984.
1728 CC: not recorded. Check-list Nr. 985. STMI 252 and 713. Cat. Madras Nrs. 13302–03: on the properties of substances used in medical preparations and in dietary.
1729 CC: not recorded. Check-list Nr. 986. STMI 252 and 713. Cat. Madras Nr. 13304: similar to *Vastuguṇakalpavallī*.
1730 CC: not recorded. *MS Śrī Veṅkaṭeśvar Oriental Research Institute, Tirupati (see BDHM 1, 3, 1963, 157).
1731 CC: not recorded. Check-list Nr. 983. STMI 252. Cat. Mysore XIII, Nr. 42502.
1732 CC: not recorded. Cat. Mysore XIII, Nr. 42514.
1733 CC: not recorded. Cat. Mysore XIII, Nrs. 42512–13.
1734 CC: not recorded. Check-list Nr. 987.
1735 CC: not recorded. STMI 252.
1736 CC: not recorded. Cat. Mysore XIII, Nr. 42492.
1737 CC II, 132.
1738 CC I, 561.
1739 CC II, 132. STMI 252.
1740 CC: not recorded. Cat. Mysore XIII, Nr. 42515.
1741 CC: not recorded. STMI 252.
1742 CC: not recorded. Cat. Mysore XIII, Nr. 42516.
1743 CC: not recorded. Check-list Nr. 988.
1744 CC: not recorded. Cat. Mysore XIII, Nr. 42517.
1745 CC: not recorded. Cat. Mysore XIII, Nr. 42493.
1746 CC: not recorded. Cat. Mysore XIII, Nr. 42518.

1747 CC: not recorded. Cat. Mysore XIII, Nr. 42519.
1748 CC: not recorded. Cat. Mysore XIII, Nr. 42520.
1749 CC: not recorded. Cat. Rajasthan Oriental Research Institute (Jodhpur Collection), Nr. 4832 E (P.M. Jinavijaya, 1965: II B, 232–233, extract: Appendix 166: on karmavipāka).
1750 CC II, 136. Check-list Nr. 990. STMI 254. CBORI XVI, 1, Nr. 238: deals with the properties of herbs and articles of food; the MS dates from A.D. 1636/37.
1751 CC: not recorded. Cat. Mysore Nr. 42523.
1752 CC I, 575. STMI 254.
1753 CC I, 574: attributed to Dhanvantari. Check-list Nr. 995: anonymous.
1754 CC I 570 and II, 135: a Tantric work quoted by Narasiṃha in *Tārābhaktisudhārṇava*. Check-list Nr. 996. AVI 424. A vijayākalpa forms part of the *Ānandakanda* (I.15.313–499).
1755 CC: not recorded. A.B. Keith (1935): 746 (Nr. 6236).
1756 CC: not recorded. Cat. Mysore XIII, Nr. 42526.
1757 CC: not recorded. A.B. Keith (1935): 745 (Nr. 6236).
1758 CC: not recorded. Cat. Mysore XIII, Nr. 42527.
1759 CC: not recorded. Cat. Mysore XIII, Nr. 42573.
1760 CC I, 594: this is merely an extract from the *Śārṅgadharapaddhati*. Check-list Nr. 999: anonymous.
1761 CC: not recorded. Cat. Mysore XIII, Nr. 42528.
1762 CC: not recorded. Cat. Mysore XIII, Nr. 42529.
1763 CC: not recorded. Wellcome α862(ii).
1764 CC II, 139. STMI 257. Cat. Mysore XIII, Nr. 42560. Cat. Tanjore Nr. 11210.
1765 CC: not recorded. Cat. Mysore XIII, Nr. 42559.
1766 CC I, 589.
1767 CC: not recorded. Cat. Mysore XIII, Nr. 42571.
1768 CC I, 589. STMI 257. Cat. Bikaner Nr. 1447: on toxicology and on incantations designed to neutralize the effects of snake-poison.
1769 CC: not recorded. Check-list Nr. 1002. STMI 257.
1770 CC: not recorded. J. Filliozat, Liste Nr. 158. Compare *Viṣaharatantra* by Gaṇeśa.
1771 CC II, 140.
1772 CC: not recorded. Cat. Mysore XIII, Nr. 42558: in the form of a conversation with Devī.
1773 CC I, 588.
1774 CC: not recorded. Cat. Mysore XIII, Nr. 42565.
1775 CC: not recorded. Cat. Mysore XIII, Nr. 42567.
1776 CC: not recorded. Wellcome β68 and 74 (with commentary).
1777 CC: not recorded. Cat. Mysore XIII, Nr. 42563.
1778 CC: not recorded. Check-list Nr. 1004.
1779 CC I, 589; II, 140. Check-list Nr. 1005. STMI 257. Cat. Madras Nr. 13357: on the mode of using different kinds of poisonous substances after necessary purification in the preparation of certain medicines. Cat. Mysore XIII, Nr. 42570. Cat. Tanjore Nr. 11211. An author called Aprameya wrote a *Viṣavaidya*.
1780 CC I, 589. AVI 317.
1781 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 133.
1782 CC I, 585: *Viśvanāthadevaprakāśa*. Check-list Nr. 1006. STMI 257–258: a rare work on medicine; some of the topics dealt with are: mūtrakṛcchracikitsā, mūtrāghātacikitsā, aśmarīcikitsā, śothacikitsā, gaṇḍamālācikitsā, bālaroga, rasāyana, and hṛdrogacikitsā; the

work is ascribed to an author called Viśvanātha, who also wrote a *Sārasaṃgraha*. P. Peterson (1899): Preface XXIII.

1783 CC: not recorded. Cat. Mysore XIII, Nr. 42557.

1784 CC: not recorded. Check-list Nr. 1009.

1785 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.

1786 CC: not recorded. Cat. Mysore XIII, Nr. 42536.

1787 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 134.

1788 CC: not recorded. Cat. Mysore XIII, Nr. 42552.

1789 CC: not recorded. Cat. Mysore XIII, Nr. 42555.

1790 CC: not recorded. Cat. Mysore XIII, Nr. 42546.

1791 CC: not recorded. Cat. Mysore XIII, Nr. 42548.

1792 CC I, 621: *Vraṇacikitsā*. Check-list Nr. 1011. STMI 262. Cat. Madras Nr. 13242.

1793 CC: not recorded. Cat. Mysore XIII, Nr. 42797.

1794 CC: not recorded. Check-list Nr. 1012.

1795 See on this text: D. Pingree (1997): 47–49. Compare *Jñānabhāskara*.

1796 CC: not recorded. Check-list Nr. 1015.

1797 CC: not recorded. STMI 263: a treatise on dietetics; the author refers to a *Dravyaguṇakalpavallī*; the work is different from that of the same name by Maṇirāma Miśra.

1798 CC: not recorded. *MS Śrī Veṅkaṭeśvar Oriental Research Institute, Tirupati (see BDHM 1, 3, 1963, 157).

1799 CC: not recorded. Check-list Nr. 1025. See the *Vyādhividhvaṃsinī* by Bhāvaśarman and that by Bhāvasiṃha.

1800 CC: not recorded. Cat. Mysore XIII, Nr. 42787.

1801 CC: not recorded. Cat. Mysore XIII, Nr. 42788.

1802 CC I, 618.

1803 CC: not recorded. Cat. Mysore XIII, Nr. 42785.

1804 CC: not recorded. Cat. Mysore XIII, Nr. 42789.

1805 CC: not recorded. Cat. Mysore XIII, Nr. 42791.

1806 CC: not recorded. MS Collection Punyavijayaji.

1807 CC: not recorded. STMI 264. Cat. Madras Nr. 13188. Compare *Kṣayaroganidāna*.

1808 CC I, 476. Check-list Nr. 1032. See Tāntrika Sāhitya 535.

1809 CC: not recorded. Cat. Mysore XIII, Nr. 42276.

1810 CC: not recorded. Check-list Nr. 1034.

1811 CC I, 477. Check-list Nr. 1036; Nr. 1037: commentary. STMI 264. Cat. Bikaner Nr. 1449: on the practice of medicine; the MS dates from A.D. 1690/91. Compare *Yogacandrikā* by Lakṣmaṇa.

1812 CC I, 477. Check-list Nr. 1038. STMI 264: the MS dates from A.D. 1789/90. AVI 310: this work may be a commentary on the *Yogacandrikā*.

1813 CC I, 477. STMI 264. Cat. Sarasvati Bhavan XII, Nrs. 44784 and 45116. MS Collection Punyavijayaji. Kavīndrācāryasūcipatram, Nr. 1069. Wellcome γ189. Compare Harṣakīrti's *Yogacintāmaṇi*.

1814 Mentioned in the Kavīndrācāryasūcipatram (Nr. 920) as a medical work.

1815 CC: not recorded. Cat. BHU Nr. 152.

1816 CC II, 111; III, 102. Check-list Nr. 1041. STMI 264: one of the MSS was completed in A.D. 1640. CBORI XVI, 1, Nr. 167: seems to be a compilation; sources mentioned are Agniveśa, Hārīta, Suśruta, and Vāgbhaṭa; author's name Amṛta?; the MS dates from A.D. 1713/14.

1817 CC: no medical work of this title. Bodleian d.727(7): accompanied by a commentary, different from the work on yoga of this name (CC I, 477); see D. Wujastyk, 1990: 109.

1818 Mentioned in the Kavīndrācāryasūcipatram (Nr. 921) as a medical work.

1819 CC: not recorded. ABI 315.

1820 CC I, 478: see *Cikitsākalikā* and *Yogaratnamālā*. Check-list Nr. 1044. Cat. Sarasvati Bhavan XII, Nr. 44761. A *Yogamālā* is quoted in the *Bhesajjamañjūsāsannaya*.

1821 CC: no anonymous medical work of this title. Check-list Nr. 1046.

1822 A treatise from Kerala, written in maṇipravāḷam. See F. Zimmermann (1989): 104–105.

1823 CC II, 111. Check-list Nr. 1051. CBORI XVI, 1, Nr. 168: written in Prakrit verse.

1824 CC I, 477. A *Yogapradīpa* is quoted by Ṭoḍara.

1825 CC: no anonymous medical work of this title. J. Filliozat, Liste Nr. 94.

1826 CC: not recorded. Cat. Mysore XIII, Nr. 42278.

1827 CC I, 478. Check-list Nr. 1053. Kavīndrācāryasūcipatram, Nr. 1063. A *Yogaratna* is quoted in the *Pākamārtaṇḍa* and Vaidyacintāmaṇi's *Prayogāmṛta*.

1828 Cat. Calcutta Sanskrit College X, Nr. 49: appears to be an āyurvedic work by Gahananātha.

1829 CC I, 478. Compare the *Yogaratnamālā* ascribed to Nāgārjuna.

1830 CC: not recorded. Check-list Nr. 1059.

1831 CC: not recorded. STMI 265. Compare the works of this name by Anantakumāra and Candraṭa.

1832 CC I, 478. Cat. Sarasvati Bhavan XII, Nr. 44947 (with commentary).

1833 CC: no medical work of this title. Check-list Nr. 1063. A *Yogārṇava* is one of the sources of the *Bheṣajakalpasārasaṃgraha* and Yogendranātha's *Āyurvijñānaratnākara*; it is quoted in the *Bṛhannighaṇṭuratnākara*.

1834 CC: not recorded. Check-list Nr. 1066. Cat. BHU Nr. 149; Nr. 251: the text mainly contains rasauṣadhas; it quotes the *Bhāvaprakāśa* by name; the *Hārītasaṃhitā* and *Śārṅgadharasaṃhitā* are quoted without reference to the source; the disease āmavāta is characterized in a new way; some drugs are mentioned under their vernacular name. Cat. Mysore XIII, Nr. 42290. A *Yogasaṃgraha* is mentioned among the sources of the *Rasayogasāgara*.

1835 CC: not recorded. Cat. Mysore XIII, Nr. 42279.

1836 CC: not recorded. J. Filliozat, Liste Nr. 110 (*Gandhakādikalpa*). Cat. BHU Nr. 15: the MS dates from A.D. 1602/03. Kavīndrācāryasūcipatram, Nr. 1045.

1837 CC II, 112: in the form of a dialogue between Śiva and Pārvatī. Check-list Nr. 1067. See Tāntrika Sāhitya 538–539: two texts called *Yogasāra* are written in the form of a dialogue between Śiva and Pārvatī. Compare *Ghṛtādiyoga*. A *Yogasāra* is quoted in the *Pāradasaṃhitā*.

1838 CC: no medical work of this title. Check-list Nr. 1069. A *Yogasārāvalī* is quoted in the *Bṛhadrasarājasundara*.

1839 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45048.

1840 CC: not recorded. R. Mitra's Notices II, Nr. 871: called *Dhanvantariguṇāguṇayogaśata* in the colophon; Dhanvantari and Śālihotra are saluted in the maṅgala; a collection of prescriptions; the order of the diseases is not clear. J. Filliozat, Liste Nrs. 108–109.

1841 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45335.

1842 CC I, 477. Cat. Sarasvati Bhavan XII, Nr. 45135.

1843 CC: no medical work of this title. STMI 266: on the treatment of various diseases and the preparation of medicines; in the form of a dialogue between Śiva and Durgā. H. Śāstrī, Notices I, Nr. 302.

1844 CC: not recorded. Edited, together with the *Siddhamantra(prakāśa)*, under the title *Āyurvedasaṃgraha*, by Śaṃkara Śāstrin, son of Dājī Śāstrin Pade, Book I, Parts 1–3 only, Jñānasāgara Press, Bombay 1898 [IO.San.D.603(c)].

1845 CC I, 482: title *Yonivyāpad*; III, 103: title *Yonivyāpaccikitsā*. Check-list Nr. 1082.

Chapter 5
Authors and works from Sri Lanka

1 NCC: not recorded. A.K. Śāstrī (1981: 125): dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century). Mahānagara is the same as Anurādhapura.

2 NCC: not recorded. K.D. Somadasa (1996): 12 (WS. 5.IV). Edition: 3rd ed., Colombo 1866 [E. Haas (1876): 8]; 4th ed., Ariṣṭa śatakaya hevat Rogaviniścaya, Lakminipahana Press, Colombo 1874 (see K.D. Somadasa, 1996: 12). W. Ainslie (1826): II, 525: in 100 stanzas. A.K. Śāstrī (1981: 125): in Sanskrit; dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century). C.E. Godakumbura (1955): 338: translated into Sinhala verse by Midellava Kōrāḷa, who completed his *Yogaratanamālāva*, based on the *Yogaśataka*, in A.D. 1816. Compare C.E. Godakumbura (1953): 66: Midellava is said to have made Sinhalese translations in verse of *Ariṣṭaśataka* and *Yogaśataka*.
The Kōṭṭē dynasty covers the period A.D. 1412–1550 (H.W. Codrington, 1994: 90) or 1412–1597 (A. Nell, 1936: 187). See on the rise and fall of Kōṭṭē: A. Nell (1936): 186–189.

3 Identical with A.K. Śāstrī (see bibliography).

4 NCC: not recorded. Edition: kvāthamaṇimālā, śrīmadāryadāsakumārasiṃhaśāstriṇā saṭippaṇaṃ saṅkalitā, vārāṇaseyasaṃskṛtaviśvavidyālayāyurvedamahāvidyālayaprādhyāpakena āyurvedācārya-śrīkāśīnāthaśāstriṇā svakṛtayā 'vidyotinī'hindīvyākhyayā vibhūṣitā, Haridās Saṃskṛt Granthamālā 192, Caukhambā Sanskrit Series Office, 2nd ed., Vārāṇasī 1970.

5 Sugandhavacā is identified as *Alpinia galanga* (Linn.) Willd. and *Kaempferia galanga* Linn. (M. Abdul Kareem, 1997, Nrs. 95 and 981).

6 Identified as *Nicotiana tabacum* Linn. (M. Abdul Kareem, 1997, Nr. 1167).

7 See the parisamāpti.

8 Edition: laṅkā-bhaiṣajya-maṇimālā, śrīmatā āryadāsakumārasiṃhaśāstriṇā saṅkalitā, svopajñayā 'kumārakeli'samākhyayā hindībhāṣānuvādavyākhyayā ca samullasitā, Vidyābhavan Āyurved Granthamālā 62, Caukhambā Saṃskṛt Saṃsthān, Vārāṇasī 1972.

9 Identified as *Curcuma amada* Roxb., *Limnophila aromatica* (Lam.) Merrill = *L. gratissima* Blume, and *L. indica* (Linn.) Druce = *L. gratioloides* R.Br. (M. Abdul Kareem, 1997, Nrs. 533, 1023, 1024).

10 Bhīru is identified as *Asparagus racemosus* Willd. (M. Abdul Kareem, 1997, Nr. 185).

11 *Piper nigrum* Linn. (M. Abdul Kareem, 1997, Nr. 1298).

12 This may be *Aristolochia bracteolata* Lam. or *Nicotiana tabacum* Linn., both called dhūmapattra (see M. Abdul Kareem, 1997, Nrs. 160 and 1167).

13 *Alangium salviifolium* (Linn.f.) Wang. (M. Abdul Kareem, 1997, Nr. 65).

14 This may be the same as kilima, a synonym of devadāru.

15 Identified as *Callicarpa macrophylla* Vahl and *Michelia champaca* Linn. (M. Abdul Kareem, 1997, Nrs. 296 and 1102).

16 A synonym of haridrā.

17 A synonym of haridrā (see M. Abdul Kareem, 1997, Nr. 536).

18 *Boswellia serrata* Roxb. ex Coleb. (M. Abdul Kareem, 1997, Nr. 258).

19 Kuṣṭhagandhi is identified as *Gisekia pharnaceoides* Linn. (M. Abdul Kareem, 1997, Nr. 800) and as the fragrant bark of *Limonia acidissima* Linn. = *Feronia elephantum* Correa (MW).
20 Madhuvallī is identified as *Maerua oblongifolia* (Forsk.) A. Rich. = *M. arenaria* (DC.) Hook.f. et Thoms. (M. Abdul Kareem, 1997, Nr. 1056).
21 Probably the same as bhūmijambū, identified as *Pygmaeopremna herbacea* (Roxb.) Moldenke = *Premna herbacea* Roxb. (M. Abdul Kareem, 1997, Nr. 1369).
22 One of the names of *Linum usitatissimum* Linn. (M. Abdul Kareem, 1997, Nr. 1027).
23 The same as mājūphala.
24 Pañcaparṇī is one of the names of *Bombax ceiba* Linn. (M. Abdul Kareem, 1997, Nr. 254).
25 A synonym of kāśmarya.
26 *Eulophia campestris* Wall. (M. Abdul Kareem, 1997, Nr. 692).
27 This may be the same as śukataru, one of the names of the śirīṣa.
28 Identified as *Cassia acutifolia* Delile (absent from Hooker and WIRM) and *C. senna* Linn. (M. Abdul Kareem, 1997, Nrs. 344 and 351).
29 *Illicium verum* Linn.f. (M. Abdul Kareem, 1997, Nr. 899).
30 *Rhinacanthus nasutus* (Linn.) Kurz (M. Abdul Kareem, 1997, Nr. 1393).
31 Edition: Mahauṣadha Nighaṇṭu by Paṇḍit Āryadāsa Kumāra Singha, with the 'Vidyotinī' Hindī commentary and notes by Śrī Indradeva Tripāṭhī, The Vidya Bhawan Ayurveda Granthamala 59, Varanasi 1971. The title is mentioned at the beginning (1.6) and end (7.25) of the work. The commentator gives part of the botanical equivalents of the plants described.
32 *Carica papaya* Linn.; not identified in the commentary.
33 The seeds of *Plantago ovata* Forsk.; not identified in the commentary.
34 Three varieties are described, coming from Assam, Nepal, and Kaśmīr.
35 Three varieties are described: bhūmikharjūrikā, piṇḍakharjūrikā, and chohārā; the last variety comes from Western countries.
36 *Capsicum annuum* Linn. var. *acuminatum* Fingh.; not identified in the commentary.
37 A group consisting of nāgara, ativiṣā, and musta.
38 Trikaṭuka consists of nāgara, marica, and kṛṣṇā; when dhānyaka is used instead of marica, the group is called madhyamatrikaṭuka; substitution of kṛṣṇā by rasonaka makes the group into kṣudratrikaṭuka.
39 This group consists of musta, citra, and viḍaṅga.
40 These groups consist of: (a) pathyā, vibhītaka, dhātrī; (b) madhyama- or madhuratriphalā: drākṣā, kāśmarya, kharjūra; (c) kaniṣṭha- or sugandhitriphalā: pṛthvīkā, mālatīphala, lavaṅga.
41 See the author's dvitrāḥ kathāḥ (6).
42 See the author's dvitrāḥ kathāḥ in the edition of the *Mahauṣadhanighaṇṭu*.
43 See on Rohaṇa: S.B. Hettiaratchi (1988): 135.
44 See the upasaṃhṛti of the *Laṅkābhaiṣajyamaṇimālā*. See also: J. Liyanaratne (1993): 127.
45 The NCC (I, 449) records an anonymous *Aṣṭaparīkṣā*. Edition: Colombo 1867 [E. Haas (1876): 8]. Compare: Various anonymous works.
46 See NCC I, 101. G.P. Malalasekera (1958): 215: the colophon of the *Yogaratnākara* states that that work was arranged on the plan of the *Mañjūsā*, a medical work in Pāli stanzas, composed by Atthadassi Thera about the year A.D. 1267 (see also J. Liyanaratne, 1996a: 3; K.R. Norman, 1983: 163). K.R. Norman (1983: 163) assumes this *Mañjūsā* to be identical with the *Bhesajjamañjūsā*.

47 G.P. Malalasekera (1958): 215 (see preceding note).
48 *D.M. De Z. Wickremasinghe (1900): 58.
49 *W.R. Kynsey (1881). See J. Liyanaratne (1996a): 3–4.
50 NCC: not recorded. A.K. Śāstrī (1981): 125: dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).
51 Compare NCC XIII, 273: various tracts of this title. A.K. Śāstrī (1981): 125: dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).
52 CC: not recorded. K.D. Somadasa (1996a): 22–23: *Or.6615(17): in Sanskrit.
53 CC: not recorded. K.R. Norman (1983): 162.
54 CC: not recorded. W. Ainslie (1826: II, 526) mentions a *Manjusa* in 1770 stanzas. Editions:
*a D.C.P Beneragama – Bhesajja Manjūsā with extracts from the commentary, notes, and an essay on its position in the Ayurvedic medical literature of Ceylon, Ph.D. Thesis, London University, 1953; unpublished (see on this edition: J. Liyanaratne, 1996a: 9–13).
*b Bhesajjamañjūsā nūtan sannaya, 1967 (see J. Filliozat, 1981: 91, n. 22).
*c edited by M. Dharmaratna (two parts, incomplete) (see W.A. de Silva, 1913: 45).
d Chapters 1–18, critically edited by J. Liyanaratne, The Pali Text Society, 1996; this edition is based on six MSS (see on the MSS: Intr. to the ed., 15–19) and is provided with a number of important appendices and indexes: appendix 1: colophon of the *Bhesajjamañjūsāsannaya*, appendix 2: metres used in the text, appendix 3: Sanskrit parallels of the stanzas of the *Bhesajjamañjūsā*, a general index, an index of diseases, an index of materia medica, an idex of fauna, a line index to stanzas.
See on particular features of the *Bhesajjamañjūsā*: J. Liyanaratne (1996a): 30–33.
55 See the complete list of contents in J. Liyanaratne (1986: 7–9; 1987a: 187–189). See also: C.E. Godakumbura (1955); J. Liyanaratne (1995): 129, 137–138; A. Senadhira (1995): 23–24; W.A. de Silva (1913): 40–41.
56 ABI 327.
57 K.R. Norman (1983: 163) refers to the *Cūḷavaṃsa* (97.60), which claims that the reason for composing the *Bhesajjamañjūsā* was that those who have devoted themselves to the spiritual life should be spared illness (see W. Geiger, 1953: 244).
58 C.E. Godakumbura (1955): 323. W.A. de Silva (1913): 39.
59 J. Liyanaratne (1987b): 202–203; (1995): 128.
60 See also the colophon (J. Liyanaratne, 1996a: 1). It is remarkable that the *Bhesajjamañjūsā* discusses the treatment of venereal diseases (upadaṃśa; chapter thirty-five).
61 J. Liyanaratne (1987b): 203; (1995): 129. See also J. Filliozat (1981): 91.
62 See J. Liyanaratne (1996a): 22.
63 Probably the *Aśvinīsaṃhitā*.
64 See J. Liyanaratne (1996a): 28.
65 J. Liyanaratne (1987b): 203. W.A. de Silva (1913: 39) ascribes the Sinhalese version of the *Visuddhimagga* and a number of poetical works to this king. The *Cūḷavaṃsa* (73.42–48; compare W. Geiger, 1953: 5) records that Parākramabāhu himself was versed in medical lore (compare W. Geiger, 1960: 76; S. Paranavitana, 1953: 126–127).
66 J. Liyanaratne (1986): 10; (1987b): 204; (1995): 128. W.A. de Silva (1913): 39.
67 J. Liyanaratne (1986): 10; (1987b): 204. G.P. Malalasekera (1958): 215. K.R. Norman (1983): 163.

68 This information is found in the colophon of the *Bhesajjamañjūsā* (R.A.L.H. Gunawardana, 1979: 310; J. Liyanaratne, 1987a: 18b, 1996a: 1). See also J. Filliozat (1981: 91): the superior of the Pañcamūlapariveṇa; W. Geiger (1960: 76): Pasmula Mahāsāmī; C.E. Godakumbura (1955: 332): Chief Elder of the Pañcamūla; J. Liyanaratne (1987b): 202; K.R. Norman (1983: 163): the *Cūḷavaṃsa* (97.59–60) refers to him as Pañcapariveṇādhipati; A.K. Śāstrī (1981: 125): written by Mahāsvāmin; W.A. de Silva (1913: 39): written by the Principal of the Five Colleges. See on this College: R.A.L.H. Gunawardana (1979): 309–310. See on the interpretation of pariveṇa, periveṇa, piriveṇa, and mūla or muḷa: R.A.L.H. Gunawardana (1979): 9, 283–284. See on the piriveṇas: R.F. Gombrich (1971): 271–272; H.B.M. Ilangasinha (1992): 133–161; J. Liyanaratne (1995): 140.

69 This attribution derives originally from W.R. Kynsey, who asserted, without giving the source of his information, that the *Bhesajjamañjūsā* was written by a Buddhist priest, Atta Dasse, of Parakumbura, who resided in Attanagalu Vihāra in Siyane-korale about A.D. 1267, during the reign of Parakkama Bahu (see J. Liyanaratne, 1996a: 4).

70 See J. Liyanaratne (1996a): 3–4. Compare: Atthadassi.

71 See J. Liyanaratne (1996a): 2–3.

72 J. Liyanaratne (1987a): 186; (1987b): 202; (1996a): 4. W. Geiger (1960): 76. C.E. Godakumbura (1955): 332. K.R. Norman (1983): 163. A.K. Śāstrī (1981): 123. W.A. de Silva (1913): 39. W. Geiger (1960: 76): compiled in the thirteenth century. C.G. Uragoda (1987: 186): written in the thirteenth century.

73 J. Liyanaratne (1996a): 5.

74 A sannaya is a word-to-word translation, interspersed with explanatory matter, thus differing from a commentary (ṭīkā) (J. Liyanaratne, 1987a: 186).

75 Two complete editions of the sannaya are available:
*a Bhesajjamañjūsāva (sanne sahita sampūrṇa granthaya), ed. by K.D. Kulatilaka, Nugegoḍa 1962 (see K.D. Somadasa, 1996: WS. 231).
*b ed. by Vilegoda Dhammānanda, Elpitiya 1967.
The first eleven chapters with a part of the twelfth chapter have been *edited by D.G. Abhayagunaratne and Ūrugamuvē Candajoti, Colombo 1924. The last two chapters have been *edited by Diyagama Vimaladharmaśobhita Śrī Sārānanda and Labugama Laṃkānanda, and published by A.D. Gimonis, Matugama 1947.

76 G.P. Malalasekera (1958): 279–281.

77 The colophon of one of the MSS says that chapters one to eighteen had already been translated; the language of the two portions bears out that they belong to two different periods (C.E. Godakumbura, 1955: 333).

78 See on the sannaya: C.E. Godakumbura (1955): 332–333; J. Liyanaratne (1986): 6, (1987a): 186–189, (1987b): 202–203 and 211–216, (1995): 128, (1996a): 5–6; W.A. de Silva (1913): 39–42 and 47–48; C.G. Uragoda (1987): 37. See on Saraṇaṃkara: *Cūḷavaṃsa* 97.48–60 (compare W. Geiger, 1953: 243–244); *D.B. Jayatilaka (1934); J. Liyanaratne (1996a): 7–8; G.P. Malalasekera (1958): 160, 279–282; P. Schalk (1972): 111; W.A. de Silva (1913): 39.

79 C.E. Godakumbura (1955): 338. A.K. Śāstrī (1981): 125. Edited (part 1 only) by D.C. Vettasiṃha and D.D.V. Pratirāja, Colombo 1915 [BL.14165.c.15.(3)].

80 See J. Liyanaratne (1987b): 211–213. Compare A.K. Śāstrī (1981): 123. W. Ainslie (1826: II, 526) mentions *Abhidhāna*, Bhela, *Pāṭhaśuddhi* and *Sārasaṃgraha* as sources of the *Manjusa*.

81 Compare NCC I, 482 on Asita.

82 CC: not recorded.

83 CC: not recorded.

84 NCC: not recorded.

85 NCC IV, 331: a work from Kerala, by Kṛṣṇa of Panniyūrgrāma.

86 Mentioned only by J. Liyanaratne (1996a): 28–29 (see his discussion of the quotation, which is, apart from some variants, very close to A.s.Sū.20.9–11).

87 Mentioned only by A.K. Śāstrī (1981).

88 See: Buddhaputra.

89 Mentioned only by A.K. Śāstrī (1981).

90 Mentioned only by A.K. Śāstrī (1981).

91 CC: not recorded.

92 Mentioned only by A.K. Śāstrī (1981). The *Yogapiṭaka* is the Sinhalese version of the *Bhesajjamañjūsā*.

93 See: Buddhaputra.

94 The *Yogāśīti* is not recorded in the CC. It is very remarkable that many works quoted in the sannaya were also known to Anantakumāra, the author of the *Yogaratnasamuccaya*.

95 C.E. Godakumbura (1955: 335) claims that MSS of the *Yogārṇavaya* contain a large number of Sanskrit stanzas, quoted from earlier works, which are absent in the printed text. Buddhaputra wrote his works in a period in which Sanskrit and Pali were preferred to the vernacular for literary purposes (C.G. Uragoda, 1987: 107).

96 Mentioned by W. Ainslie (1826: II, 526).

97 He is sometimes called Mayūrapāda, after the monastery where he lived (Godakumbura, 1955: 333; C.G. Uragoda, 1987: 107).

98 C.E. Godakumbura (1955): 33.

99 *Edited by Kiriällē Ñāṇavimala, M.D. Gunasena and Co., Colombo 1948.

100 *Edited by Kiriällē Ñāṇavimala, M.D. Gunasena and Co., Colombo 1943.

101 See on both works: C.E. Godakumbura (1955): 333–335; J. Liyanaratne (1995): 130–131; A. Senadhira (1995): 24–25.

102 J. Liyanaratne (1987a): 198.

103 J. Liyanaratne (1987a): 198. C.G. Uragoda (1987): 27.

104 C.E. Godakumbura (1955): 334. W.A. de Silva (1913: 42) assigns the *Yogārṇavaya* to A.D. 1275.

105 NCC: not recorded. A.K. Śāstrī (1981: 125): composed in the Mahānagara (Śrīvardhanapura) period (thirteenth century).

106 NCC: not recorded. K.D. Somadasa (1996): 100 (WS. 101). Six MSS are known: see J. Liyanaratne (1993): 112, 115. See for a description of the work: J. Liyanaratne (1993).

107 See the colophon of the Galle MS (see J. Liyanaratne, 1993).

108 See J. Liyanaratne (1993): 125–135.

109 Śūladoṣa in the Galle MS (see J. Liyanaratne, 1993).

110 The chapter on vegagraha (= vegadhāraṇa) is found between those on śūla and udāvartānāha.

111 Sanni is the term used in Sri Lanka for saṃnipāta(jvara). See on sanni and the sanni demons: B. Kapferer (1983); G. Obeyesekere (1969), followed by J.E. Levy's comments; P. Wirz (1941).

112 The chapter on trayodaśasanni and the rogānukramaṇa are found at the end of the treatise. The names of the diseases in the rogānukramaṇa do not fully agree with those of the chapter endings.

113 See the colophon (J. Liyanaratne, 1993: 113).
114 *Edited by B. Jayasinghe, Sastradhara Press, Kelaniya 1909. Chapters one to seven have been *edited by Kiriällē Ñāṇavimala, Colombo 1957.
115 See J. Liyanaratne (1993: 113) for the details.
116 A later name of this capital is Kōṭṭē.
117 J. Liyanaratne (1993): 115.
118 See K.A. Nilakanta Sastri (1966): 185–186.
119 See K.A. Nilakanta Sastri (1966): 194–196.
120 NCC: not recorded. A.K. Śāstrī (1981: 215): composed in the Mahānagara (Śrīvardhanapura) period (thirteenth century).
121 CC and NCC: not recorded. A.K. Śāstrī (1981): 124.
122 Editions:
a with Bengali translation by Jñānānanda Svāmī, Calcutta 1913 [BL.14097.aa.3].
*b by Waskaduwe Subhūti Mahāthera, 1862; 2nd ed., 1883; 3rd ed., 1938. Subhūti published a complete index to the work (*Abhidhānappadīpikā sūci*) in 1893 [BL.14098.c.62].

A commentary (saṃvaṇṇanā) on the *Abhidhānappadīpikā* was written in Burma by Caturaṅgabalāmacca in the fourteenth century (see: J. Liyanaratne, 1994: 44, 45; G.P. Malalasekera, 1958: 188–189).
123 See G.P. Malalasekera (1958): 188–189.
124 See the detailed study of this section by J. Liyanaratne (1994).
125 See on this monastery: G.P. Malalasekera (1958): 188.
126 See H.W. Codrington (1994): 64, 71; R.A.L.H. Gunawardana (1979): 304; J. Liyanaratne (1994).
127 See G.P. Malalasekera (1958): 179–188.
128 NCC: not recorded. K.D. Somadasa (1996): 13–14 (WS. 7): *Bhaiṣajyasamuccaya* or *Prayogasamuccaya*, a Sanskrit medical work with a Sinhala paraphrase. Edition: Prayogasamuccaya or a treatise on pharmacology, accepted commonly as a part of (Sāyanna's) Bhaiṣajyakalpa, with a New Sinhalese paraphrase by J.S. Rajasundara Arachchy, Colombo 1895 [BL.14043.c.43.(3)].
129 NCC: not recorded. A.K. Śāstrī (1981: 124): dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century).
130 ABI 317. A.K. Śāstrī (1981): 126. Edition: Vaidyottaṃsa by Śrīdhara Rājasundarākhya Vaidyārakṣaka (Veda Āracci) Mahodaya, Ānanda Press, Madras 1919 [IO.San.D.1091(e)].
131 See on Rāmacandra: C.G. Uragoda (1987): 38.
132 NCC: not recorded. A.K. Śāstrī (1981: 124): dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century). See: Śailasiṃha.
133 CC: not recorded. Edition: Yogasaṃgraha by Ratanapāla, Kaḍupiṭi-mādampē, with Sinhalese interpretation, edited by Ratmalānē Piyaratana, Peliyagoda 1908 [BL.14043.cc.31].
134 See on this work: J. Liyanaratne (1992): 44–45.
135 See on Śailendrasiṃha and his work: C.E. Godakumbura (1955): 336–337; J. Liyanaratne (1987b): 204–205, (1995): 126; A.K. Śāstrī (1981): 124 (A.K. Śāstrī claims that the *Vaidyacintāmaṇibhaiṣajyasaṃgraha* was written by Rāmacandra, the author of the *Pratikarmasaṃgraha*, and that the Sinhalese commentary on the work derives from Śailendrasiṃha); A. Senadhira (1995): 26; W.A. de Silva (1913): 43–44; C.G. Uragoda (1987): 107. W.A. de Silva (1913: 43) asserts that the work was written in the fifteenth century. *Edition: by B. Jayasinghe, Sastradhara Press, Kelaniya 1909.

136 See on this work and its contents: J. Liyanaratne (1992): 41–42.
137 CC: not recorded. Edited by P.C. Guṇasekara, with a Sinhalese interpretation, *part 1 (609 verses), Colombo 1903; part 2 (p.73–150), Colombo 1910 [BL.14044.b.6].
138 See on the relations between Sri Lanka and South India: R.A.L.H. Gunawardana (1979): 262–271.
139 W.A. de Silva (1913): 35–36. De Silva's account of the contents (1913: 37–38) differs slightly from that given above; he adds a list of thirty subjects to be studied by physicians (1913: 36–37). Compare on the contents: *D. Pannasara (1958); A. Senadhira (1995): 21–23.
140 J. Liyanaratne (1987b): 202; S. Paranavitana (1953): 124. C.E. Godakumbura (1955: 331) and C.G. Uragoda (1987: 106) give A.D. 362–409 as the dates of his reign; H.W. Codrington (1994: 29) places him in the fourth century.
141 *Cūḷavaṃsa* 37.105–178 (ed. W. Geiger, 1925: I, 7–14) (compare W. Geiger, 1960: 76; C.E. Godakumbura, 1955: 331; C. Lassen, 1861: 301; K.R. Norman, 1983: 162); *Cūḷavaṃsa* 37.146 says about him: sabbesaṃ vejjasatthānaṃ katvā sāratthasaṃgahaṃ / yojesi vejjam ekekaṃ rājā gāmadvipañcake. A *Sāratthasaṃgaha* by Saraṇaṃkara is described as a work on the true doctrine, furnished with eleven thousand ganthas (Sanskrit granthas), at *Cūḷavaṃsa* 97.56–60 (see W. Geiger's translation and his note on the meaning of gantha, 1953: 244; see on grantha also: P. Schalk, 1972: 115).
142 See *Cūḷavaṃsa* 37.112–123.
143 See *Cūḷavaṃsa* 37.147.
144 See on the *Sārārthasaṃgraha* and Buddhadāsa: W. Geiger (1960): 76; C.E. Godakumbura (1955): 331–332; J. Jolly (1901): 15 (C.G. Kashikar 19); J. Liyanaratne (1987b): 202; G.P. Malalasekera (1958): 70–71; *D. Pannasara (1958): 192–199; S. Paranavitana (1953): 124–126; A.K. Śāstrī (1981): 123; C.G. Uragoda (1987): 24, 35, 106, 167, 168. A *Sāratthasaṅgaha* is mentioned in a Pagan inscription of A.D. 1442 according to G.P. Malalasekera (1958: 222) and K.R. Norman (1983: 162; see his references).
145 The CC (I, 713; II, 170) records an anonymous medical treatise of this name. J. Liyanaratne (1987a: 198): a Sanskrit work with a Sinhalese sannaya; the *Prayogaratnāvaliya*, *Varayogasāraya*, *Yogaratnākaraya* and *Yogārṇavaya* resemble the *Sārasaṃgraha*, which has, in its turn, a great deal in common with Ravigupta's *Siddhasāra*. A.K. Śāstrī (1981: 123): in Sinhalese prose; dating from the Jambūdroṇī period.
146 CC: not recorded. K.D. Somadasa (1996): 139–140 (WS. 141) and 250 (WS. 308). Editions:
a ed. by D.H.S. Kaviratna, Colombo 1865 (E. Haas, 1876: 130; C. Vogel, IL 377; C.G. Kashikar, 1977: 164; K. Raghunathan and P.V. Sharma, 1967: 126); Sarasvatīnighaṇṭu, with notes in Sinhalese, a reprint of the ed. published at the Lankabhinava-Visruta Press (Colombo 1865), Colombo 1884 [BL.14043.d.44(2)].
*b ed. by G.W. Gabriel Gunawardhana, An illustrated Saraswati Nighantuwa, or a Glossary of Sanskrit and Singhalese names of principal plants and mineral drugs, Colombo 1918, 1919 (see C. Vogel, IL 377; E.W. Ware, 1962: 111).
*c ed. by M.S. Ñāṇobhāsatissa, Jā-āla 1947.
*d ed. by D. Gunasena, Nugegoda 1970.
147 C. Vogel, IL 377.
148 C. Vogel, IL 377. A.K. Śāstrī (1981: 124–125): dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century).
149 W. Ainslie (1826: II, 525) calls it Saswati Nighandoo.

150 AVI 428.

151 CC: not recorded. Edition: Śataśloka(ya), with commentary in Sinhalese, Colombo 1862 [E. Haas (1876): 131]. A.K. Śāstrī (1981: 125): dating from the Koṭṭa (Jayavardhanapura) period.

152 CC: not recorded. K.D. Somadasa (1996) (WS. 325: *Siddhauṣadhanighaṇṭuvyākhyā*, a Sinhala commentary by Don Harmānis Samarasinha to the *Siddhauṣadhanighaṇṭu* by Haridāsa?). W. Ainslie (1826): II, 525: in 331 verses. AVI 428. A.K. Śāstrī (1981: 124): dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century). C. Vogel, IL 377: in 206 verses, still required reading for Ceylonese students of Āyurveda. Editions:
*a ed. by D.H.S. Kaviratna (with comments), Nugegoda, 1st ed. 1878; 3rd ed. 1946.
*b ed. by A.D.S. Gunatilaka (with Sinhalese paraphrase), 1932.

153 A.K. Śāstrī (1981: 123–124): dating from the Hastivallabhapura period.

154 Edition: Gadaviniścaya or Roga Jñāna Krama by B.L.S. Silva Kawitilaka, Ānanda Press, Madras 1927 [IO.San.D.790(g)]. A.K. Śāstrī (1981: 126): by Paṇḍit Sarnelis Silva Kavitilaka Mahāśaya.

155 *Edition: Ratnakara Press, Colombo 1968. See on the work and its author: J. Liyanaratne (1997).

156 J. Liyanaratne (1995): 131.

157 CC: not recorded. K.D. Somadasa (1996): 27–28 (WS. 23: Sanskrit, with Sinhala paraphrase) and 120 (WS. 123: attributed to Śrī Candra rājaguru). ABI 327. W. Ainslie (1826): II, 526: author's name not mentioned. A.K. Śāstrī (1981: 124): dating from the Koṭṭa (Jayavardhanapura) period (fifteenth century). STMI 195: the Sinhalese paraphrase is by Rājaguru Śrīcandra. Editions:
a Sārasaṃkṣepa, compiled from older authorities, with paraphrase in Sinhalese, Colombo 1865–69 [E. Haas (1876): 130]; Sārasaṅkṣepaya, Siṃhala sanna sahita, ed. by Āpā Appuhāmi and Kaviratna, Colombo 1865 (see K.D. Somadasa, 1996: 120).
b ed., with Sinhalese translation, by D.H.S. Kawiratne, 4th ed., parts 1, 2, 4, Colombo 1911–19 [BL.14043.cc.28.(3)]; ed. by D.H.S. Kaviratna, 1911 [IO.3443].
*c ed. by Aryadasa Kumarasinghe, Nugegoda 1984.

158 See J. Liyanaratne (1993): 125.

159 The maṅgala is quoted by A.K. Śāstrī (1981: 124). J. Liyanaratne (1993: 115) suggested that it would be worthwhile to investigate whether Śrīcandra is the same as Rājaguru Kavicandra, the author of the *Abhinavamādhavanidāna*. See: Kavicandra.

160 J. Attygalle in the notes appended to W.A. de Silva (1913).

161 CC: not recorded. See on this work and its contents: J. Liyanaratne (1992): 42–44. Editions:
a with Sinhalese commentary, Colombo 1867 [E. Haas (1876): 148].
b *edited by Robert Batuvantudawe, Colombo 1950.

162 A.K. Śāstrī (1981: 123): a Sinhalese translation of the *Sārārthasaṃgraha*; dating from the Anurādhapura period.

163 See on this treatise: J. Liyanaratne (1992): 44–46 and 51.

164 W. Ainslie (1826: II, 526): *Warayogasara*, in 5,000 sentences. C.E. Godakumbura (1955: 337–338): a compilation in Sinhalese prose, which appears to be based on the *Sārārthasaṃgraha*. J. Liyanaratne (1987a: 198): resembles the *Yogaratnākaraya*. A.K. Śāstrī (1981: 123): in Sinhalese prose with Sanskrit verses; a translation of the *Sārārthasaṃgraha*, dating from the Hastikhallapura period. W.A. de Silva (1913: 44): in Sinhalese prose, based on the *Sārārthasaṃgraha*, but with material added from other sources. K.D. Somadasa (1996): 11 (WS. 5.I): *Varayogasārasannaya*, a Sinhala paraphrase, attributed to Monaragammana thera (A.D. 1288–1301), on the Pali medical treatise *Varayogasāra*; printed: part 1, *Varayogasāraya*, ed. by O.T.S. Vaidyasekhara, Subhadrāloka Press, Colombo 1914.

165 K.D. Somadasa (1996) (WS. 265): in Sanskrit, with synonyms in Sinhala.

166 C.E. Godakumbura (1955): 337.

167 CC: not recorded. A.K. Śāstrī (1981: 125): dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).

168 CC: not recorded. A.K. Śāstrī (1981: 125): dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).

169 CC: not recorded. A.K. Śāstrī (1981: 125): dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).

170 Editions:
*a ed. by Don George Samaratunga Randunu, 1897; Śrī-Laṅkodaya Press, Colombo 1907 (see K.D. Somadasa, 1996); 3rd reprint, Ratnakara Press, Colombo 1958.
*b the first five chapters have been edited by J.S. Rajasundara Arachchi (see on him: J. Liyanaratne, 1995: 128), Wellampitiya 1900.
A palm leaf MS of the work, kept in the British Library *(Or. 4142), has been described and analyzed by *D.M. de Z. Wickremasinghe (1900: 55–58). See for other MSS: K.D. Somadasa (1996) (WS. 10, 11, 37, 149). See on the MSS: J. Liyanaratne (1987a): 196–197.

171 W.A. de Silva (1913: 42) regards the *Yogaratnākaraya* as a Sinhalese version of the *Yogārṇavaya*.

172 K.D. Somadasa (1996) (WS. 10: 4,557 verses). Compare W. Ainslie (1826): II, 526: *Ratnakana*, in 4,000 verses.

173 Fifty-six chapters according to K.D. Somadasa (1996: WS. 10).

174 As explicitly stated at the beginning of the work (J. Liyanaratne, 1986: 18).

175 K.R. Norman (1983): 163; K.R. Norman assumes that this is the *Bhesajjamañjūsā*.

176 K.D. Somadasa (1996) (WS. 10) regards Mōdaragama mahāthera as the author. See on the work: ABI 327; C.E. Godakumbura (1955): 335–336; J. Liyanaratne (1986a): 196–198, (1995): 131; A.K. Śāstrī (1981): 124; A. Senadhira (1995): 26.

177 The MSS mention either A.D. 1216 or 1665 as the year of completion. W.A. de Silva (1913: 42–43) was convinced that the work was completed in 1665 (see, however, the critical remarks of J. Attygalle, appended to W.A. de Silva's article). K.D. Somadasa (1996) (WS. 10) gives the same year of composition. Some MSS indicate that the *Yogaratnākaraya* was written during the reign of a king Bhuvanekabāhu, but it cannot be established with certainty which king of this name is meant (see J. Liyanaratne, 1987a: 196–198). K.R. Norman (1983: 163) assigns the *Yogaratnākaraya* to the late fourteenth century.

178 CC: not recorded. A.K. Śāstrī (1981: 125): dating from the Mahānagara (Śrīvardhanapura) period (thirteenth century).

Chapter 6
Authors and works on veterinary medicine

1 See on Indian veterinary science in general: Anonymous (1945); R. Froehner (1952): 54–60, (1968): 572–582; J. Jolly (1901): 14 (C.G. Kashikar 17–18); A. Krishnaswami Ayyar (1939a), (1939b); A. Krishnaswami Iyer (1937), (1946); A. Krishnaswamy (1941a), *(1941b), *(1941c), *(1941d), *(1945a), (1945b); O. Raschke (1922); J.F. Smithcors (1957): 15–22. Compare on Graeco-Roman and Byzantine veterinary medicine: A.M. Doyen (1981); A.-M. Doyen-Higuet (1985); K.-D. Fischer (1988); R. Froehner (1952): I, 64–172; J. Scarborough (1969): 171–173; J.F. Smithcors (1957): 42–109.

2 NCC I, 302. The author was a Digambara Jain (NCC; Rājkumār Jain, 1981: 88) or a brāhmaṇa (ABI 329; Ambālāl Jośī, 1981: 93). Atrideva and Jośī call the work *Aśvavaidya*, date it to about A.D. 1400, and add that the works of Candrarāja were Abhinavacandra's model. Vardhamāna Pārśvanātha Śāstrī claims (Intr. to his ed. of the *Kalyāṇakāraka*, 39) that Abhinavacandra wrote his work not in Sanskrit, but in Kannaḍa. A.M. Shastri (1991: 114–115) says that Abhinavacandra's *Aśvavaidya* was written in Kannaḍa, dates from about the fourteenth century, and was based on a treatise on aśvaśāstra attributed to the mythical being called Revanta.
See on Revanta, also called Raivata (a common faulty reading according to H.-P. Schmidt, 1977: 142), who is associated with horses: J.N. Banerjea (1956): 442–443; A. Bhattacharyya (1977): 45–46; N.K. Bhattasali (1929): 174–177; B.B. Bidyabinod (1909); Dowson; K.K. Handiqui (1949): 461; H. Härtel (1960): 24, 37, 46, 68–70; H. Krishna Sastri (1916): 236; J.J. Meyer (1937): II, 117–118 and 245–246, III, 57; L.P. Pandey (1969); E.C. Sachau (1964): I, 119; Bhagwant Sahai (1975): 89–97; J.N. Samaddar (1928); N.B. Sanyal (1927); H.-P. Schmidt (1977); B.N. Sharma (1971), (1973), (1975); A.M. Shastri (1991): 115–117, (1996): I, 152–153; H. von Stietencron (1972): 71; M. and J. Stutley (1977): 249; C. Suneson (1984); Vettam Mani. See also the Raivatastotra in Nakula's *Aśvaśāstra* and the mantra addressed to Revanta in Jayadatta's *Aśvāyurveda* (quoted by Mitramiśra in his *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.446). The probably earliest references to Revanta are found in the *Bṛhatsaṃhitā* (57.56), *Mārkaṇḍeyapurāṇa* (see J.N. Banerjea, who refers to the Bibliotheca Indica edition, chapter 109; H.-P. Schmidt, 1977: 154) and *Viṣṇupurāṇa* (3.2.7) (see C. Suneson, 1984: 237–238). He also figures in the *Agnipurāṇa* (according to the *Śabdakalpadruma*; see however, H.-P. Schmidt, 1977: 154: the *Agnipurāṇa* does not mention him), *Bhaviṣyapurāṇa* (quoted by H.-P. Schmidt, 1977: 154), *Devībhāgavatapurāṇa*, *Garuḍapurāṇa*, *Kālikāpurāṇa*, *Matsyapurāṇa*, *Sāmbapurāṇa* (quoted by H.-P. Schmidt, 1977: 154), *Skandapurāṇa*, and *Viṣṇudharmottarapurāṇa* (3.67.9, ed. Śrīveṅkaṭeśvar Press, Bombay 1912/13; quoted by H.-P. Schmidt, 1977: 154), as well as in various other works in Sanskrit and in regional languages, in inscriptions, etc. (see H.-P. Schmidt, 1977 and C. Suneson, 1984; see also J.J. Meyer, 1937, s.v. Revanta). The etymology of Revata is elaborately discussed by C. Suneson (1984: 256–262); see also H.-P. Schmidt (1977: 141, 149 and 154; an etymology is found in the *Bhaviṣyapurāṇa*).

3 References are to the edition by Āchārya Baladeva Upādhyāya, Kashi Sanskrit Series 174,

Varanasi 1966. English translation by Manmatha Nāth Dutt Shastrī, The Chowkhamba Sanskrit Studies 54, Varanasi 1967.

4 Compare S.S. Misra (1982): 227–228.

5 Śālihotra's pupil may be Suśruta again (see J.R. Haldar, 1977: 12; Yādavaśarman's upodghāta, 13, to edition cc of the *Suśrutasaṃhitā*).

6 NCC: not recorded. ABI 472: Government Oriental MSS Library, Madras, *MS Nr. 3791 (not recorded in S. Kuppuswami's Madras Cat., Vol. XXIII).

7 NCC I, 341: title *Siddhiyogacikitsā*; classified as a tantra. STMI 533.

8 NCC: not recorded. STMI 533.

9 NCC I, 325.

10 NCC I, 443. STMI 533: a small work on the characteristics of horses.

11 NCC: not recorded. Check-list Nr. 55.

12 NCC I, 443. Kavīndrācāryasūcipatram, Nr. 2164. Compare Śālihotra.

13 NCC I, 442: one of the texts of this title, in the form of a dialogue between Śiva and a Pāṇḍya king, forms part of the *Hālāsyamāhātmya* (from the *Agastyasaṃhitā* of the *Skandapurāṇa*). HIM II, 359–360: *Aśvalakṣaṇa* from the *Ākāśabhairavatantra* (see Tāntrika Sāhitya 24–25). B. Jawalia (1983): 328–329 (Nr. 2941). Compare Bṛhaspati.

14 NCC I, 442. Check-list Nr. 60. STMI 533.

15 NCC I, 442. STMI 534: two anonymous works; the first one refers to a large work by Siṃhadatta; the second one, in two sections (sthāna) of respectively eighteen and ninety-two chapters, mentions that the subject was taught by Śālihotra to Suśruta. Check-list Nr. 61. ABI 597: in eight chapters (adhyāya). C.G. Kashikar (1977): 152: in eight adhyāyas. Compare Śālihotra's *Aśvalakṣaṇaśāstra*.

16 NCC: not recorded. Check-list Nr. 62.

17 NCC: not recorded. Check-list Nr. 63.

18 NCC I, 440.

19 NCC: no anonymous treatise of this title. M. Vinayasagar and D.B. Khsirsagar (1979a): 158–159 (Nr. 1404). Compare Nalarāja.

20 NCC I, 440.

21 NCC I, 441. Check-list Nr. 64. STMI 534. Cat. Madras Nr. 13317: a short essay on the importance of horses, said to have been taught by Śālihotra to Suśruta. Compare Śālihotra.

22 NCC: not recorded. Check-list Nr. 65. Compare Śālihotra.

23 NCC I, 443.

24 NCC I, 442. STMI 534.

25 NCC I, 437: quoted by Rāyamukuṭa. Check-list Nr. 69. Cat. Tanjore Nr. 11246.

26 NCC I, 443. STMI 534. Cat. Madras Nrs. 13321–13323: appears to be a compilation from various sources. Compare Śālihotra.

27 See on the editions, etc.: Basava's *Śivatattvaratnākara*.

28 See on mythical elephants: M.A. Mehendale (1993).

29 The verses describing these forests are the same as those in Someśvara's *Mānasollāsa*.

30 The verses are the same as those in the *Mānasollāsa*, but Someśvara's seventh type, called kubja, is absent.

31 The verses are almost the same as in the *Mānasollāsa* and are also found in the anonymous *Gajaśāstra*, which quotes them from a treatise by Vyāsa. The aṃśaka types are called after gods; a part (aṃśa) of these gods is thought to be present in them.

32 The āvartas are especially prominent among these marks.

33 Twelve types of dantāghāta are enumerated and described; their names are also found in the anonymous *Gajaśāstra*, which adds two more.
34 They consist of: śarīra, roman, chāyā, gati, gandha, svara, varṇa, sattva.
35 The names and descriptions do not tally with those of Someśvara.
36 Four sheens are distinguished, partially different from those of Jayadatta.
37 The list resembles that of Nakula's *Aśvaśāstra*.
38 The three special āvartas of Someśvara are also described: devamaṇi, cakraka (= Someśvara's kaṇṭhāvarta), and rocamāna (175cd–177).
39 Compare on bullocks and cows: *Arthaśāstra* 2.29.
40 See on Bhoja and the medical works attributed to him: Bhoja.
41 See: *Rājamārtaṇḍa*.
42 CC I, 418 and 644. Check-list Nr. 767. Cat. München Nr. 403. Kavīndrācāryasūcipatram: *Śālihotra* by Bhojadeva (Nr. 2172) and *Śālihotra* by Sahadeva or Bhoja (Nr. 2171). R. Nambiyar (1950): 1316–1317 (Serial Nrs. 285 and 286, Accession Nrs. 9437 and 10958). Edition: Śālihotra of Bhoja, critically edited by Ekanath Dattatraya (sic) Kulkarni, Sources of Indo-Aryan Lexicography 11, Deccan college, Postgraduate and Research Institute, Poona 1953. This edition, based on four MSS and a number of related texts, contains a useful introduction (with summary of the contents of the treatise) by E.D. Kulkarni, and a number of Appendices: I, A comparison of the text of Bhoja's *Śālihotra* with Nakula's *Aśvacikitsita*; II, Additional passages found in Bhoja's *Yuktikalpataru*; III, Critical notes; IV, Glossary of important and technical words in the text; V, Glossary of important words from additional passages; VI, Glossary of Indian drugs mentioned by Bhoja in his text; VII, Index verborum to the text; VIII, Index of important words in additional passages from the *Yuktikalpataru*. The edition was reviewed by J. Filliozat, JA 241, 1953, 539–540.
43 The corresponding passages of the *Aśvacikitsita* are indicated in the footnotes and quoted in Appendix I. The following verses cannot be traced to Nakula's text: 26–27, 39, 48ab, 49cd, 50ab, 69, 84–90, 92ab, 95–97, 112ab, 117, 130–138.
44 These verses correspond with chapter ten on dhātuparīkṣā of Nakula's *Aśvacikitsita*.
45 Compare *Samarāṅgaṇasūtradhāra* 33 (aśvaśālā).
46 CC I, 418 and 476. STMI 535. Edited by Isvara Chandra Sāstrī, Calcutta Oriental Series 1, Siddheśvara Press, Calcutta 1917 [IO.12.I.43]; references are to page numbers of this edition. See on the *Yuktikalpataru*: P.K. Gode (1946d): 9; R.C. Hazra (1960): 161–168; E.D. Kulkarni's Introduction to his edition of Bhoja's *Śālihotra*, and its Appendix II; P.A. Mankad (1935/36); R. Mukerji (1917); B.K. Sarkar (1974): I, 12–14; S.R. Sarma (1986).
47 See on other subjects dealt with: M. Chaudhuri (1976); R. Mukerji (1917; on the nauyānayukti, i.e., shipping).
48 Those not found there are reproduced in Appendix II of the edition of Bhoja's *Śālihotra*.
49 Quoted on mṛgaparīkṣā.
50 Quoted on the four jātis of horses.
51 Bhoja is said to follow Vātsya.
52 NCC I, 442.
53 NCC V, 229. AVI 519. A treatise on elephants, called *Bṛhaspatimata* (A.B. Keith, 1935: 757, Nr. 6257; STMI 535) is the same work (see NCC V, 229). Th. Aufrecht (CC I, 376) records a *Bṛhaspatitantra*, dealing with the different breeds of elephants. A *Bṛhaspatisaṃhitā* on elephants and their medical treatment is quoted by Mitramiśra in the *Vīramitrodaya*, Lakṣaṇaprakāśa, gajalakṣaṇaprakaraṇa, p.331–346, 347–350, 350–352, 353–354, 356–376, 378–386, 390–397, 399.

Bṛhaspati is referred to in Godāvara's *Hariharacaturaṅga* and Nīlakaṇṭha's *Mātaṅgalīlā* (4. 4). He is mentioned in the commentary on Nārada's *Gajaśikṣā* and in Pālakāpya's *Hastyāyurveda*. Bṛhaspati and a *Bārhaspatya* are among the sources of Basava's *Śivatattvaratnākara*.
54 *Caüppaṇṇamahāpurisacariya*, p.38: mentioned in a list of experts in various branches of learning (compare A.K. Chatterjee, 1978: 286).
55 CC: not recorded. The Kavīndrācāryasūcipatram records a work on horses, in Hindusthānī, by Buddhisena (Nr. 2163).
56 NCC I, 442–443. STMI 535.
57 NCC: not recorded. Cat. BHU Nr. 10: by Devīdatta, son of Abhimanyu, pupil of Śrī Rāma Bhaṭṭa; the MS dates from A.D. 1784/85.
58 NCC I, 442 and IX, 60. STMI 536. H.P. Śāstrī (1905): Preface XXIV and 151 (Nr. 1161). J. Jolly (1901): 125 (C.G. Kashikar 151). AVI 519. The NCC and E.D. Kulkarni (Intr. to his ed. of Bhoja's *Śālihotra*, 16) state that Dīpaṅkara was a son of Nānākara and grandson of Nidhānakara. P. Peterson (1899), Preface 24: the author was a vaidya by caste, belonging to the Kāntāravāsinī Gāi or Gaï; he appears to have been a Buddhist; his work is said to consist of 1,300 verses in ninety chapters; Śālihotra and his disciples are saluted.
59 NCC: not recorded. AVI 519: the author is called Gaṇa. Hemarājaśarman says (36) that the author refers to Śālihotra, Garga and Suśruta as authorities on the science of horses. This work may be the same as Gaṇa's *Siddhayogasaṃgraha* (see: Gaṇa).
60 The author was a Jain householder (gṛhastha) who lived in the twelfth century. See on him and the mentioned two works, written in Prakrit: B.M. Chintamani (1971): 169; JAI 91–92; V.P.P Śāstrī (1984): 387. B.M. Chintamani and V.P.P. Śāstrī assign him to the thirteenth century. According to R. Bhaṭnāgar (JAI 91–92) he wrote, apart from the mentioned works, a *Svapnaśāstra* and a *Sāmudrikatilaka*, also called *Puruṣastrīlakṣaṇa* (see NCC IX, 90 and 356: Durlabharāja, son of Narasiṃha or Nṛsiṃha Mahattara, author of *Sāmudrikatilaka* or *Naralakṣaṇa*). Durlabharāja was a minister of Kumārapāla of the Caulukya dynasty of Gujarāt (A.D. 1143–1174); his son, Jagaddeva, who wrote the *Svapnacintāmaṇi*, held the same position as his father (JAI 91). Compare Jinadāsa.
61 CC: not recorded. Alternative titles are *Gajaparīkṣā*, *Gajaprabandha* and *Hasticikitsā*; the treatise deals in about 1500 verses with the characteristics of elephants, the duration of their life, their conception period, diseases, etc.; it was completed in A.D. 1158/59 (JAI 91).
62 NCC: not recorded. This treatise, completed in A.D. 1157/58 according to R. Bhaṭnāgar (JAI 91), is concerned with horses.
63 NCC V, 228. B. Jawalia (1983): 328–329 (Nr. 2946).
64 NCC V, 229.
65 NCC V, 229.
66 NCC V, 229.
67 NCC V, 229. STMI 536.
68 NCC V, 229.
69 NCC: not recorded. Check-list Nr. 289.
70 CC I, 38, 141. NCC V, 230. HIM II, 360: from the *Ākāśabhairavāgama* (CC I, 38; Tāntrika Sāhitya 25).

71 NCC V, 230: extracts from Pālakāpya with a Marāṭhī verse translation. Check-list Nr. 291. STMI 545–546. Cat. Tanjore Nr. 11287: incomplete (the Sanskrit text reaches up to 10.3); the Sanskrit text is chiefly from Pālakāpya and the *Vaiśampāyanīya*; the text is accompanied by a translation in Marāṭhī verse by Śarabhendra (see Cat. Tanjore on the contents of the Marāṭhī version); the MS contains 300 finished coloured illustrations with text, ninety-three without text, and sixteen unfinished coloured and pencil sketches. Cat. Tanjore Nrs. 11265–11281 and 11282–11286 (with Telugu commentary) appear to contain the same text. A.B. Keith (1935): 756 (Nr. 6255). Edition: Gaja Śāstram of Pālakāpya Muni with extracts from other works and coloured illustrations, edited with translation in Tamil by K.S. Subrahmanya Śāstri and a summary in English by S. Gopalan, Saraswati Mahal Series No. 76, Tanjore 1958.

72 Śarabhendra, also called Serfojī, son of Tulajā II, was one of the Mahratta kings of Tanjore, who reigned from A.D. 1798 to 1832. He was the patron of many scholars and was mainly responsible for the development of the Sarasvatī Mahāl Library at Tanjore; he also compiled a large medical treatise in Marāṭhī, the *Śarabhendravaidyaratnāvalī*, consisting of a collection of more than five thousand recipes. See on this work: N. Gangadharan (1922): 156; V.S. Venkatasubramania Sastri and C. Rajarajeswara Sarma (1974): 34–36. The *Śarabhendravaidyaratnāvalī* has been edited in Marāṭhī and in a Tamil̲ translation (the latter edited by K. Vāsudeva Cāstri and S. Veṅkaṭṭarājan, title: *Carapentirar Vaittiyamur̲aikaḷ*, vols. 1–9, Tañcai 1949–1957).

73 The *Gajaśāstra* and its anubandha are composed mainly in ślokas, but contain also many stanzas in more elaborate metres.

74 It is an extract from the vanānucarita chapter (I.1) of Pālakāpya's *Hastyāyurveda*.

75 This elaborate description is not found in the *Hastyāyurveda*.

76 These descendants and their characteristics are also described in Someśvara's *Mānasollāsa* (2.274–281). See: S.S. Misra (1982): 223–224; Edgerton's translation of the *Mātaṅgalīlā*, chapter 1, n.17.

77 More succinctly related in the *Mātaṅgalīlā* (1.35–39).

78 The eight major forests and the elephants found there are also described in the *Hariharacaturaṅga*, the *Mānasollāsa*, and the *Nītinirṇīti*, a commentary on the *Arthaśāstra* by Yogghama, alias Mugdhavilāsa (see the quotation in a footnote of Kangle's edition of the *Arthaśāstra*, ad 2.2.15–16). The *Arthaśāstra* (2.2.15–16) merely lists the names of the forests. The *Mānasollāsa* differs somewhat in its details. See on these forests: S.S. Misra (1982): 216–217; Th.R. Trautmann (1982): 273–278. See also: P.E.P. Deraniyagala (1938): 161–162. Compare Nārāyaṇa Dīkṣita's *Gajagrahaṇaprakāra*, chapter 3.

79 Compare on this subject: P.E.P. Deraniyagala (1938): 152–155.

80 The names of the second and third series are largely the same as those mentioned in the *Mātaṅgalīlā*, but this work is not quoted.

81 Edgerton (see his translation of Nīlakantha's *Mātaṅgalīlā*, ch.5, n.39) mentions that this chapter contains five verses which are also found in the *Mātaṅgalīlā*.

82 See on this subject: P.E.P. Deraniyagala (1938): 159–160. The largest elephants, those most suited to warfare, are found in Sri Lanka (see K. Karttunen, 1997: 194, on references to them in Graeco-Roman sources). Compare the critical remarks of Th.R. Trautmann (1982: 279–280) on the reliability of the classical sources, in particular Aelian. See on the elephant in Aelian's *De natura animalium*: H.H. Scullard (1974): 222–230. See on the import of elephants from Sri Lanka: P.E.P. Deraniyagala (1938): 138; S. Digby (1971): 69–73. See on Sinhalese elephant-lore: P.E.P. Deraniyagala (1938).

83 See on this subject: S.S. Misra (1982): 217–220. See also: P.E.P. Deraniyagala (1938): 155–157. The bhadra, manda and mṛga, as well as mixed types, are mentioned, for example, in the *Rāmāyaṇa* (Bālakāṇḍa 6.25; ed. Bombay). See on the mṛga and other types used in processions and other ceremonials: R. Carrington (1958): 197–198.

84 These eight types are called after gods; the *Gajaśāstra* describes eight types, among which the viṣṇvaṃśa holds the most prominent place; the verses are also found in the *Mānasollāsa* and *Śivatattvaratnākara*, which add a ninth type, called agnimāruta. See on the aṃśa types S.S. Misra (1982): 221–222. See also: P.E.P. Deraniyagala (1938): 157.

85 Three pure and three mixed types are described, to which three, called antarvarṇa, are added from another source. See on the colours: P.E.P. Deraniyagala (1938): 158. A different classification is quoted from an unspecified source. An independent and very elaborate classification of male elephants is found in the *Hastividyārṇava* (1–149, pages 12–78), followed by a classification of females (pages 79–96).

86 Five types, called after the five elements (mahābhūta).

87 Numerous smells are distinguished. See P.E.P. Deraniyagala (1938): 159.

88 Three main types (sāttvika, rājasa, tāmasa), which are subdivided. See on the sattvas: P.E.P. Deraniyagala (1938): 158.

89 Many types of trumpeting are mentioned.

90 The description according to Vyāsa is also found in the *Hastividyārṇava* (p.104–110), *Mānasollāsa*, and *Śivatattvaratnākara*. Compare S.S. Misra (1982): 222–223.

91 The classification differs from that in the *Mātaṅgalīlā* (12.13). See on the locomotion of elephants: G.M. McKay (1973): 43–44.

92 Compare *Hastividyārṇava*, pages 112, 136–142.

93 Compare *Hastividyārṇava*, page 152.

94 Compare *Mātaṅgalīlā* 12.14–16.

95 The sṛṇi is the same as the aṅkuśa. See on the elephant-driver's hook: P.E.P. Deraniyagala (1938): 145–146. Compare *Mātaṅgalīlā* 12.17–25.

96 See on pressure points used by mahouts for controlling an elephant: P.E.P. Deraniyagala (1938): 141–143. Compare *Mātaṅgalīlā* 12.11–12.

97 Compare *Mātaṅgalīlā* 12.9–10 and Someśvara's *Mānasollāsa* 2.282–331.

98 Compare *Śivatattvaratnākara* VII.11.148–154.

99 Compare *Śivatattvaratnākara* VII.11.205–212.

100 The names agree with those of *Arthaśāstra* 2.31.17.

101 Compare *Mātaṅgalīlā* 9.12–18.

102 Many subjects of the *Gajaśāstra* are repeated in the anubandha.

103 Cf. *Arthaśāstra* 2.31.8–10.

104 See on the gestation period of elephants: P.D. Stracey (1991): 39.

105 Compare *Śivatattvaratnākara* VII.11.113–123.

106 See on this subject: P.D. Stracey (1991): 116–132. Compare *Hastividyārṇava*, page 144.

107 Compare *Mātaṅgalīlā* 4.3.

108 Cf. *Arthaśāstra* 2.32.22.

109 Compare on the construction of stables: *Arthaśāstra* 2.31.2–4; *Samarāṅgaṇasūtradhāra* 32.

110 Edgerton mentions (see his transl. of Nīlakaṇṭha's *Mātaṅgalīlā*, p.62, n.39) that the MS of the *Gajaśāstra* also quotes from a *Gautamīya* and a *Rājaputrīya*; the latter is a work on elephants by Budha according to the *Matsyapurāṇa* (24.3); the *Padmapurāṇa* (1.12.43–45) tells that Rājaputra, a son of Tārā and also known as Budha, knew all the sciences and

was the propounder of the science of elephants. Gautama and Rājaputra are authorities on elephants quoted in Godāvara's *Hariharacaturaṅga*.

111 I.e., the work on elephants by Vyāsa.

112 Pālakāpya is mentioned in the final colophon of both *Gajaśāstra* and *Gajaśāstrānubandha*, which suggests that the major part of the treatise has been taken from a work ascribed to him. This work cannot be the *Hastyāyurveda*, which does not deal with many subjects of the *Gajaśāstra*.

113 F. Edgerton (see the preface to his translation of Nīlakaṇṭha's *Mātaṅgalīlā*, 9–10) is convinced that the *Gajaśāstra* is a relatively late compilation, since it contains (without referring to its source) nearly one hundred verses of the *Mātaṅgalīlā*, scattered in many different places; one of the verses quoted was originally composed by the author of the *Mātaṅgalīlā*.

114 NCC V, 229. Check-list Nr. 293. STMI 536. Cat. Tanjore Nr. 11259 (cf. A.C. Burnell, 1880: 75). A.B. Keith (1935): 756–757 (Nr. 6256).

115 According to A.C. Burnell (1880) it is a compilation, later than Gaṇa's *Sārasaṃgraha* on horses (see STMI 536). A *Gajavaidyaka*, quoted in Vācaspati's *Ātaṅkadarpaṇa* on the *Mādhavanidāna*, is Pālakāpya's *Hastyāyurveda*.

116 NCC V, 232.

117 NCC: not recorded. Check-list Nr. 294.

118 NCC I, 443 and 505; V, 235. Check-list Nrs. 71 and 72. STMI 537: the treatise is also called *Sārasaṃgraha* and *Sārasindhu*. Cat. Berlin Nr. 944. Cat. Madras Nrs. 13319 and 13320. Cat. Sarasvati Bhavan XII, Nr. 44920 (anonymous; on aśvacikitsā). Cat. Tanjore Nrs. 11247–11255 (cf. A.C. Burnell, 1880: 73–74). M. Jinavijaya (1968): 414–415 (Nr. 7431). A.B. Keith (1935): 757–758 (Nr. 6258). R. Nambiyar (1950): 1318–1319 (Serial Nr. 300, Accession Nr. 1632: *Siddhayoga*). H.P. Śāstrī (1905): Preface XXV and 151–152 (Nr. 765). Compare: Durlabhagaṇa. The Kavīndrācāryasūcipatram mentions an *Aśvasārasamuccaya Śālihotra* by Gaṇa (Nr. 2167).

119 See Cat. Madras Nr. 13319 on the contents of the chapters of each section. See also the anukramaṇī, quoted by A.C. Burnell (1880: 73–74), which mentions many diseases.

120 See Cat. Madras Nr. 13319.

121 Anuskanda in the MS.

122 Compare Pālakāpya's droṇīkaśopha.

123 Krimikroṣṭu in the MS.

124 Liṅgaga in the MS.

125 Pītāṇḍa in the MS.

126 Praskanda in the MS.

127 Śiṅghāṇika in the MS.

128 Ulūkapādistānaruj in the MS.

129 Pātabalāsaka in the MS.

130 See A.C. Burnell (1880): 74, note. One of the breeds of horses mentioned is called raṭṭakulodbhava.

131 See on the Indian practice of giving meat to horses: A.C. Burnell (1880): 74.

132 *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.404–407, 454, 457, 476–478, 490–491, 494.

133 Aśvalakṣaṇaprakaraṇa, p.442.

134 A.C. Burnell (1880): 74.

135 NCC I, 443 and V, 328. Compare Cat. Puṇyavijayaji II, Nr. 6409: *Vājīvāhanaśāstra* by Garga. Garga is referred to as an authority on aśvaśāstra in Bhoja's *Yuktikalpataru*, Durlabhagaṇa's *Siddhopadeśasaṃgraha*, Gaṇa's *Aśvāyurveda*, Godāvara's *Hariharacaturaṅga* (3.729), and Nakula's *Aśvaśāstra*. Garga's work on horses is said to be referred to in the *Matsyapurāṇa* and the *Prayogaratnākara* (D.N. Garg, 1987: 108). He is quoted, but not as an authority on horses, in Bhaṭṭotpala's commentary on Varāhamihira's *Bṛhatsaṃhitā* (chapters 61, 62, 63; on dogs, cocks, and porpoises respectively). Compare on Garga: authorities mentioned in the *Carakasaṃhitā*.

136 Chapter 201 (ed. Rāmaśaṅkarabhaṭṭācārya, Kāśī Saṃskṛta Granthamālā 165, Vārāṇasī 1964) or 226 (English translation by Manmatha Nath Dutt Shastrī, The Chowkhamba Sanskrit Studies Vol. 67, 2nd ed., Varanasi 1968).

137 See P. Sensarma (1991).

138 C.G. Kashikar (1977): 165.

139 Edited by late Sriyut Tarini Charan Bhattacharjee of Tezpur, published under the orders of the Government of Assam, Shillong 1932.

140 NCC VI, 126. Edition: Hariharacaturangam, Critically edited with Preface (in English) and Introduction (in Sanskrit) by S.K. Ramanatha Sastri, Madras Government Oriental Series No. XVII, Madras 1950. The title of the treatise is not mentioned in the text itself, but only in the colophons. See on this work: V.R.R. Dikshitar (1987): 365–366.

141 See on this subject: P.C. Chakravarti (1993); V.R.R. Dikshitar (1987); P.K. Gode (1939h), (1947j), (1948d); E.W. Hopkins (1889); J.C. Ray (1931), (1932); S.D. Singh (1989); H.H. Wilson (1979), (1984): II, 290–309.

142 See on the use of elephants in warfare: P. Armandi (1843); F.G. Benedict (1936): 8–10; R. Carrington (1958): 177–187; S. Digby (1971); K. Karttunen (1997): 194–199; H.H. Scullard (1974); P.D. Stracey (1991): 42–47.

143 See on Indian chariots: V.R.R. Dikshitar (1987): 157–166; P.K. Gode (1940f), (1947i); E.W. Hopkins (1889): 235–251; R.P. Kulkarni (1994); R. Krishnamurthy (1995): 33–34.

144 See on horses (and chariots) in ancient India, for example: J. Gonda (1965a): 95–114 (with bibliographical references); R.N. Saletore (1975): 178–180. See on the war-horse in India: S. Digby (1971). See on the history of the stirrup (pādādhāra) in India: S. Digby (1971): 13–14; P.K. Gode (1948e).

145 See on archery (dhanurveda): J. Auboyer (1955): 5–20, (1956); S.C. Banerji (1988): 300–301; V.R.R. Dikshitar (1987); P.K. Gode (1947j); E.W. Hopkins (1889): 269–281; R. Krishnamurthy (1995): 339–352; H. Losch (1955); S.D. Singh (1989); Winternitz III, 532. A *Dhanurvedasaṃhitā*, ascribed to Vasiṣṭha, has been edited: *(a) ed., Saṃskṛt Pustakālaya, Meraṭh 1988; *(b) ed., with Bengali translation, by Pandit Iswar Chandra Sastri and Arun Chandra Sinha, Maharaja Kumud Chandra Memorial Series 1, Calcutta 1922; (c) ed., with a Hindī translation, by Dvārakāprasāda Śāstrī, Kashi Sanskrit Series 267, Vārāṇasī 1989; *(d) ed. and translated by Pūrṇimā Rāy, Delhi 1991. A *Dhanurveda*, compiled from various sources, has recently been published: Dhanurveda (Sub-Veda of Yajur-Veda); compilation, translation (into Hindī) and commentary: Dr. Devvrat Acharya, Vijaykumar Govindram Hasanand, Delhi 1999. V.R.R. Dikshitar (1987: 367) refers to a *Tryambakadhanurveda* and a *Vīracintāmaṇidhanurveda* (this is an extract from the *Śārṅgadharapaddhati* according to CC I, 594). The *Traiyambakadhanurveda* is quoted in Mitramiśra's *Vīramitrodaya*, Lakṣaṇaprakāśa, nānāyudhalakṣaṇaprakaraṇa, p.276–278, 280; the same applies to the *Vīracintāmaṇidhanurveda* (nānāyudhalakṣaṇaprakaraṇa, p.279–284) and the *Auśanasadhanurveda* (rājacakralakṣaṇaprakaraṇa, p.239–241; nānāyudhalakṣaṇaprakaraṇa, p.293–294, 303, 306–318) (compare P.K. Gode, 1947j, who mentions that the Bhandarkar Oriental Research Institute at Poona possesses five MSS

of the *Vīracintāmaṇidhanurveda*; see also: B. Jawalia, 1983, Serial Nrs. 2794–96, R. Nambiyar, 1950, Serial Nr. 225, M. Vinayasagar and D.B. Khsirsagar, 1979a, Serial Nr. 1355, and the same, 1979b, Serial Nr. 1674: attributed to Vedavyāsa). See on a number of works on dhanurveda: D. Acharya (1999): 9–10; CC I, 267, III, 58.

146 The verses on elephants appear to have been composed, at least for the larger part, by the author himself, and are not borrowed from earlier treatises on the same subject.

147 Pālakāpya is the authority quoted; the verses are closely related to *Gajaśāstra* 2.62–64.

148 Cf. *Mātaṅgalīlā* 1.26–30.

149 Compare the corresponding verses of the *Gajaśāstra* and Someśvara's *Mānasollāsa*.

150 Rājaputra is the same as Bāṣkali in Pālakāpya's *Hastyāyurveda*. Compare the *Rājaputrīya* mentioned in the *Gajaśāstra*.

151 Two varieties of chāyā are distinguished: chāyā in the restricted sense, and prabhā; three types of chāyā are described, called after the elements fire, water and earth.

152 Compare *Śivatattvaratnākara* VII.11.205–212.

153 Suitable types are elephants called prājāpatya, aindra, kaubera, kaumāra, saumya, āgneya, and vāyava.

154 These elephants should be endowed with eleven good qualities.

155 Some unsuitable types are called vātakarin (761), rākṣasa (762; 782), pūtana (772), hastanikṣepa (776), caṇḍāla (780), and napuṃsaka (786).

156 See on the life span of elephants: P.D. Stracey (1991): 51–52.

157 The sage Śālihotra is mentioned as the protector of horses (55; 57–59).

158 The list resembles that of Nakula's *Aśvaśāstra*. See S.S. Misra (1982): 185. Compare the list of breeds of Gaṇa's *Sārasaṃgraha* (see A.C. Burnell, 1880: 74). Breeds of horses are also mentioned in the *Arthaśāstra* (2.30.29).

159 The distinction of bhadra, mada and mṛga classes is usually applied to elephants.

160 The seven śuddha types are brāhma, ārṣa, māhendra, yāmya, kaubera, vāruṇa, and gāndharva; the six rājasa types are āsura, rākṣasa, paiśāca, nāga, pautra, and śākuna; the three tāmasa types are pāśava, mātsya, and vānaspatya. This classification is the same as that found in Nakula's *Aśvaśāstra*, but the descriptions are more elaborate. Compare the human sattva typology (Ca.Śā.4.37–39).

161 See on the anatomy of horses and its terminology: W.D. O'Flaherty (1978; see figure 1, illustrating the points of the horse); S.S. Misra (1982): 202–206. Some of the terms occurring in this section are: āsana (the saddle area; 330–331); bhāsala (dock; 345); ghoṇā (the nose; 314); grīvā (crest of the neck; 326); kākasa (the sides of the withers; 328–329); kakṣa (elbow and region of the girth; 339); kakuda (the withers; 329–330); keśānta (the forelock; 327); kroḍa (the area between chest and heart; 333–334); kūrca (the back tendon; 336–337); kuṣṭhikā (the pastern; 337); nigāla (the part of the neck around the jugular furrow; 324, 331); mandira (back of the knee or hock; 352); maṇḍūkī (the frog; 338); pālihasta (the front of the cannon bone; 336–337); prapāṇa (the inside of the upper lip; 312–313); protha (the muzzle, the area around the nostrils; 313–314); randhra (the sheath?; 349); sthūra (hock; 351–352); stuva (poll; 321); trika (the area of the back together with the joints of the hind-quarters; 342); uparandhra (the penis?; 349); vaha, vāha (the harness point, between the cest and the point of the shoulder; 325, 328); vakrasakthi (351). See for a discussion of the term maṇḍūkī: W.D. O'Flaherty (1978).

162 This subject is not dealt with in Nakula's *Aśvaśāstra*. Some terms found in this section are: ghoṇā (370); kākasa (381); kakṣa (385); kakud (361); kakuda (381, 387); kroḍa (382); kūrca (384); kuṣṭhikā (384); manyā (the side of the ear; 379); nigāla (378); prapāṇa (368); protha (361); sthūra (393); stuva (376); trika (388); vakrasakthi (396); vidu (the hollow between the frontal bones; 379).

163 Three types are distinguished, related to vāta, pitta and kapha.

164 The eight shapes distinguished are very close to those of Nakula's treatise on horses: śukti, saṃghāta, mukula, avalīḍhaka, pādukā, pādukārdha, śatapādī, and jalāvarta.

165 The total number of āvartas is 123; they are divided into 113 whirls called impermanent (adhruva), and ten called dhruva. Nakula has a total number of ninety-six, of which again ten are dhruva.

166 Two special āvartas, described by Someśvara, are mentioned: devamaṇi (666) and rocamāna (670).

167 The views of several authorities on the number of chief colours are referred to; these authorities are Sumitra (one chief colour), Niṣadha (two colours), Mitrajit (three colours), Śālihotra (four colours), Astyali(?) (five colours), Kārika(?) (six colours), and Garga (seven colours).

168 The maximum span is thirty-two years.

169 NCC I, 125.

170 I.e., the *Mahābhārata*.

171 Compare *Vīracintāmaṇi*.

172 NCC II, 66.

173 NCC VI, 126.

174 NCC VI, 126.

175 CC: not recorded.

176 NCC VI, 126.

177 CC I, 594: the chapter on Dhanurveda (80) from the *Śārṅgadharapaddhati*.

178 D. Pingree (CESS A 2, 129) calls him Godāvara Miśra.

179 NCC II, 23.

180 Godāvara also refers to his *(A)dvaitadarpaṇa* in his *Yogacintāmaṇi* (P.K. Gode, 1944d: 472–474; compare NCC I, 125: quoted once in the *Yogacintāmaṇi*, twice in the *Harihara-caturaṅga*).

181 Also referred to in Godāvara's *Yogacintāmaṇi* (P.K. Gode, 1944d: 472–474).

182 See CESS A 2, 129–130 (lost).

183 See CESS A 2, 129–130 (one incomplete MS has been preserved).

184 See P.K. Gode (1944d). Sridhar Das (1960: 63) adds a *Mantracintāmaṇi*, *Yantracintāmaṇi*, and *Durgotsavapūjākramasaṃskṛtapaddhati* to the list of Godāvara's works (not recorded as works of Godāvara in CC and NCC). K.M. Bhubaneswar (1958: XX) adds a *Mukticintāmaṇi*, and, as his most popular work, still being used all over Orissa, the *Śāradāśaradarcanasaṃskārapaddhati* (two MSS are in the Orissa State Museum collection).

185 Mentioned in the introductory verses of the *Yogacintāmaṇi* (see P.K. Gode, 1944d). D. Pingree (CESS A 2, 129) calls him Balabhadra Miśra. Balabhadra (see on him: K.M. Bhubaneswar, 1958: XVII–XVIII) was the author of the *Advaitacintāmaṇi* (NCC I, 124) and *Śārīrakasārapuruṣottamastuti* (CC: not recorded), two works referred to as written by his father in Godāvara's *Yogacintāmaṇi*; Balabhadra's father, Gaṅgādhara, wrote the *Kāśīmīmāṃsā* (NCC IV, 137) and the *Saṃkṣepaśārīrakavārttika* (see CC I, 685) on the *Saṃkṣepaśārīraka*, two works (these two works are attributed to Narasiṃha, Gaṅgādhara's elder brother, by K.M. Bhubaneswar, 1958: XVII) mentioned as written by his grandfather in Godāvara's *Yogacintāmaṇi* (see P.K. Gode, 1944d).

186 CESS A 2, 129.

187 CESS A 2, 129. The genealogy of the family to which Godāvara belonged is discussed in K.M. Bhubaneswar (1958): XV–XXI.

188 This word means cloud-drum, i.e., thunder.

189 See the colophons of the *Hariharacaturaṅga*; the same information is found in the colophons of the *Yogacintāmaṇi* (see P.K. Gode, 1944d). See on the sacrifices performed by Godāvara and biographical information on him in general: K.M. Bhubaneswar (1958): XVIII–XXI.

190 CESS A 2, 129.

191 K.M. Bhubaneswar (1958): XVIII. CESS A 2, 129.

192 NCC III, 172 and VI, 142. Check-list Nr. 383. STMI 537. Cat. Berlin Nr. 945. This treatise deals with the elephant and its diseases in three sections (ullāsa); its subjects are (see Cat. Berlin): sādhyāsādhya, lakṣaṇa, brāhmaṇādi, jātilakṣaṇa, āraṇyadantisādhukaraṇahastivāhana, saṃkīrṇajāti, dantidoṣa, śītalīkaraṇa, jalodgāra, jāṭhara, nāḍī, svaralakṣaṇaviṣacikitsā, gajacakra, gajapraśaṃsā, gajalūtā, kavacādika, jvara, atisāra, grahaṇī, kṛmiroga, pāṇḍu, pracaṇḍāmayakālānala madya, gulma, śūla, arocakāmaya, karṇaroga, śiroroga, śuṇḍāmaya, tuṇḍaroga, rājaroga, netraroga, āmavāta, mūtrabhaṅgaroga, kuṣṭha, khañjatā, raktapitta, śītapitta, apasmāra and mūrchā, prameha, and vīryahīnacikitsā (compare STMI 537). Gopāladāsa was a son of Balabhadra. He also wrote a *Vaidyavilāsa* and a commentary, called *Śabdāmṛta*, on the *Kumārasaṃbhava* (NCC VI, 142). This commentary is referred to in Rāmacandra's *Prakriyākaumudī*, a grammatical work that dates from the fourteenth or fifteenth century (see CC I, 347 and 512, II, 77 and 210, III, 74; NCC XII, 220–223); this establishes that Gopāladāsa Kāyastha is earlier than this Rāmacandra.

193 See on this text, known from quotations in the *Rājamārtaṇḍa* only: Gaṇanātha Sena (1924): 40; R.C. Majumdar (1971): 254–255.

194 NCC: not recorded. Cat. Mysore XIII, Nr. 41589. See on information from non-medical texts about the treatment of cattle: R. Gangopadhyay (1932): 88–90; R. Ganguli (1930/31); P. Hymavathi (1993): 270. See on vegetable drugs used in the treatment of cattle: V. Jha, U.N. Choudhary and K.C. Saraswati (1991); D.C. Pal (1981). See on cattle-curing rites: R.S. Freed and A. Stanley (1966). See on a Tamil treatise on the treatment of cattle: A. von den Driesch (1989): 50; *J. Mills (1893); *W. Rieck (1930). See on a Telugu source mentioning a paśuvaidya: P. Hymavathi (1993): 164. See on cattle-rearing in India: R. Gangopadhyay (1932): 78–100; L. Gopal (1989).

195 NCC VI, 214.

196 NCC III, 179 and VI, 58. Guṇākara is quoted in the chapter on elephants of the *Śārṅgadharapaddhati*.

197 CC: not recorded. See on MSS: B.M. Chintamani (1971): 169.

198 J.L. Bhaduri, K.K. Tiwari and B. Biswas (1971): 439.

199 Translated by Sundarācārya, P.N. Press, Kalahasti 1927 [IO.San.F.189].

200 See on the work and its contents: B.M. Chintamani (1971): 169; J.L. Bhaduri, K.K. Tiwari and B. Biswas (1971): 439; JAI 98–99; V.P.P. Śāstrī (1984): 392.

201 Edited by Mārutī Citampallī and K.P. Narasiṃhaśāstrī Bhātkhaṇḍe, Mahārāṣṭra Rājya Sāhitya āṇi Saṃskṛtī Maṇḍal, Bombay 1993.

202 The identifications are those of the editors. See on a number of mammals and birds not identified in the footnotes to this treatise: Ca.Sū.27; Su.Sū.46.

203 See on the lion: Ca.Sū.27.35. See also: K. Karttunen (1997): 168–170.

204 See on the leopard: Ca.Sū.27.35. See also: K. Karttunen (1997): 170, 173–174.

205 See on the tiger: Ca.Sū.27.35. See also: K. Karttunen (1997): 170–173.

206 See on the hyena: Ca.Sū.27.35. See also: K. Karttunen (1997): 175.

207 See on the cheetah: Ca.Sū.27.35 (dvīpin). See also: K. Karttunen (1997): 174.

208 The sloth bear. See Ca.Sū.27.35.

209 The brown bear according to the editors. See Ca.Sū.27.35.

210 The Himalayan black bear. See Ca.Sū.27.35.

211 The great Indian onehorned rhinoceros. Compare Ca.Sū.27.38. See also: J. Bautze (1985); G.W. Briggs (1931); Hobson-Jobson; K. Karttunen (1997): 184–186.

212 Usually a synonym of gaṇḍaka.

213 See on the camel: Ca.Sū.27.35. See also: K. Karttunen (1997): 180.

214 *Equus hemionus* Pallas, the Asiatic wild ass. Compare Ca.Sū.27.35. See also: K. Karttunen (1997): 179–180.

215 The Indian wild boar. Compare Ca.Sū.27.39. See also: K. Karttunen (1997): 184.

216 *Hystrix indica* Kerr, the Indian porcupine. Compare Ca.Sū.27.38. See also: K. Karttunen (1997): 186–187.

217 *Sus salvanius* (Hodgson), the pygmy hog. See on this animal: F. Finn (1929): 195–197; S.H. Prater (1971): 300; WIRM VI, Supplement 125–126.

218 *Hystrix hodgsoni* (Gray), Hodgson's porcupine. See on this animal: F. Finn (1929): 166–167; S.H. Prater (1971): 216; WIRM IX, 63.

219 Cf. Ca.Sū.27.39. See on the buffalo in India also: S.A. Freed and R.S. Freed (1981).

220 *Capra falconeri* (Wagner), the markhor. See on this animal: F. Finn (1929): 209–211; R.E. Hawkins (1986): 392; S.H. Prater (1971): 256–258; WIRM X, 578.

221 *Hemitragus jemlahicus* (H. Smith), the Himalayan tahr. See on this animal: F. Finn (1929): 215–216; R.E. Hawkins (1986): 393; S.H. Prater (1971): 258–259; WIRM X, 577.

222 *Hemitragus hylocrius* (Ogilby), the Nilgiri tahr. See on this animal: F. Finn (1929): 216–217; R.E. Hawkins (1986): 393; S.H. Prater (1971): 259–260; WIRM X, 577.

223 *Capra hircus* Linnaeus, the wild goat. See on this animal: F. Finn (1929): 213–215; R.E. Hawkins (1986): 392. See on its Indian subspecies, *C. hircus blythi* Hume: S.H. Prater (1971): 255–256.

224 *Ovis ammon hodgsoni* Blyth, the nayan or great Tibetan sheep. See on this animal: F. Finn (1929): 201–204; R.E. Hawkins (1986): 393; S.H. Prater (1971): 250–251; WIRM X, 576.

225 The chital, *Axis axis* (Erxleben). See Ca.Sū.27.45 (pṛṣata).

226 *Tetracerus quadricornis* (Blainville), the fourhorned antelope or chowsingha. See: F. Finn (1929): 231–233; S.H. Prater (11971): 271–272; WIRM IV, 121. See Ca.Sū.27.45.

227 Unidentified.

228 The female of the black buck.

229 Unidentified.

230 The male of the black buck. See Cakra ad Ca.Sū.27.46 (= eṇa).

231 *Cervus eldi eldi* McClelland, the thamin or brown-antlered deer. See: F. Finn (1929): 257–259; S.H. Prater (1971): 287–288; WIRM III, 28.

232 *Cervus duvauceli* Cuvier, the swamp deer or barasingha. See: F. Finn (1929): 256–257; S.H. Prater (1971): 289–290; WIRM III, 27–28.

233 *Cervus unicolor* Kerr, the sambar. See: F. Finn (1929): 248–251; S.H. Prater (1971): 290–291; WIRM III, 27. See Ca.Sū.27.46.

234 Unidentified.
235 *Boselaphus tragocamelus* (Pallas), the nilgai or blue bull. See: F. Finn (1929): 229–231; S.H. Prater (1971): 272–273; WIRM IV, 121.
236 Unidentified by the editors. See Ca.Sū.27.45.
237 Unidentified by the editors. See Ca.Sū.27.46.
238 *Moschus moschiferus* Linnaeus. See: F. Finn (1929): 244–246; S.H. Prater (1971): 295–296; WIRM III, 25–26. See Ca.Sū.27.46 (ṛṣya).
239 *Bos grunniens* Linnaeus, the yak. Compare Caraka's camara.
240 The text says that camūru, kandalī, cīna and priyaka are also called camara, which means that they are varieties of the yak. The priyaka is described in Yādavaprakāśa's *Vaijayantī* (1.3.4.17ab; see C. Vogel, 1996: 10).
241 *Presbytis johni* (Fischer), the Nilgiri langur. See: F. Finn (1929): 10; R.E. Hawkins (1986): 456; S.H. Prater (1971): 42–43; WIRM VI, 420. See on the Indian langurs: M.L. Roonwal (1986).
242 *Nycticebus coucang* (Boddaert), the slow lori. See: F. Finn (1929): 22; R.E. Hawkins (1986): 455–456; S.H. Prater (1971): 43–44; J.E. Tennent (1861): 12–13; WIRM VI, 175.
243 *Presbytis pileatus* (Blyth), the capped langur or leaf monkey. See: F. Finn (1929): 10–11; R.E. Hawkins (1986): 456; S.H. Prater (1971): 41; WIRM VI, 420.
244 *Presbytis geei* (Khajuria), the golden langur. See: R.E. Hawkins (1986): 456; H. Khajuria (1986); S.H. Prater (1971): 42; WIRM VI, 420.
245 *Macaca radiata* (Geoffroy), the bonnet macaque. See: F. Finn (1929): 19–20; R.E. Hawkins (1986): 456; S.H. Prater (1971): 35–36; J.E. Tennent (1861): 5; WIRM VI, 419.
246 *Presbytis entellus* (Dufresne), the common langur or Hanuman monkey. See: F. Finn (1929): 7–8; R.E. Hawkins (1986): 456; S.H. Prater (1971): 39–41; J.E. Tennent (1861): 11; WIRM VI, 419–420.
247 *Macaca mulatta* (Zimmermann), the Rhesus macaque. See: F. Finn (1929): 16–17; R.E. Hawkins (1986): 456; S.H. Prater (1971): 36–37; WIRM VI, 419.
248 *Macaca silenus* (Linnaeus), the liontailed macaque. See: F. Finn (1929): 15–16; R.E. Hawkins (1986): 456; S.H. Prater (1971): 38–39; WIRM VI, 419.
249 See on the jackal: Ca.Sū.27.36. See also K. Karttunen (1997): 175–176.
250 Unidentified. Usually one of the names of the jackal.
251 Unidentified. Usually one of the names of the jackal.
252 Unidentified. Usually one of the names of the jackal.
253 The red fox. Compare Caraka's lopāka.
254 *Vulpes bengalensis* (Shaw), the Indian fox. See: F. Finn (1929): 121; S.H. Prater (1971): 129–130; WIRM III, 99–100. Compare Caraka's lopāka.
255 *Felis bengalensis* Kerr, the leopard-cat. See: F. Finn (1929): 89–90; R.E. Hawkins (1986): 507; S.H. Prater (1971): 73–74; WIRM X, 246.
256 *Felis chaus* Güldenstädt, the jungle cat. See: F. Finn (1929): 93–94; R.E. Hawkins (1986): 507; S.H. Prater (1971): 75–76; WIRM X, 246.
257 *Felis marmorata* Martin, the marbled cat. See: F. Finn (1929): 88–89; R.E. Hawkins (1986): 508; S.H. Prater (1971): 71–72; WIRM X, 246.
258 *Felis temmincki* Vigors et Horsfield, the golden cat. See: F. Finn (1929): 91–92; R.E. Hawkins (1986): 507; S.H. Prater (1971): 73–74; WIRM X, 246.
259 *Felis manul* Pallas, Pallas's cat. See: F. Finn (1929): 92–93; R.E. Hawkins (1986): 507; S.H. Prater (1971): 79–80; WIRM X, 246.

260 *Mus booduga* (Gray), the Indian field mouse. See on this animal: F. Finn (1929): 157; S.H. Prater (1971): 207–208; WIRM IX, 61. The unduru, also called indūra, is identified by others as the bandicoot (see C.D. Maclean, 1982: 72). See on *Bandicota bengalensis* (Gray et Hardwicke), the Indian mole-rat or bandicoot: R.E. Hawkins (1986): 38; S.H. Prater (1971): 205–206; WIRM IX, 61.
261 *Millardia meltada* (Gray), the metad or softfurred field rat. See: F. Finn (1929): 158; S.H. Prater (1971): 207; WIRM IX, 61.
262 *Golunda ellioti* Gray, the Indian bush rat. See: F. Finn (1929): 158–159; S.H. Prater (1971): 208–209; WIRM IX, 61.
263 *Suncus murinus* (Linnaeus), the grey musk shrew. See: F. Finn (1929): 44–45; S.H. Prater (1971): 168–169; WIRM V, 11.
264 *Ochotona roylei* (Ogilby), the Himalayan mouse-hare. See: F. Finn (1929): 171–172; S.H. Prater (1971): 220–221; WIRM IX, 63.
265 Unidentified. Usually one of the names of the wolf.
266 Unidentified. Usually one of the names of the wolf.
267 *Cuon alpinus* (Pallas), the dhole or Indian wild dog. See: S.H. Prater (1971): 130–131; WIRM III, 100. See also on Indian dogs: K. Karttunen (1997): 174–175. Compare Ca.Sū. 27.36.
268 *Cygnus jankowskii*. See on *Cygnus columbianus jankowskii* Alphéraky, Jankowski's or the Eastern whistling swan: S. Ali and S.D. Ripley 1, 135–136. Compare Caraka's haṃsa.
269 *Anser albiformis* (not recorded by S. Ali and S.D. Ripley). See on *Anser albifrons albifrons* (Scopoli), the whitefronted goose: S. Ali and S.D. Ripley 1, 126–128.
270 *Cygnus olor* (Gmelin), the mute swan. See: S. Ali and S.D. Ripley 1, 137–138.
271 *Anser indicus* (Latham), the barheaded goose. See: S. Ali and S.D. Ripley 1, 131–133. Compare Caraka's rājahaṃsa (Si.12.18).
272 Unidentified. See Suśruta's mallikākṣa.
273 Unidentified. See Caraka's kādamba.
274 *Anser anser*, the Greylag goose. See on *Anser anser rubrirostris* Swinhoe, the Eastern Greylag goose: S. Ali and S.D. Ripley 1, 129–131. Compare Caraka's kādamba.
275 *Tadorna ferruginea* (Pallas), the ruddy shelduck or Brahminy duck. See: S. Ali and S.D. Ripley 1, 141–144.
276 Unidentified. Identical with the cakravāka according to K.N. Dave (1985: 450). See Caraka's cakravāka.
277 *Tadorna tadorna* (Linnaeus), the common shelduck. See: S. Ali and S.D. Ripley 1, 144–145.
278 *Grus grus*, the Eastern common crane. See on *Grus grus lilfordi* Sharpe, the Eastern common crane: S. Ali and S.D. Ripley 2, 136–138.
279 *Grus antigone antigone* Linnaeus, the Indian sarus crane. Compare Caraka's sārasa.
280 Unidentified. See Caraka's balākā.
281 *Ardea cinerea*, the grey heron. See on *Ardea cinerea rectirostris* Gould, the Eastern grey heron: S. Ali and S.D. Ripley 1, 55–57. Compare Caraka's śāraṅga.
282 *Alectoris chukar chukar* (J.E. Gray), the chukor partridge. See: S. Ali and S.D. Ripley 2, 18–20. Compare Caraka's cakora.
283 Unidentified.
284 *Dendrocygna javanica* (Horsfield), the lesser whistling teal. See: S. Ali and S.D. Ripley 1, 138–139.

285 *Nettapus coromandelianus*, the cotton teal. See on *Nettapus coromandelianus coromandelianus* (Gmelin), the cotton teal or quacky-duck: S. Ali and S.D. Ripley 1, 190–192. Compare Caraka's vāṭī.

286 *Clamator jacobinus* (Boddaert), the pied crested cuckoo. See on the Indian subspecies: S. Ali and S.D. Ripley 3, 194–198. K.N. Dave (1985: 130) says that, apart from the pied crested cuckoo, four more cuckoos are called cātaka: the common and the large hawk cuckoo, the plaintive cuckoo, and the banded bay cuckoo. See on *Cuculus varius varius* Vahl, the common hawk-cuckoo: S. Ali and S.D. Ripley 3, 200–202, on *C. sparverioides sparverioides* Vigors, the large hawk-cuckoo: the same, 3, 198–200, on *Cacomantis passerinus* (Vahl), the plaintive cuckoo: the same, 3, 218–220, on *Cacomantis sonneratii sonneratii* (Latham), the Indian baybanded cuckoo: the same, 3, 215–217. Compare Cakra ad Ca.I.12.75: priyavādin = cātaka; Ḍalhaṇa ad Su.Sū.46.59: sāraṅga = cātaka.

287 *Clamator coromandus* (Linnaeus), the redwinged crested cuckoo. See: S. Ali and S.D. Ripley 3, 192–194.

288 *Haliaeetus leucoryphus* (Pallas), the ringtailed or Pallas's fishing eagle. See: S. Ali and S.D. Ripley 1, 289–292.

289 *Circaetus gallicus*, the short-toed eagle. See on *Circaetus gallicus gallicus* (Gmelin): S. Ali and S.D. Ripley 1, 327–329.

290 *Spilornis cheela* (Latham), the crested serpent eagle. See on the Indian subspecies: S. Ali and S.D. Ripley 1, 329–335.

291 *Accipiter badius* (Gmelin), the shikra. See on the Indian subspecies: S. Ali and S.D. Ripley 1, 234–239. Compare Caraka's śyena.

292 *Falco peregrinus*, the shahin falcon. See on *Falco peregrinus peregrinator* Sundevall, the shaheen falcon: S. Ali and S.D. Ripley 1, 350–352. Compare Caraka's śaśaghnī.

293 *Torgos calvus*, the black or king vulture. See on *Sarcogyps calvus* (Scopoli), the black or king vulture: S. Ali and S.D. Ripley 1, 296–298. Compare Caraka's gṛdhra.

294 *Gyps bengalensis* (Gmelin), the Indian whitebacked vulture. See: S. Ali and S.D. Ripley 1, 307–310.

295 *Haliastur indus*, the Brahminy kite. See on *Haliastur indus indus* (Boddaert), the Brahminy kite: S. Ali and S.D. Ripley 1, 230–232.

296 *Milvus migrans*, the common pariah kite. See on *Milvus migrans govinda* Sykes, the pariah kite: S. Ali and S.D. Ripley 1, 227–229. Compare Ḍalhaṇa ad Su.Sū.46.74: the cilli is the same as the cilha; ad Su.U.35.6: the cīralli is called cilla in the vernacular;

297 *Anthropoides virgo* (Linnaeus), the demoiselle crane. See: S. Ali and S.D. Ripley 2, 146–148. Compare Caraka's krauñca.

298 *Ciconia ciconia*, the white stork. See on *Ciconia ciconia ciconia* (Linnaeus), the white stork, and *Ciconia ciconia boyciana* Swinhoe, the Eastern white stork: S. Ali and S.D. Ripley 1, 99–102. Compare Caraka's baka.

299 *Anastomus oscitans* (Boddaert), the openbill stork. See: S. Ali and S.D. Ripley 1, 95–98.

300 *Leptoptilos dubius* (Gmelin), the adjutant stork. See: S. Ali and S.D. Ripley 1, 105–107. Compare Cakra ad Ca.Sū.27.41: the krauñca is called koñca in the vernacular.

301 See on Haṃsadeva's fanciful classification of the crows and allied birds: K.N. Dave (1985: 3–4).

302 *Corvus splendens* Vieillot, the house crow. See on the Indian subspecies: S. Ali and S.D. Ripley 5, 242–247. Compare Caraka's vāyasa.

303 *Pyrrhocorax graculus*, the Himalayan yellowbilled or Alpine chough. See on *Pyrrhocorax graculus digitatus* Hemprich et Ehrenberg: S. Ali and S.D. Ripley 5, 236–238. Karaṭa is found at *Aṣṭāṅganighaṇṭu* 354.

304 Unidentified. Compare *Aṣṭāṅganighaṇṭu* 354.

305 *Corvus macrorhyncos*, the jungle crow. See on the subspecies of *Corvus macrorhynchos* Wagler, the jungle crow: S. Ali and S.D. Ripley 5, 251–258.

306 Unidentified. Dhvāṅkṣa is one of the synonyms of kāka, a crow in general, in Sanskrit literature (see K.N. Dave, 1985: 1, 2).

307 Unidentified. Compare *Aṣṭāṅganighaṇṭu* 355, where it is a synonym of droṇakāka.

308 Unidentified. Different from Suśruta's parabhṛta. Parabhū is a synonym of dhvāṅkṣa in the *Aṣṭāṅganighaṇṭu* (354).

309 *Corvus frugilegus*, the rook. See on *Corvus frugilegus frugilegus* Linnaeus, the rook: S. Ali and S.D. Ripley 5, 248–249. Compare Caraka's vāyasa.

310 Unidentified. Cirajīvin is a synonym of vāyasa in the *Aṣṭāṅganighaṇṭu* (354).

311 Unidentified. K.N. Dave (1985: 6, 8) regards it as probable that the carrion and jungle crow are called thus. See on the jungle crow: sakṛtpraja. See on *Corvus corone orientalis* Eversmann, the Eastern carrion crow: S. Ali and S.D. Ripley 5, 259–260.

312 *Corvus corax*, the raven. The Punjab raven (*C. corax subcorax* Severtzov) and the Tibetan raven (*C. corax tibetanus* Hodgson) are called droṇakāka in Sanskrit literature according to K.N. Dave (1985: 1). See on the Indian subspecies of *Corvus corax* Linnaeus: S. Ali and S.D. Ripley 5, 261–266.

313 *Pyrrhocorax pyrrhocorax* (Linnaeus), the redbilled chough. See on the Indian subspecies: S. Ali and S.D. Ripley 5, 238–242. K.N. Dave (1985: 11) is of the opinion that the jungle and carrion crows and the raven are also called kākola.

314 *Bubo zeylonensis*, the brown fish owl. See on *Bubo zeylonensis leschenault* (Temminck), the Indian subspecies of the brown fish owl: S. Ali and S.D. Ripley 3, 280–282. The large hooting owls are called ulūka according to K.N. Dave (1985: 177). Compare Caraka's ulūka.

315 *Tyto alba*, the barn owl. See on *Tyto alba stertens* Hartert, the Indian barn owl: S. Ali and S.D. Ripley 3, 250–251.

316 *Bubo bubo*, the great horned owl. See on *Bubo bubo bengalensis* (Franklin), the Indian great horned or eagle-owl: S. Ali and S.D. Ripley 3, 273–275. K.N. Dave (1985: 179–180) regards pecaka as a name probably designating the brown fish owl and the Indian great horned owl; the Indian brown hawk-owl is also one of the owls called pecaka. See on *Bubo zeylonensis leschenault* (Temminck), the brown fish owl: S. Ali and S.D. Ripley 3, 280–282, on *Ninox scutulata lugubris* (Tickell), the Indian brown hawk-owl: S. Ali and S.D. Ripley 3, 292–294.

317 *Otus bakkamoena*, the collared scops owl. See on the Indian subspecies of *Otus bakkamoena* Pennant: S. Ali and S.D. Ripley 3, 266–271. The large hooting owls are called kauśika according to K.N. Dave (1985: 176, 177).

318 *Glaucidium radiatum*, the jungle owlet. See on the Indian subspecies of *Glaucidium radiatum* (Tickell): S. Ali and S.D. Ripley 3, 286–289. Compare Hemādri ad A.h.Sū.6.49: ulūka = ghūka.

319 *Otus brucei*, the striated scop's owl. See on *Otus brucei* (Hume), the striated or pallid scops owl: S. Ali and S.D. Ripley 3, 259–261.

320 *Anthene brama*, the spotted owlet. See on the Indian subspecies of *Athene brama* (Temminck): S. Ali and S.D. Ripley 3, 299–303.

321 *Psittacula columboides*, the bluewinged parakeet. See on *Psittacula columboides* (Vigors): S. Ali and S.D. Ripley 3, 185–187. Compare Caraka's śuka.

322 *Psittacula krameri*, the roseringed parakeet. See on the Indian subspecies of *Psittacula krameri* (Scopoli): S. Ali and S.D. Ripley 3, 169–172. K.N. Dave (1985: 143) says that Indian literary texts and lexica do not distinguish between śuka and kīra as names for all parrots, but that there is reason to believe that smaller species, like the blossomheaded and slatyheaded paroquets were designated as kīra. See on the Indian subspecies of *Psittacula cyanocephala* (Linnaeus), the blossomheaded parakeet; S. Ali and S.D. Ripley 3, 178–182, on *Psittacula himalayana* (Lesson), the Himalayan slatyheaded parakeet, and *P. finschii* (Hume), the Eastern slatyheaded parakeet: S. Ali and S.D. Ripley 3, 183–185.

323 *Gracula religiosa indica*, the grackle or hill myna. See on *Gracula religiosa indica* (Cuvier), the Southern hill myna, and the other Indian subspecies of *Gracula religiosa* Linnaeus: S. Ali and S.D. Ripley 5, 190–197. Compare Caraka's sārikā. See on the myna in Graeco-Roman sources: K. Karttunen (1997): 205–206.

324 *Edynamys scolopacea*, the koel. See on the Indian subspecies of *Eudynamys scolopacea* (Linnaeus): S. Ali and S.D. Ripley 3, 227–230.

325 Unidentified. Compare Suśruta's parabhṛta.

326 Unidentified. Compare Caraka's kokila.

327 *Phgenicophaeus pyrrhocephalus*, the redfaced malkoha. See on *Phaenicophaeus pyrrhocephalus* (Pennant): S. Ali and S.D. Ripley 3, 238–239. Compare Hārīta I.20.11.

328 Compare Ca.Sū.27.48. See also on peafowl: *S.B. Kadgaonkar (1993); K. Karttunen (1997): 207–208.

329 *Streptopelia chinensis*, the spotted dove. See on *Streptopelia chinensis suratensis* (Gmelin), the Indian spotted dove: S. Ali and S.D. Ripley 3, 152–153. Compare Caraka's pārāvata.

330 *Columba leuconota*, the snow pigeon. See on the Indian subspecies of *Columba leuconota* Vigors: S. Ali and S.D. Ripley 3, 120–123.

331 *Columba livia*, the blue rock pigeon. See on the Indian subspecies of *Columba livia* Gmelin: S. Ali and S.D. Ripley 3, 124–127. Compare Caraka's kapota.

332 *Coracias benghalensis*, the roller or blue jay. See Caraka's cāṣa.

333 *Coracias garrulus*, the Kashmir roller. See on *Coracias garrulus semenowi* Loudon et Tschudi, the Kashmir roller: S. Ali and S.D. Ripley 4, 114–116. Compare Aruṇa ad A.h.Sū.6.49ab: cāṣa = kikīdivi.

334 *Gallus gallus*, the red jungle fowl. See on *Gallus gallus murghi* Robinson et Kloss, the Indian red junglefowl: S. Ali and S.D. Ripley 2, 102–106.

335 *Gallus lafayetti*, the Ceylon jungle fowl. See on *Gallus lafayettii* Lesson, a species endemic and peculiar to Sri Lanka: S. Ali and S.D. Ripley 2, 109–111. Compare Hemādri ad A.h. Sū.6.45: tāmracūḍākhya = kukkuṭa.

336 *Gallus sonnerattii*, the grey junglefowl. See on *Gallus sonneratii* Temminck, a species peculiar to peninsular India: S. Ali and S.D, Ripley 2, 106–109. Compare Caraka's kukkuṭa.

337 Unidentified. Usually one of the names of the cock.

338 *Petroni xanthocollis*, the yellowthroated sparrow. See on *Petronia xanthocollis xanthocollis* (Burton), the Indian yellowthroated sparrow: S. Ali and S.D. Ripley 10, 80–81. Compare Caraka's caṭaka.

339 *Passer domesticus*, the house sparrow. Compare Caraka's kalaviṅka.

340 *Ploceus manyar*, the streaked weaver bird. See on the Indian subspecies of *Ploceus manyar* (Horsfield): S. Ali and S.D. Ripley 10, 98–101. Compare K.N. Dave (1985): 156.

341 *Copsychus saularis*, the magpie robin. See on the Indian subspecies of *Copsychus saularis* (Linnaeus): S. Ali and S.D. Ripley 8, 239–244.

342 *Ibis leucocephalus*, the painted stork. See on *Mycteria leucocephala* (Pennant), the painted stork: S. Ali and S.D. Ripley 1, 93–95. Compare Caraka's lohapṛṣṭha.

343 *Ciconia nigra*, the black stork. K.N. Dave (1985: 326–327) identifies this bird as the great bustard. See on *Ciconia nigra* (Linnaeus): S. Ali and S.D. Ripley 1, 102–104, on *Choriotis nigriceps* (Vigors), the great Indian bustard: S. Ali and S.D. Ripley 2, 188–191.

344 *Hemicircus canente*, the heartspotted woodpecker. See on *Hemicircus canente* (Lesson): S. Ali and S.D. Ripley 4, 236–237. Compare Ḍalhaṇa ad Su.Sū.46.59: śatapattra = dārvāghāta.

345 *Chrysocolaptes lucidus chersonesus*, the Southern larger goldenbacked woodpecker. See on *Chrysocolaptes lucidus chersonesus* Kloss: S. Ali and S.D. Ripley 4, 244–245. Compare Caraka's śatapattra.

346 *Motacilla maderaspatensis*, the large pied wagtail. See on *Motacilla maderaspatensis* Gmelin: S. Ali and S.D. Ripley 9, 296–298. Compare Suśruta's khañjarīṭa.

347 *Motacilla alba*, the white wagtail. K.N. Dave (1985: 106): the white or the whitefaced wagtail; yellow wagtails are also called khañjana (K.N. Dave, 1985: 102). See on the Indian subspecies of *Motacilla alba* Linnaeus: S. Ali and S.D. Ripley 9, 288–296, on *M. alba leucopsis* Gould, the whitefaced pied wagtail: the same, 9, 293–294.

348 *Centropus bengalensis*, the lesser coucal. See on *Centropus toulou bengalensis*, the lesser coucal: S. Ali and S.D. Ripley 3, 246–247. K.N. Dave (1985: 109) identifies the vyāghrāṭa as the rufous short-toed lark. See on *Calandrella cinerea dukhunensis* (Sykes), the rufous short-toed lark: S. Ali and S.D. Ripley 5, 21–22.

349 *Centropus sinensis*, the crow-pheasant or coucal. K.N. Dave (1985: 50, 99, 108–110): the Himalayan and Indian skylarks. See on the Indian subspecies of *Centropus sinensis* (Stephens): S. Ali and S.D. Ripley 3, 240–245, on *Alauda gulgula gulgula* Franklin, the Indian small skylark: the same, 5, 46–47.

350 *Alaemona doriae*, the large desert lark. See on *Alaemon alaudipes doriae* (Salvadori), the large desert lark: S. Ali and S.D. Ripley 5, 16–19.

351 *Melanocorypha bimaculata torquata*, the Eastern calandra lark. See on *Melanocorypha bimaculata torquata* Blyth: S. Ali and S.D. Ripley 5, 29–30. Compare Caraka's bhṛṅgarāja.

352 *Galerida cristata chendoola*, the Indian crested lark. See on *Galerida cristata chendoola* (Franklin): S. Ali and S.D. Ripley 5, 37–39. See Ḍalhaṇa ad Su.Sū.46.67: the bhṛṅgarāja resembles the dhūmyāṭa; Hemādri ad A.h.Sū.6.50ab: dhūmikā = dhūmyāṭa.

353 *Pelecanus philippensis*, the spottedbilled or grey pelican. See on the Indian subspecies of *Pelecanus philippensis* Gmelin: S. Ali and S.D. Ripley 1, 29–31. Compare Caraka's plava.

354 *Francolinus francolinus*, the black partridge. Compare Caraka's tittiri.

355 *Crossoptilon c. harmani*, the eased pheasant. See on *Crossoptilon crossoptilon harmani* Elwes, Elwes's eared pheasant: S. Ali and S.D. Ripley 2, 92–93. Compare Caraka's kukkubha.

356 *Coturnix coturnix*, the common or grey quail. See Caraka's lāva.

357 *Vanellus indicus*, the redwattled lapwing. See Caraka's koyaṣṭi.

358 *Treron phoenicoptera*, the common green pigeon. See on the Indian subspecies of *Treron phoenicoptera* (Latham): S. Ali and S.D. Ripley 3, 106–110. Compare Suśruta's hārīta.

359 CC: not recorded. Cat. Mysore XIII, Nrs. 42958 and 42961.

360 NCC: not recorded. The work dates from the fourteenth century (S.S. Misra, 1982: 181).

361 NCC I, 441: in prose and verse. Cat. BHU Nr. 9: *Aśvaprakāśa*, incomplete, illustrated, dating from A.D. 1847/48, ascribed to King Himmata Bahādura, dealing with diseases of horses, referring to Nakula.

362 NCC II, 249: a late writer on veterinary science; see *Proceedings eighteenth AIOC, Annamalainagar 1955, 545.

363 NCC II, 249. STMI 538 (a short work in 220 verses). Gambier-Parry Nr. 51: *Sārasaṃgrahaśālihotra*, chapters 1–18, 20–23, 25–27, and a last chapter (adhyāya), by Indrasena: author's name and title (*Sārasaṃgraha*, extracted from Śālihotra) are mentioned in the introductory verses. P. Peterson, A Report, Preface 25: by Indusena or Indrasena, who styles himself as a mahārājādhirāja and maṇḍalendra and whose vīruds Rūpanārāyaṇa, etc., show that he was one of the Brāhmaṇa rājas of North Bihār or connected with them; the work was composed in A.D. 1812. G. Mukherji (1925): 534: based on Śālihotra, written in A.D. 1812.

364 NCC I, 442 and VII, 175: other titles are *Aśvacikitsā*, *Aśvaśāstra* and *Aśvatantra*; a work called *Śālihotra* is also attributed to Jayadatta. Check-list Nr. 52: *Aśvacikitsā*; Nr. 768: *Śālihotra* by Jayadatta. STMI 538–539: *Aśvavaidyaka* or *Aśvacikitsā*, and *Śālihotra*. Cat. IO Nr. 2763 (compare F.R. Dietz, 1833: 153–154): the work is called *Śālihotraśāstra*; in many parts of the text the MS differs considerably from ed. a, both as regards matter and arrangement (see Cat. IO for the arrangement of the chapters). Cat. Sarasvati Bhavan XII, Nrs. 44919 and 44966. CBORI XVI, 1, Nr. 14. Cambridge Add 2832 (see D. Wujastyk, 1990: 112). B. Jawalia (1983): 328–329 (Nr. 2942). P.M. Jinavijaya (1965): 240–241 (Nr. 4901: *Śālihotra* by Jayadatta), (1968): 414–415 (Nr. 7428: *Aśvacikitsāśāstra*). Kavīndrācāryasūcipatram, Nr. 2166: Jayadatta's *Śālihotra*. R. Nambiyar (1950): 1290–91 (Serial Nr. 9, Accession Nr. 1448: date of completion A.D. 1700/01), 1316–1317 (Serial Nrs. 283 and 284, Accession Nrs. 8213 and 6876).
Editions:
  a Aśva-vaidyaka-śāstra [also called Aśva-śāstra] by Jayadatta Sūri; The Aśvavaidyaka, a treatise on the veterinary art [followed by the Aśva-vaidyaka-pariśiṣṭa, being Nakula's Aśva-cikitsita], compiled by Jayadatta Sūri, edited with short notes [and a glossary of Indian drugs mentioned by Jayadatta] by Kavirāja Umeśa Chandra Gupta, Bibliotheca Indica 108, N.S., Asiatic Society of Bengal, Baptist Mission Press, Calcutta 1886 [IO.Bibl.Ind./108].
  b aśvavaidyakam (A treatise on the veterinary science), mahāsāmanta śrījayadattakṛtam, tathā aśvacikitsitam, śrīnakulakṛtam, paṇḍitakulapatinā vi.e. upādhidhāriṇā śrījīvānandavidyāsāgarabhaṭṭācāryeṇa saṃskṛtaṃ prakāśitaṃ ca, 2nd ed., Siddheśvara Press, Calcutta 1893.
  c Aśvavaidyakaśāstra, ed. by Puvvāḍa Sūryanārāyaṇa Rāvu Pāṃtulu, with Telugu interpretation, Vartamāna-taraṃgiṇi Press, Madras 1895 [IO.1662].

Parts of the *Aśvavaidyaka* (a total of 468 verses) were translated into English, with notes and commentaries, by *N.N. Majumdar, Indian Veterinary Journal 3 (1926/27), 221–226; 4 (1927/28), 48–53 and 142–150; 5 (1928/29); 15 (1938/39); 16 (1939/40) (see S.K. Kalra, 1987: 157, n.5; U.V. Mandokhot, 1987b.). References are to ed. b. The colophons of ed. b call the treatise *Aśvaśāstra* or *Aśvavaidyakaśāstra*.
See on Jayadatta's *Aśvavaidyaka*: S.Ch. Banerji (1972): 37–39; S.K. Kalra (1987); R.C. Majumdar (1971): 255; U.V. Mandokhot (1987a), (1987b).

365 The author states (1.5) that the verses are 1,800 in number.

366 Identical with the pradeśādhyāya of Nakula's *Aśvaśāstra*.

367 Largely identical with the aṅgalakṣaṇādhyāya of Nakula's *Aśvaśāstra*.

368 These verses differ from the corresponding ones in Nakula's *Aśvaśāstra*. Jayadatta distinguishes a total number of ninety-six āvartas, twenty of which are auspicious (3.30); see U.V. Mandokhot (1987b): 129–130. The same eight forms of āvarta (3.60–65) are described as in Nakula's *Aśvaśāstra* (see S.S. Misra, 1982: 188–189). See also on the āvartas of horses: W. Caland (1910).

369 A puṇḍra is a white mark of various shapes above the upper lips of a horse, i.e., a blaze. See U.V. Mandokhot (1987b): 131; D. White (1989): 285.

370 A puṣpa is a mark that appears and disappears again on the body of a horse. See U.V. Mandokhot (1987b): 131.

371 The names of horses according to their colour(s) differ in Jayadatta's work from those found in Nakula's *Aśvaśāstra* and Someśvara's *Mānasollāsa*.

372 See U.V. Mandokhot (1987b): 133–134.

373 These verses agree with those on the same subject in Nakula's *Aśvaśāstra*.

374 Four types of sheen are described; see S.S. Misra (1982): 193–194. W.D. O'Flaherty (1978) remarks that chāyā is called roan in English; horses may have a blue or a red roan.

375 Two types are described; see S.S. Misra (1982): 193–194.

376 Compare the Greek and Byzantine material on this subject, discussed by K.-H. Fischer and J.A.M. Sonderkamp (1980).

377 This nighaṇṭu consists of strings of synonyms; all the substances mentioned and their names are known from human āyurveda. See on the nighaṇṭu: P.V. Sharma (1984e).

378 See on errhines in the veterinary medicine of the Romans: R. Froehner (1952): 165.

379 A disease in which a horse, although endowed with a good appetite, loses strength and weight.

380 The names of these diseases are: upakuśa (gingivitis), leśa or āleśa (teeth remaining in the jaw), jihvāstambha, alāvūka or alāvuka (a disease with a foul smell from the mouth, a swollen palate and aversion to food), praśūna or prasūna (gingivitis with discoloration of the lips, oral cavity and palate), dantaroga, galagraha, mukhapāka, adhidanta, rohiṇī, upajihvikā, gaṇḍaroga (a disease of the inner surface of the cheeks), oṣṭharoga, and galaśālūka (tonsillitis). The diseases called leśa, alāvūka, prasūna, and gaṇḍaroga are unknown in human medicine.

381 These diseases are: toyasrāva, prasannāndha, naktāndha, timira, muñjaka and muñjajāla (30.67–69), paṭala (30.54–57), budbuda, pūyasrāva, kāca (30.21–23 and 37), raktasrāva, cipiṭa, vartmaroga or vartmakunda (30.80–81), abhiṣyanda (30.44–46) and pracāraka (30. 31). Diseases unknown in human medicine are prasannāndha (blindness without a visible disorder of the eyes), muñjaka and muñjajāla (infestation of the eyes by parasites), and pracāraka (a disease in which the cornea is covered by fleshy growths; pterygia, called arman in human medicine, may be meant).

382 The same as Śālihotra's liṅgita; Jayadatta uses both laṅgita and liṅgita.

383 Runny nose.

384 Sores within the nostrils; it may be glanders (HIM II, 389).

385 More than twenty diseases are described.

386 Five types of śūla are distinguished: saubhikṣa, ūrdhvavarti, bhinnavarti, vibandha, and snehavarti. On saubhikṣa see S.S. Misra (1982): 210–211.

387 A disease of the chest.

388 Abnormalities of the urine and disorders of micturition.

389 Three varieties are distinguished, in which the skin (tvac) is respectively devoid of hair (alomikā), full of nodules (granthimatī), or covered with ulcers (vraṇasaṃyuktā).

390 A synonym of muṣkaroga is aṇḍaskanda; five varieties are described: vātāṇḍa, pittāṇḍa, śleṣmāṇḍa, pūtāṇḍa, and raktāṇḍa. Gaṇa's *Sārasaṃgraha* describes diseases called aṇḍaskanna, aṇḍacāli, pittāṇḍa, kaphāṇḍa, pūyāṇḍa, and raktāṇḍa.

391 A disease in which the stallion is unable to serve a mare. Gaṇa's *Sārasaṃgraha* describes a disease called unnīta.

392 The same eight types as in human medicine are described.

393 A disease in which the ears and tail are stiff (stabdha). A disease of the same name occurs in elephants.

394 The diseases distinguished and described are: manyāstambha, manyācālī, hanugraha, pṛṣṭhagraha, ekāṅgaroga, mṛgaroga, mṛgajṛmbha, ākṣepaka, kapotakaniṣāda, and ardita. Unknown in human medicine are manyācālī (it resembles manyāstambha, but the horse's neck quivers), mṛgaroga (here described as a disease in which the horse sweats and is easily alarmed), mṛgajṛmbha (mṛgaroga accompanied by much yawning), and kapotakaniṣāda (a disease in which the horse prefers to lie down).

395 Doṣic types are described.

396 The following grahas are mentioned: Lohitākṣa, Virūpākṣa, Kāśin, Saṃkāśin, Susaṃsthita, Kaubera, Vaiśākha, Mṛdugraha, Ūrdhvagraha, Varuṇa, Bṛhaspati, Soma, and Sūrya.

397 Consumption; doṣic types are described.

398 It resembles the human fever called vātabalāsaka, but it is not described as a fever. Vātabalāsaka is also described in Gaṇa's *Sārasaṃgraha*.

399 Disorders due to an excess of particular substances in the food (lavaṇa-, dhānya-, surā-, and kṣīravyāpad).

400 A disease with discoloration and swelling of the belly; it is also called añjalikārikā and gaṅgāpataṅga. Añjalikārikā is also described in Gaṇa's *Sārasaṃgraha*.

401 Compare on the contents of Jayadatta's work: STMI 539; M. Vallauri (1921).

402 See, e.g., the chapters on diseases of the head, cough, siṅghānaka, fever, diarrhoea. Types caused by blood are also described; see, e.g., diseases of the head and diseases of the ears.

403 See 7.41 for a mantra addressed to Raivanta.

404 See 3.9, 28, 98 and 182; 4.1; 5.2; 8.1; 23.1; 39.5; 61.8.

405 See R.C. Majumdar (1971): 255: the *Rājamārtaṇḍa* quotes passages from Jayadatta's *Vājīcikitsāsaṃgraha*.

406 *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.415–417, 435–436, 438–439, 441–443, 444–448, 453–454, 470–476, 489–490.

407 See NCC VII, 175 and Cat. Berlin Nr. 941. An *Aśvavaidya*, quoted by Śrīdāsapaṇḍita (ad A.h.Sū.1.9cd–10), and an *Aśvavaidyaka*, quoted by Niścala (ad *Cakradatta*, vātavyādhi 117–126), may be Jayadatta's or Śālihotra's treatise.

408 See P.K. Gode (1946d1), (1946e), (1946f), (1946g), (1947b).

409 STMI 539; the arguments are: the date of the IO MS and the mention of opium in the text. J. Jolly also claims that opium is prescribed (1901: 14; C.G. Kashikar 18). I did not come across opium in ed. b.

410 A.-M. Blondeau (1972): 48; this author is of the opinion that Jayadatta's work is based on the Sanskrit original of the Tibetan version of Śālihotra's *Aśvāyurveda*.

411 M. Vallauri (1921): 6.

412 NCC I, 442 and VII, 177: the same as Jayadatta? R.C. Majumdar (1971): 255: Bhojarāja's encyclopaedia quotes passages from the *Hayalīlāvatīnāmasaṃgraha* by Jayadeva. HIM II, 358: Jayadatta quotes Jayadeva; Mallinātha quotes the *Hayalīlāvatī* (compare CC I, 754).

413 M. Jinavijaya (1968): 414–415 (Nr. 7427). The same as Jayadatta's work?

414 See on Jinadāsa and his works: JAI 90–92.

415 CC and NCC: not recorded.

416 NCC: not recorded.

417 CC and NCC: not recorded.

418 CC and NCC: not recorded.

419 CC and NCC: not recorded.

420 The NCC (VII, 130) only records Jagaddeva's *Svapnacintāmaṇi*.

421 Compare D.C. Ganguly (1989a: 76–78): A.D. 1143–45 to 1171 or 1172.

422 See D.C. Ganguly (1989a): 78–80.

423 NCC: not recorded. M. Jinavijaya (1968): 414–415 (Nr. 7430).

424 NCC I, 443 and III, 263. Check-list Nr. 739. STMI 535 (by Bilhaṇa, son of Kalhaṇa). Bodleian d.730 (4); see D. Wujastyk (1990): 103. Cat. Mysore XIII, Nr. 41263; Nr. 42903: anonymous *Sārasamuccaya*. Cat. Puṇyavijayaji II, Nr. 6410: Kalhaṇa's *Sārasamuccaya*. Cat. Sarasvati Bhavan XII, Nr. 45163: *Sārasamuccaya* by Kilhaṇa. Kalhaṇa was a son of Bilhaṇa and a grandson of Yaśaḥpāla; he calls his work *Sārasamuccaya* and mentions the work of Śālihotra as one of his sources (see the introductory verses as quoted by P.K. Gode, 1946e). R.C. Majumdar (1971: 255) refers to the work as *Śālihotrasārasamuccaya* and adds that some regard it as the redaction by Kalhaṇa (twelfth century) of Śālihotra's saṃhitā. Mira Roy remarks (1986: 174–175) that Kalhaṇa's work, which she calls *Śālihotrasamuccaya*, dates from about the twelfth century and is believed to be a redaction of the *Śālihotrasaṃhitā*; it is a voluminous work in sixty-eight chapters, throwing light on different aspects of the horse inclusive of anatomy, physiology, and pathological conditions requiring medical and surgical treatment and including information relating to breed, sex, age, and so on; the medical and surgical methods follow the classical precepts of āyurveda.

425 *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.414, 443–444, 457, 491–493.

426 The *Arthaśāstra* has chapters on the superintendent of cattle (II.29), horses (II.30), and elephants (II.31–52).

427 NCC IV, 170 and VI, 214. According to some scholars this work was not written in Sanskrit, but in Kannaḍa (JAI 177; Vardhaman Parshwanath Shastri, Intr. to his ed. of the *Kalyāṇakāraka*, 39). R. Bhaṭnāgar (JAI 177) claims that the work dates from about A.D. 1125; Kīrtivarman descended from Jain kings of the Cālukya dynasty; his father was Someśvara I (see D.C. Ganguly, 1989: 167–173), also known as Trailokyamalla (A.D. 1042–1068), his elder brother was Vikramāditya VI (see D.C. Ganguly, 1989: 174–177), also known as Vikramāṅka (A.D. 1076–1126); the name of his guru was Devacandra. According to Rājkumār Jain (1981: 88) Kīrtivarman was a Digambara Jain.

428 NCC IV, 201 and V, 228. STMI 540.

429 NCC II, 235. Check-list Nr. 367. STMI 541.

430 NCC: not recorded. STMI 541.

431 CC: not recorded. Check-list Nr. 73: *Aśvāyurvedasārasindhu*. STMI 514. Cat. Mysore XIII, Nrs. 42904–06: by Mallipaṇḍita. Cat. Tanjore Nr. 11258: divided into four sections (sthāna): lakṣaṇa, poṣaṇa, rugjaya, rahasya. The author is sometimes called Mallāri Paṇḍita (P. Hymavathi, 1993: 80).

The edition of Nakula's *Aśvaśāstra* contains two extracts from this work (p.128–131): the first one is called andhabadhirādivijñāna, and is about horses who are blind (andha), deaf (badhira), dumb (mūka), apathetic (jaḍa), not responding to sexual stimuli (ṣaṇḍa), impotent (kośamohin), and shunning the company of other horses (kumārikā); the other extract is on the measures of various parts of the horse's body.
Compare Vaiśampāyana.

432 P. Hymavathi (1993): 80.

433 CC: not recorded. Check-list Nr. 438. STMI 541. Cat. Madras Nr. 13327: an anonymous treatise on the characteristics of good and bad horses, with hints for ascertaining their age, etc.; its subjects are: aśvaprakṛtilakṣaṇa, aśvaśarīrāvayavapramāṇa, aśvavayojñāna, aśvavarṇanirūpaṇa, miśralakṣaṇa, aśvāvartādi.

434 HIM II, 358: chapters 189 and 191 are about aśvāyurveda.

435 Edited by Dr. I.M. Azizuddin, Madras Government Oriental Series No. LXXXVII, Madras 1954. See on these treatises: K. Parameswaran (1983).

436 NCC: not recorded. Edited, Hita-cintaka Press, Benares 1913 [IO.San.B.813(b)].

437 Compare: *Śālihotrarahasya.*

438 NCC I, 436–37 and IX, 313: *Aśvacikitsā* or *Aśvaśāstra* or *Śālihotraśāstra* (a ṭīkā and a Prakrit commentary are also recorded). Check-list Nrs. 53–54: *Aśvacikitsā*; Nr. 484: *Nakulacikitsā* (the same work?). STMI 542. Cambridge Add 2841: *Śālihotra* by Nakula; see D. Wujastyk (1990): 113. Cat. BHU Nr. 8: *Śālihotraśāstra.* Cat. Bikaner Nr. 1399: the MS ends with the vamanādhyāya, absent from the text of ed. b. Cat. IO Nr. 2764: *Śālihotraśāstra*, containing twelve chapters of together 185 verses. Cat. Sarasvati Bhavan XII, Nrs. 44802 (Nakula's *Aśvacikitsā*), 44819 and 45131 (Nakula's *Śālihotra*), 45262 (Nakula's *Hayaśāstra*). Cat. Tanjore Nrs. 11243–11245. CBORI XVI, 1, Nr. 15. B. Jawalia (1983): 328–329 (Nr. 2943: *Aśvāyurveda*; Nrs. 2944–45). M. Jinavijaya (1963): 312–313 (Nr. 2652: *Śālihotra* or *Aśvacikitsā*), (1965): 240–241 (Nrs. 4899 and 4900: *Śālihotra* by Nakula), (1968): 414–415 (Nrs. 7434 and 7435: *Śālihotra* by Nakuladeva). A.B. Keith (1935): 759 (Nr. 6260). M. Vinayasagar and J. Baldwa (1984): 448–449 (Nr. 4022: *Śālihotra* by Nakula). M. Vinayasagar and D.B. Khsirsagar (1979b): 194–195 (Nr. 1727: *Śālihotra* by Nakula). The Kavīndrācāryasūcipatram records a work on horses by Nakula, accompanied by a commentary (Nr. 2170). See for the editions those of Jayadatta's *Aśvavaidyaka.* References are to ed. b. The title is not mentioned in the body of the work; the colophons of ed. b call it *Aśvacikitsita.*

439 Chapter seventeen in missing in ed. b; its last chapter is chapter eighteen. MS Nr. 8 of Cat. BHU ends with chapter seventeen, called śṛṅgādhyāya.

440 The five Pāṇḍavas are mentioned by name; Nakula belongs to this group of five brothers.

441 This table corresponds for the greater part with the actual contents, but viṣa (chapter sixteen) is not mentioned, and ceṣṭā is added after aśvaśālā (chapter eighteen).

442 *Aśvacikitsita* 1.5–21 is identical with the pakṣacchedakathā of Nakula's *Aśvaśāstra.*

443 These breeds are classified under the catagories uttara, madhyama, kanīyas and nīca on the one hand, under the catagories jalaja = brāhmaṇa, vahnija = kṣatriya, samīraja = vaiśya and ulūkamṛgaja = śūdra on the other. Nakula's *Aśvaśāstra* deals in a different way and more elaborately with the breeds in its kulalakṣaṇādhyāya; it describes the categories brāhmaṇa, etc., in the vāhanaśikṣādhyāya.

444 Horses of uniform and of mixed colours are described; those of mixed colours are called cakravāka, śyāmakarṇa, mallika, yamadūta, aṣṭamaṅgala, and kalyāṇapañcaka. Compare

S.S. Misra (1982): 189–192. The kalyāṇapañcaka (with white feet and a white spot resembling the moon on the forehead) is said to be sarvakalyāṇakāraka in Bhoja's *Śālihotra* (7); E.D. Kulkarni (Appendix III to the edition of this text) remarks that Śivājī rode only a kalyāṇapañcaka horse.

445 The eight types of āvarta of Jayadatta, Nakula's *Aśvaśāstra*, and Someśvara (see S.S. Misra, 1982: 188–189) are not mentioned, but many more āvartas are endowed with a name. Nakula's *Aśvacikitsita* does not describe the puṇḍras and puṣpas, and merely refers to these marks in a later chapter (9.50).

446 This chapter is very interesting on account of the importance of blood in the causation of disorders; the disturbance of the doṣas appears to be secondary in nature (see G.J. Meulenbeld, 1990). The treatment of the disorders, caused by blood and one or more of the doṣas, is also indicated, as well as some ariṣṭas.

447 The beginning of the chapter declares that the body of a horse has 72,000 nāḍīs (the same number as in humans); eight, or according to another tradition, seventeen of these can be used for bloodletting. Barley (yava) is recommended as the best food for horses, chickpeas (caṇaka) or *Vigna aconitifolia* (Jacq.) Marechal = *Phaseolus aconitifolius* Jacq. (mukuṣṭa) being the second choice; see P.K. Gode's articles on this subject: (1946d1), (1946e), (1946f), (1946g), (1947b).

448 See P.K. Gode (1957b); O. Stein (1938): 185–189.

449 See 1.1, 9, 21; 2.11; 4.1 and 33; 9.4; 11.18; 25.5.

450 NCC I, 436–437 and IX, 313 (the NCC does not distinguish between *Aśvacikitsita* and *Aśvaśāstra*). Check-list Nr. 66. STMI 542. A.C. Burnell (1880): 75. A.B. Keith (1935): 758–759 (Nr. 6259). R. Nambiyar (1950): 1290–91 (Serial Nr. 10, Accession Nr. 845: completed in A.D. 1617/18). Edition: Aśvaśāstram by Nakula, with coloured illustrations, edited by S. Gopalan, assisted by V. Svāminātha Ātreya and K.S. Subrahmanya Śāstrī, Tanjore Saraswati Mahal Series No. 56, Madras Government Oriental Series No. 57, Tanjore 1952. This edition is based on an illustrated MS of the Saraswati Mahal Library in Tanjore; it is accompanied by introductions in Sanskrit and Tamiḻ by Svāminātha Ātreya and summaries of the Sanskrit text in English and Tamiḻ. References are to page numbers of the edition. The title of the treatise is not mentioned in the body of the work. See on this treatise: S.Ch. Banerji (1972): 30–37.

451 The work is said to be a short version of the treatises by Śālihotra, Suśruta, Garga, and others.

452 It is spoken by Nārada. Raivata is the same as Revanta (see: Abhinavacandra). See on this stotra: C. Suneson (1984): 243–244. An image of Raivata and a mantra addressed to him are mentioned at page 122.

453 Identical with Nakula's *Aśvacikitsita* 1.5–21; the colophon indicates that it has been borrowed from that work.

454 The term pradeśa, not often used in a technical sense in human āyurveda, designates the sections of an image in śilpaśāstra (S. Gunasinghe, 1957: 22). See S.S. Misra (1982): 202–205 on the anatomical terminology. See also R.W. Lariviere (1983) and W. O'Flaherty (1978). The edition adds some verses on the same subject from *Śālihotronnaya.*

455 Compare the description of Buddha's horse Kanthaka (*Buddhacarita* 5.73; see E.H. Johnston's notes to his translation).

456 These types are: śarīra, sattva, varṇa, gati, svara, gandha, chāyā, and āvarta.

457 Eight types of āvarta are distinguished (see S.S. Misra, 1982: 188–189); their total number is, as in Jayadatta's treatise, ninety-six; twenty among these are said to be auspicious. The

āvarta called rocamāna is also mentioned. The edition adds a number of verses (from some other source) on the same subject.

458 See S.S. Misra (1982): 191.

459 Said to be taken from the *Gaṇagrantha* by Gaṇa.

460 Said to be taken from the *Gaṇagrantha* by Garga.

461 See S.S. Misra (1982): 194–195.

462 Five types of sheen are distinguished; see S.S. Misra (1982): 194. The edition adds some verses on chāyā from Jayadatta.

463 Cf. *Arthaśāstra* 2.30.32–41.

464 Three main categories are distinguished: sāttvika, rājasa and tāmasa, with respectively seven, six and three subdivisions. See S.S. Misra (1982): 187. Compare Godāvara's *Hariharacaturaṅga* 3.284–307.

465 Their total number is fifty-four; twenty-six breeds are described. See S.S. Misra (1982): 185–187. Compare Godāvara's *Hariharacaturaṅga* 3.77–211. See also *Arthaśāstra* 2.30. 29. The names of the breeds indicate that they are mainly of foreign origin; see on this subject: D. Chauhan (1968); S. Digby (1971); P.K. Gode (1946d), (1946d1), (1946f); R.N. Saletore (1975): 178–180; L. Sternbach *(1947), (1962): 225–229; C. Suneson (1984): 246–249. Saindhava horses are already mentioned in the *Śatapathabrāhmaṇa* (see A.A. Macdonell and A.B. Keith, 1967).

466 At the end of the chapter the age limits of various animals are mentioned, as given by Śālihotra.

467 Compare the long list of names in Hemacandra's *Abhidhānacintāmaṇi* (1237cd–1243ab in the edition of Boehtlingk and Rieu; tiryakkāṇḍa 303cd–309ab in the edition of N. Śāstrī). Similarities between many of the names in Hemacandra's list and names for horses in Turkish dialects have been pointed out by H. Berger (1967); these etymologies are preferable to the Mongolian ones suggested by M. Mayrhofer (1960), according to C. Suneson (1984: 249).

468 See S.S. Misra (1982): 202.

469 See S.S. Misra (1982): 200–201.

470 This chapter contains a mantra addressed to Raivata, who is the same as Revanta (see: Abhinavacandra).

471 See: Malladeva Paṇḍita.

472 See: Vaiśampāyana.

473 According to A. Rahman (STMI 542), Nakula's *Aśvaśāstra* is largely based on Gaṇa's *Siddhayogasaṃgraha.*

474 *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.407–408, 439–441, 457–458.

475 Bhoja's *Rājamārtaṇḍa* quotes passages from Nakula's *Sārasaṃgraha* (R.C. Majumdar, 1971: 255).

476 NCC IX, 313.

477 Verses ascribed to Nakula are sometimes from Jayadatta, and verses ascribed to the latter from the former (see L. Sternbach, 1978: 561).

478 CC: not recorded. See L. Sternbach (1978): 561. See on the work: L. Sternbach (1974).

479 CC: not recorded. See L. Sternbach (1978): 561. See on the work: L. Sternbach (1974).

480 Nakula is called Kuntīsuta.

481 *Mahābhārata*, Virāṭaparvan 3 and 12 (ed. Poona). See Gulabkunverba I, 294; HIM II, 358 and 490–493. See on Nakula (and his brother Sahadeva) in general: G. Dumézil (1968); Vettam Mani 518–519; S. Wikander (1957).

482 Mentioned in the *Brahmavaivartapurāṇa*, Brahmakhaṇḍa 16.13–22. NCC IX, 313. N. Gangadharan (1997): 64. HIM II, 493. Vṛddhatrayī 6.

483 R.C. Majumdar (1971): 255: the *Cikitsāsaṃgraha* is said to contain a glossary of terms and materia medica relating to aśvaśāstra; the *Sārasaṃgraha* is described as an anthology of different works on the subject, quoted by Bhojarāja.

484 *Rasayogasāgara*, śakārādi 575 (quoted from Nārāyaṇabhūpati's *Nārāyaṇavilāsa* and the *Rasaratnamaṇimālā*, compiled by Bābābhāīvaidya).

485 A.-M. Blondeau (1972): 19, 48.

486 See the articles on horses by P.K. Gode (add P.K. Gode, 1947c).

487 J. Jolly (1901): 14 (C.G. Kashikar 18).

488 Cat. Sarasvati Bhavan XII, Nr. 44819.

489 See R. Nambiyar (1950), Nr. 10.

490 NCC I, 440. STMI 542. The Kavīndrācāryasūcipatram records a work on horses by Nala, accompanied by a commentary (Nr. 2163).

491 NCC I, 442.

492 Edited, with the commentary *Vyaktiṭippaṇī* by Umāpatyācāra, by E.R. Sreekrishna Sarma, Sri Venkateswara University Oriental Journal 18, 1/2, 1975. Nārada is mentioned as an expert in elephant lore in Nīlakaṇṭha's *Mātaṅgalīlā*, Pālakāpya's *Hastyāyurveda*, and Somadeva's *Yaśastilaka*. See: Nārada.

493 Their names are found in the commentary.

494 See on this subject: P.D. Stracey (1991): 117–119.

495 Called sureśavandyo bhagavān guruḥ in the introductory verses, but devaguru Bṛhaspati in the prose commentary.

496 Not elsewhere mentioned as an authority on elephants.

497 Not mentioned elsewhere as an authority on elephants.

498 These names recur in the introduction to the prose commentary.

499 NCC: not recorded. CC I, 754 and AVI 519: a *Hayalīlāvatī* is quoted by Mallinātha. The Kavīndrācāryasūcipatram records a *Hayalīlāvatī Śālihotra* (Nr. 2168). S.S. Misra (1982): 215: Nārāyaṇa's *Hayalīlāvatī* has been *published in the Trivandrum Sanskrit Series.

500 NCC V, 228. Edited (based on a single MS, *Accession Nr. 6709-B of the Sri Venkateswara University Oriental Research Institute Manuscripts Library) with an introduction by E.R. Sreekrishna Sarma, Sri Venkateswara University Oriental Journal 7, 1/2, 1964. References are to this edition.

501 The methods of capturing wild elephants are described by R. Carrington (1958: 163–172), G.M. McKay (1973: 5), G.P. Sanderson (1983), and P.D. Stracey (1991). See also: J. Corse (1979); F. Edgerton's Introduction, 16–22, to his translation of Nīlakaṇṭha's *Mātaṅgalīlā*; K. Karttunen (1997): 193.

502 See on the training of captured elephants: R. Carrington (1958): 172–174; P.D. Stracey (1991): 121–126.

503 The coin called dīnāra is mentioned many times.

504 See the introduction to the edition.

505 These two stockade methods (unsuitable for hilly country) were unknown in southern India until introduced to the Mysore plateau by Sanderson, although the similar kraal system of Sri Lanka was practised from very early times (see P.D. Stracey, 1991: 70).

506 See on this method: P.D. Stracey (1991): 76–77.

507 This method, that was typical of southern India, is well described by P.D. Stracey (1991: 71–73).

508 See on chasing and noosing wild elephants from the backs of trained elephants, a practice in which the Assamese were experts: P.D. Stracey (1991): 79–89.

509 The editor of the text remarks that this may be an imaginary method, never practised.

510 See the description of khedda by P.D. Stracey (1991: 101–115).

511 NCC X, 175. Check-list Nr. 446. STMI 543. Cat. Madras Nrs. 13324–26. Cat. Mysore XIII, Nr. 42241. A.B. Keith (1935): 759–760 (Nr. 6261). R. Nambiyar (1950): 1302–03 (Serial Nrs. 136 and 137, Accession Nrs. 7863 and 7892). Editions:

a with Malayāḷam translation, called *Sārārthadīpikā*, by Pāloḷi Choyi-vaidyar, Calicut 1904 [BL.14053.ccc.40(2)].

b edited with notes by T. Gaṇapati Śāstrī, Trivandrum Sanskrit Series No. 10, Travancore Government Press, Trivandrum 1910 [IO.26.H.3(e)].

Translations:

a German translation by H. Zimmer: Spiel um den Elefanten, ein Buch von indischer Natur, Verlag von R. Oldenbourg, München/Berlin 1929 [IO.San.D.549]; new ed., with introduction by W. Höllerer, Eugen Diederichs Verlag, Düsseldorf/Köln 1976.

b The elephant-lore of the Hindus; the elephant-sport (Matanga-lila) of Nilakantha, translated from the original Sanskrit with introduction, notes, and glossary, by Franklin Edgerton, *Yale University Press, New Haven 1931; repr., Motilal Banarsidass, Delhi 1985.

c The Mātaṅga-līlā, translated from the original Sanskrit by P.S. Sastri, 1934 (p.61–104, probably reprinted from some periodical).

See on translations a and b: J. Filliozat (1933). See on transl. a: F. Edgerton's Preface to transl. b, 12–14. See on transl. b the reviews by W. Norman Brown (JAOS 1932, 89) and G. Sarton (Isis 19, 1933, 425).

F. Edgerton made use of two books on elephants and elephant-lore: *G.H. Evans (1910); G.P. Sanderson (*1896; repr., 1983). On the same subjects and on the Indian elephant in history may also be consulted: S.A. Ali (1927); E. Balfour (1967): I, 1037–1041; V. Bhattacharyya and G.K. Shrigondekar (1924); J. Corse (1979); P.E.P. Deraniyagala (1938); S. Digby (1971); K. Karttunen (1997): 187–201; Ch. Lassen (1847): 303–315; A.J.W. Milroy (1927); S. Mohammad Ali (1986); G.N. Pant (1989); R.N. Saletore (1975): 207–209; H.H. Scullard (1974); A. Senadhira (1995): 44–45; P.D. Stracey (1991); R. Sukumar (1994); C. Taay van Wezel (1898); J.E. Tennent (1861): 75–240, *(1867); Th.R. Trautmann (1982); Watt III, 208–227; WIRM III, 143–149; F.E. Zeuner (1963): 275–298. Much has been written about the Indian elephant in the works of Greek and Roman authors (see, for instance: J. André and J. Filliozat, 1986; K. Karttunen, 1997; H.H. Scullard, 1974). Early European travellers in India also wrote down accounts of what they saw and heard about the elephant (see, for example: Jan Huyghen van Linschoten in A.C. Burnell and P.A. Tiele, 1970: II, 1–8; Garcia da Orta, 1979: 179–190).

References are to translation b. The title is mentioned at 1.2 and 12.31. See on this work: S.Ch. Banerji (1972): 41–45.

512 The metres are elaborate and varied (see F. Edgerton's Preface to his translation, 7–8).

513 See on Romapāda: J. Filliozat (1933): 166, n.2; HIM II, 400 and III, 577; S.N. Pradhan (1927): 110–117; Vettam Mani (1989): 457 (Lomapāda). Romapāda, who resided in Campā, was the father-in-law of Ṛṣyaśṛṅga, and is regarded as a contemporary of Daśaratha, father of Rāma. He is mentioned in the *Rāmāyaṇa* (Bālakāṇḍa 9.7–8; 11; ed. Bombay) and the *Mahābhārata* (Vanaparvan 110; ed. Poona). Kālidāsa (*Raghuvaṃśa* 6.27) refers to the king of Aṅga as one whose elephants are trained by sūtrakāras.

The *Bhāgavatapurāṇa* (IX, 23) is also acquainted with Romapāda and his companion Daśaratha.

A group of sages granted Romapāda the boon to capture wild elephants; these sages are mentioned by name (1.5: Gautama, Nārada, Bhṛgu, Mṛgacarman, Agniveśya, Arimeda, Kāpya, Mātaṅgācārya, and others). Compare the sages mentioned in Pālakāpya's *Hastyāyurveda*.

514 See on him: Pālakāpya's *Hastyāyurveda*.

515 Four jātis are described: bhadra, manda, mṛga, and saṃkīrṇa (mixed). These types, well known in the literature on the subject, are mentioned, for example, in the *Arthaśāstra*, *Bṛhatsaṃhitā*, *Śukranīti* (F. Edgerton's translation, 1985: 50, n.2; B.K. Sarkar, 1974: I, 282–283), and *Rāmāyaṇa* (J. Filliozat, 1933, 167, n.1; S.S. Misra 1982: 217–218). See on these types in recent elephant-lore: F. Edgerton (1985), Introduction to his translation, 11–16; P.D. Stracey (1991): 41–42.

516 See S.S. Misra (1982): 215.

517 See S.S. Misra (1982): 224–225; P.D. Stracey (1991): 39–41.

518 Elephants from one to ten years old are described, together with their names, and the twelve stages of life of an elephant.

519 See on the height of the Indian elephant: P.D. Stracey (1991): 55–58. See also F. Edgerton's notes to his translation.

520 Their main categories are described (sāttvika, rājasa, tāmasa) and eight subdivisions; the same chapter deals with the colour, sheen (chāyā), and the seven types of sensitiveness to stimuli of control.

521 See on must: F.G. Benedict (1936): 78; N.L. Bor (1927); R. Carrington (1958): 39–40, 54; F. Edgerton's Introduction to his translation, 29–38; H.H. Scullard (1974): 18; P.D. Stracey (1991): 58–65.

522 See on the capture of elephants: Nārāyaṇa Dīkṣita's *Gajagrahaṇaprakāra*.

523 Some disorders (by vāta, pitta, kapha: 11.38–40) and their treatment are also described. Worms are said to be the most frequent cause of disease in elephants.

524 For a long time, mahouts were imported from India in the West (see K. Karttunen, 1997: 194, 197). See on the mahout: P.E.P. Deraniyagala (1938): 143–146.

525 See F. Edgerton's Preface to his translation, 7.

526 Some do not regard him as a Mūssatu, but as a Nambudiri (see S.V. Iyer, 1976: 54). See on the Nambudiri (Nampūtiri) brāhmaṇas: G. Tarabout (1991), (1994): 171–173.

527 NCC X, 175: other works by the same author are *Kāvyollāsa*, an adaptation of Mammaṭa's *Kāvyaprakāśa*, and *Manuṣyālayacandrikā*, a work on architecture (compare S.V. Iyer, 1976: 54). A.B. Keith (1973: 465) regarded the *Mātaṅgalīlā* as distinctly modern, being written in part in elaborate metres; he gives the name of the author as Nārāyaṇa.

528 NCC: not recorded. JAI 180: written in A.D. 1527 on the request of Cāmarāja, king of Mysore, by the Digambara Jain Padmaṇṇa Paṇḍita or Padmarasa, a pupil of Bhaṭṭākalaṅka; the work deals with the treatment of diseases of horses. Compare S. Srikanta Sastri (1984: 600): written by Padmaṇa Paṇḍita under the patronage of Cāmarāja of Mysore; Bhaṭṭākalaṅka is the author of a work on grammar, the *Śabdānuśāsana*, composed in A.D. 1604.

529 CC I, 141 and 336; II, 28: title *Gajacikitsā*, *Gajavaidya*, *Gajāyurveda*, or *Hastyāyurveda*. NCC XII, 74. Check-list Nr. 326 (*Hastyāyurveda*). Cat. Calcutta Sanskrit College X, Nr. 13 (*Gajāyurveda*). Cat. Mysore XIII, Nrs. 42059–60, 42062. Cat. Sarasvati Bhavan XII, Nrs. 44921 and 45306 (*Pālakāpya*). Cat. Skt. MSS N.-W. P. II, Nr. 13 (*Pālakāvya*). Cat.

Skt. MSS Sanskrit College Library, Benares, p.285 (*Pālakāvyagajāyurveda*). B. Jawalia (1983): 328–331 (Nrs. 2947–2957). P.M. Jinavijaya (1963): 312–313 (Nr. 2651), (1968): 414–415 (Nr. 7433).

Edition: pālakāpyamuniviracito hastyāyurvedaḥ...dādhīcapaṇḍita...badarīnāthātmajena śivadattaśarmaṇā saṃśodhitaḥ, Ānandāśrama Sanskrit Series Nr. 26, Poona 1894; this edition is based on four MSS; the edited text contains numerous lacunae. See on the work: S.Ch. Banerji (1972): 40–41; A. von den Driesch (1989): 47–49; R.C. Majumdar (1974): 353–354.

530 See on diseases in elephants: G.H. Evans (1901), *(1910); *J.H. Steel (1885).

531 The treatise contains more than 7,600 verses according to H. Zimmer (1976: 165); the number of ślokas is said to be 12,000 in the text itself (I.4.103cd–104ab). The portions in prose and those in verse do not form a unity, but point to at least two different sources for the *Hastyāyurveda*. One and the same subject is more than once dealt with in different chapters (see, e.g., III.9.100cd–135 and III.19 on the sirās).

532 Called paricārasthāna at the end of the treatise (IV.36.49). The work is said to consist of 170 chapters (I.4.102).

533 See on Aṅga: N. Dey (1979): 7–8; B.C. Law (1979): 6–8; S. Saxena (1995): 258–262.

534 A. Cunningham (see S.M. Sastri, 1924: 546–547; compare HIM II, 400) identified Campā with Patharghāta, twenty-four miles to the east of Bhāgalpur. Compare on Campā: N.N. Bhattacharyya (1991): 103; N. Dey (1979): 43; Dowson; HIM III, 577; B.C. Law (1979): 6–7, (1984): 214–215; M.R. Singh (1972): 222–223; Vettam Mani 168.

535 Chapter-headings are partially the same. Examples are I.6 (śiṣyopanayana; compare Su. Sū.2), III.1 (dvivraṇīya; compare Su.Ci.1), III.8 (garbhāvakrānti; compare Ca.Śā.3–4 and Su.Śā.3), III.9 (śarīravicaya; compare Ca.Śā.6), IV.3 (annapānavidhi; compare Ca.Sū.27 and Su.Sū.46), IV.15 (ṛtucaryā; compare Su.Sū.6).

536 R.C. Majumdar (1974: 353) says that it is written in kārikās, somewhat in the manner of Bharata's *Nāṭyaśāstra*.

537 See on the contents also: HIM II, 402–423; H. Zimmer (1976): 163–209. H. Zimmer's translation of Nīlakaṇṭha's *Mātaṅgalīla* contains translations of parts of the *Hastyāyurveda*.

538 Serious diseases are, however, also described in the kṣudrarogasthāna.

539 Compare the chapters on this subject of the *Carakasaṃhitā* (Vi.8) and *Suśrutasaṃhitā* (Sū. 2).

540 The names of fever in various living beings are enumerated, as well as the differences between fever in human beings and elephants. Fever in elephants is called pākala; ten types of pākala are distinguished: śuddha, bāla, pakvala, mṛdugraha (also called rājayakṣman; see for a discussion and English translation: A. Krishnaswami Iyer, 1937), kukkuṭa, ekāṅgagraha, prasupta, kūṭa, puṇḍarīka, and mahāpākala; most of these types are connected with one or more of the doṣas and blood, some are caused by bhūtas, etc. One of the fevers described must be anthrax, the most dreaded disease in elephants; the most important symptoms are: a steep rise of body temperature, purplish blotches in the mouth, and a bloody discharge from mouth, anus and bladder (see R. Carrington, 1958: 50). The theory about the causation of the fevers is expounded in the verses at the end of the chapter.

541 Synonyms of this disease are śoṣaṇa and skandana; three types are distinguished: antarāyāma, bahirāyāma, and vyāviddhaskanda, caused respectively by vāta, vāta and pitta, vāta and kapha; the two types of āyāma are vāta diseases in human medicine.

542 Also called purāṇakṛśa; three types, with predominance of one of the three doṣas; the vāta type is, according to some, the same as plīhodara. Compare on the treatment of pāṇḍuroga in elephants: *Hastividyārṇava*, pages 224, 225.

543 Five types, some of them subdivided.

544 Twelve types.

545 Seven types: by vāta, pitta, kapha, rakta, saṃnipāta, kṛmi (parasites), and abhighāta (trauma).

546 Ten diseases according to some, twenty according to others, but thirty according to Pālakāpya. These diseases do not occur in wild elephants. Nine additional pādarogas are of exogenous origin (āgantuka). The same chapter deals with the preparation of caustics (kṣārakarman) and with cauterization (agnikarman).

547 Eight types

548 Seven types.

549 Twenty eye diseases are described. The same chapter deals with thirteen varieties of sveda (sudation), and with śāntirakṣā (religious rites to be performed at the beginning of treatment).

550 The kṣudrarogas of the *Hastyāyurveda* are completely different from those in human āyurveda and comprise several serious diseases.

551 Four types caused by the doṣas; several other types are also distinguished.

552 A disorder caused by the eating of koradūṣa, the fruits of madana, and harita, as well as by the drinking of madana water.

553 A disorder caused by unwholesome diet.

554 A disorder of overstrained elephants.

555 Chapter eight states that seven stages (vega) of poisoning are described by Kāśyapa, but that three stages only occur in elephants, due to their physiological peculiarities.

556 This chapter is about inauspicious tithis, muhūrtas and nakṣatras, on which wild elephants should not be captured, because, under these circumstances, they may suffer from the incurable disorder called apavādabaddha.

557 A mental disorder making elephants unfit for employment; it is incurable unless the elephant returns to the forest. See on mental disorders in elephants: G.J. Meulenbeld (1997): 217.

558 Doṣic types and an additional one, called agnivisarpa, recognized by some authorities only. This agnivisarpa is also known in human medicine (A.h.Ni.13.50cd–56ab = *Mādhavanidāna* 52.8–13).

559 A mental disorder, caused by fear, in elephants newly brought from the forest.

560 A disease of the tail.

561 A disease of the penis, also called hastagrahaṇa, caused by the doṣas and blood, or of traumatic origin.

562 An incurable mental disorder. Ariṣṭas are described, which determine the span of life left to the elephant.

563 A disease which stiffens (stambhayati) certain parts of the body and causes many other symptoms; it also occurs in horses, in which, however, its symptomatology appears to be more restricted. G. Mukhopādhyāya (HIM II, 409) identifies it as farcy, which is a disease in horses, related to glanders.

564 A mental disorder.

565 Wryneck.

566 A type of weakness due to exessive activity of a male elephant during the state of must.
567 Thinning of the body despite adequate intake of food.
568 Loss of strength.
569 A disease caused by the excessive intake of foods which increase the amount of kapha in the body.
570 A disease of newly captured elephants, caused by the change of food.
571 Wounds of the soles of the feet.
572 Inflammation of the throat.
573 A disease of tongue and throat, caused by thirst.
574 Possession by evil spirits; the names of the grahas mentioned are: Bhāvabāhuka, Mṛga, Arati, Pratāra, Svapiti, Pramardanā, Kāmākhya, Vāṇijjaka, and Vinyastavyathavira. At another place (I.7.50–52ab) the names of the following ten grahas are given: Avabāhuka, Mṛgākṣa, Ratika, Pratāra, Svapiti, Pramardana, Kāmākṣa, Vāṇija, Sthavira and Unmāna.
575 Tentatively identified as acute rheumatism by G. Mukhopādhyāya (HIM II, 410), but it appears to be more related to the human type of mūtrāghāta also called vātakuṇḍalikā (Su. U.58.5–6 = *Mādhavanidāna* 31.2–3).
576 A disorder caused by too heavy burdens.
577 Wasting of the muscles.
578 A disorder caused by the contact with hairy caterpillars or larvae abundantly found on the leaves of certain trees during the early rains.
579 This disease, also called uraḥstambha, is localised in the chest (uras) or lungs; a disease of the same name is found in human beings.
580 Probably haematocele, i.e., an extravasation of blood within the scrotum.
581 An inflammation of feet and nails.
582 A vāta disease, localized in the belly; it is said to be the same as aṣṭhīla in human beings; aṣṭhīlā is indeed one of the vāta diseases (see Su.Ni.1.90 and *Mādhavanidāna* 22.70cd–71).
583 A mental disorder which occurs during the night only; it is caused by grahas.
584 A cluster of diseases comprising the groups called mūtrakṛcchra, mūtrāghāta and prameha in human beings; some of the types of mūtrasaṅga are: bhinnabasti, gāḍhamūtratā, parimūtrī, piṣṭameha, śoṇitameha, aśmaśarkara, and taṇḍulodakameha.
585 Diseases occurring during gestation and the puerperium.
586 A mental disorder in which the elephant is fearful.
587 This chapter deals with lupta (compare chapter 37) and śūla; a myth is told about the origin of śūla.
588 A disease in which the elephant has difficulty in drinking water; four types are distinguished: sthūla-, kṛśa-, prākṛta- and lohitaśārada. A disease of the same name occurs in horses.
589 Skin diseases; eleven varieties: visarpikī, maṇḍalī, dadrukī, mahādadrukī, jātasūkā, piṭakā, phullikā, udgaṇḍikā, vicarcikā, tṛṇapuṣpī, and kilāsī.
590 Disorders in tamed elephants caused by the habit of eating various kinds of earth; wild elephants are immune to these disorders. Compare on the habit of elephants eating earth: *Hastividyārṇava*, pages 220–222. See on this habit: R.C. Morris (1932); this author observed numerous marks of elephant tusks in banks (mostly red clay) and refers to a general idea that elephants eat earth to remove 'bots'; he was informed by the Director of Veterinary Services, Madras, that elephants often suffer from a condition known as 'pica', a depraved appetite probably due to over-acidity, and a desire for an alkaline substance to correct this.

591 A disorder caused by undigested remnants of the food which act as toxic substances. This very interesting chapter refers to Caraka's description of āma and distinguishes many varieties of the disorder (seven varieties when āma stays in one of the elements of the body, and three when it affects one of the doṣas).
592 Compare *Hastividyārṇava*, pages 222, 250, 256.
593 Four types of weakness (daurbalya) and ten types of wasting (seven types of dhātukṣaya and three of doṣakṣaya) are described; rājayakṣman, which is the main type of kṣaya in human āyurveda, is absent.
594 This chapter deals with the state of must and with mada, i.e., the juice flowing from a male elephant's temples during this state; fourteen causes of the discharge of mada are enumerated and five doṣic varieties. A male elephant on must is called prabhinna; many disorders are mentioned resulting from this condition. Must is not completely restricted to male elephants, but may also develop in females (examples are described by N.L. Bor, 1927). Although it is generally believed that must has some connection with the sexual functions, the evidence is not conclusive (see R. Carrington, 1958: 40); in elephants on must, a dark strong-smelling oily substance is secreted by the temporal glands, lying midway between the elephant's eye and ear (see R. Carrington, 1958: 39).
Compare on must and rut in elephants: *Hastividyārṇava*, pages 204–210.
595 This chapter deals with the digestive fire and its disorders.
596 This disease is characterized by swelling (śopha) of the belly.
597 This chapter deals with overstrained elephants.
598 A group of sixteen diseases (see the beginning of chapter 72), which may affect various parts of the elephant's body.
599 Some chapters resemble, as to their name and contents, chapters of the *Suśrutasaṃhitā*.
600 This chapter also deals with prognostics and with the digestive fire.
601 This chapter is about six surgical procedures.
602 This chapter is concerned with wounds and sores (vraṇa).
603 This chapter is about the five great elements (mahābhūta), the seven elements of the body (dhātu), the four categories of living beings, the five types of vāta, the other doṣas, the six tastes (rasa), āyus, bala, sattva, sātmya, prakṛti, etc., and anatomy.
604 This chapter is about fertilization and pregnancy; it also describes types of elephants and has many verses on the influence of the doṣas.
605 See on this subject R.F.G. Müller (1943–52): 251–252. See on Indian veterinary instruments: A. Krishnaswamy (1939a), (1939b).
606 This chapter is concerned with the extraction of foreign bodies; it also describes the descent of āyurveda to earth.
607 Compare *Hastividyārṇava*, pages 234, 236, 242.
608 This chapter describes the vessels of the body and deals with venesection.
609 This chapter deals with venesection and the vital points (marman).
610 The 107 vital points (marman) are described; their number is also 107 in human āyurveda. See on the marmans in elephants: V. Dharmalingam, M. Radhika and A.V. Balasubramanian (1990): Appendix III; these authors mention seventy marmans in an elephant (see the figure).
611 This chapter deals with dogs and their bites.
612 On fevers.
613 On the bites by the twenty-one kinds of spiders (lūtā) and their treatment.

614 On the regions (pradeśa) of an elephant's body.
615 On the use of sharp instruments. See on this chapter: A. Krishnaswami Ayyar (1939a), (1939b).
616 On the extraction of teeth; on the different types of teeth in elephants and their development.
617 This chapter deals at the end with bathing (seka) an elephant, the cleansing of its head (śiromrakṣaṇa), and cleansing (abhyaṅga) of its teeth and eyes.
618 Compare on stables: *Hastividyārṇava*, pages 98–100. Six types of stables for elephants are described in a text on architecture, the *Aparājitapṛcchā* by Bhuvanadevācārya (NCC I, 246; see L. Gopal, 1989: 119). See also O. Stein (1938): 183–184.
619 On grasses as food for elephants.
620 Six ways of pruning and ornamenting an elephant's tusks are described.
621 On the ban of drinking water immediately after a meal, and other prohibitions.
622 On the use of sour gruel.
623 On the effects of alcoholic drinks and counterdrinks (pratipāna).
624 Myths about the origin of elephants.
625 On the purpose of administering fatty food substances, milk, honey, etc., to elephants.
626 On the attendants and their duties.
627 On threefold and other classifications.
628 On the faeces and urine of various animals as medicinal substances.
629 On the origin of garlic (laśuna) and its medicinal use.
630 On the medicinal use of salts.
631 On giving sand to elephants.
632 On must and its seven stages.
633 On the Nāga- and Tantukagrāha, and the diseases caused by them.
634 On the fabulous elephant called jalahastin and the way it has to be propitiated with gifts of food.
635 The same twelve varieties are described as in human āyurveda.
636 This chapter deals with two severe types of fever (pākala), called raudra and vaiṣṇava, which occur when Śiva and Viṣṇu are not properly honoured.
637 This chapter is concerned with the nīrājanā rite, which preserves the health of elephants. Compare on the nīrājana of elephants: *Arthaśāstra* 2.32.21; the nīrājana of horses is mentioned at 2.30.46 and 51 (see also the notes and references in the translations of R.P. Kangle and J.J. Meyer). See on nīrājana in general, and the nīrājana (and śānti) of elephants and horses: H. Bakker (1986): 103; L.P. van den Bosch (1978): 80; J. Gonda (1965a); P.V. Kane III, 230–231, V, part I, 184, 193, 334–335, V, part II, 801–804; H. Losch (1951); J.J. Meyer (1937): s.v. Elefanten, Pferd, ārātrika, nīrājana, śānti; B.R. Modak (1974); G.R. Nandargikar (1971: notes to his edition of Kālidāsa's *Raghuvaṃśa*, 68); A.M. Shastri (1996): I, 170–172.
638 A Dīrgha is mentioned in the *Mahābhārata* (see Vettam Mani).
639 Gautama is also mentioned in Nīlakaṇṭha's *Mātaṅgalīlā* and Somadeva's *Yaśastilakacampū* (NCC VI, 222; L. Gopal, 1989: 118; K.K. Handiqui: 454); Godāvara's *Hariharacaturaṅga* (1.173–174) and Umāpati's commentary on Nārada's *Gajaśikṣā* mention him as an authority on elephants. The *Arthaśāstra* refers to him as an authority on cattle breeding (NCC VI, 222).
640 See on persons called Hiraṇya: Vettam Mani.

641 See on persons called Kratu: Vettam Mani.
642 Mataṅga is an authority on elephant-lore in the *Yaśastilaka* (see L. Gopal, 1989: 118).
643 Mṛgaśarman is an authority on elephant-lore in the *Yaśastilaka* (see L. Gopal, 1989: 118). His name is Mṛgacarman in Nīlakantha's *Mātaṅgalīlā*. A treatise on elephants by Mṛgacarman is quoted by Mallinātha (ad *Raghuvaṃśa* 4.39). He is an authority on gajaśāstra in the commentary on Nārada's *Gajaśikṣā*.
644 Nārada is an authority on elephant-lore in the *Yaśastilaka* (see L. Gopal, 1989: 118). A *Gajaśikṣā* is attributed to him.
645 A *Parāśarasaṃhitā* on elephants is quoted in Mitramiśra's *Vīramitrodaya*, Lakṣaṇaprakāśa, gajalakṣaṇaprakaraṇa, p.329, 330–331, 352, 390, 394. See also Bhoja's *Yuktikalpataru*.
646 See on Pulaha: Dowson; Hopkins; Vettam Mani.
647 Mentioned as an authority on gajaśāstra in the commentary on Nārada's *Gajaśikṣā*. See on persons called Raibhya: Dowson; Hopkins; A.A. Macdonell and A.B. Keith (1967); Vettam Mani.
648 See on persons called Sārasvata: Vettam Mani.
649 See: Vettam Mani.
650 See on persons called Triśaṅku: Vettam Mani.
651 Compare the list of sages in the opening chapter of the *Carakasaṃhitā*.
652 Agniveśa is referred to as an authority on gajaśāstra in Godāvara's *Hariharacaturaṅga* (1. 169), Agniveśya in the commentary on Nārada's *Gajaśikṣā*.
653 He is called a prince (rājaputra). An expert in elephant-lore called Rājaputra is mentioned in Somadeva's *Yaśastilaka* (L. Gopal, 1989: 118; K.K. Handiqui, 1949: 455). Rājaputra's treatise on elephants is quoted by Mallinātha in his commentary on the *Raghuvaṃśa* (4. 39). Compare: Rājaputra.
654 Kāśyapa is referred to as an authority on elephants in Godāvara's *Hariharacaturaṅga* (1. 186).
655 Rājaputra is referred to as an authority on elephants in Godāvara's *Hariharacaturaṅga* (1. 168).
656 Yājñavalkya is mentioned as an expert in elephant-lore in Godāvara's *Hariharacaturaṅga* (1.165) and Somadeva's *Yaśastilaka* (L. Gopal, 1989: 118; K.K. Handiqui, 1949: 454).
657 Bhṛgu is an authority on gajaśāstra in the commentary on Nārada's *Gajaśikṣā*.
658 Marīci is an authority on elephant-lore in the *Yaśastilaka* (see L. Gopal, 1989: 118).
659 See IV.36.53. See on Uddālaka: A.A. Macdonell and A.B. Keith (1967); Vettam Mani.
660 See IV.36.61.
661 See Kane I.2.732, n.1054.
662 *Hariharacaturaṅga* 1.19, 75, 107, 139, 157, 687.
663 See CC I, 336; S.K. De (1940): 74, n.3.
664 See Hemarājaśarman 12.
665 Ad *Amarakoṣa* 2.8.38 and 3.3.148.
666 Ad *Raghuvaṃśa* 16.3.
667 *Vīramitrodaya*, Lakṣaṇaprakāśa, gajalakṣaṇaprakaraṇa. Compare S.K. De (1940): 74, n.3.
668 *Vāgbhaṭamaṇḍana* 56.
669 Ad *Cakradatta*, jvara 3 and 65–68.
670 See P.K. Gode (1936a).
671 Ad A.h.Sū.16.21cd-22ab.
672 He is one of those who are opposed to a non-vegetarian diet.

673 The NCC (I, 251) ascribes the *Amarasubodhinī* to Pālakāpya himself. Rākhecā was a Jain monk who became a householder later; he wrote the commentary on the request of Anūpasiṃha (A.D. 1660–1699) of Bīkāner (see JAI 128–129).

674 See S. Srikanta Sastri (1984): 600. See on Vīrabhadra Nāyaka (first half seventeenth century): J.N. Chaudhuri (1984): 457.

675 Compare Su.Ci.2.9cd–10ab (six types).

676 Cf. Su.Sū.5.5.

677 The sharp instruments (śastra) enumerated and described are: vṛddhipattra, kuśapattra, maṇḍalāgra, vrīhimukha, kuṭhārākṛti, vatsadanta, utpalapattra, śalākā, sūcī, and rampaka (III.30). See on these instruments: A. Krishnaswami Ayyar (1939a), (1939b) (with drawings illustrating the form of the instruments). The instruments called vatsadanta (a knife with a scoop resembling the tooth of a calf) and rampaka (a drawing knife) are absent from Su.Sū.8; śalākā is not a śastra in the *Suśrutasaṃhitā*. Other instruments mentioned are: phāla-, jāmbava-, tāpikā-, and darvyākṛti, followed by siṃhadaṃṣṭra, godhāmukha, kaṅkamukha, and kuliśamukha (see the drawings of the last four in A. Krishnaswami Ayyar, 1939a, 1939b).

678 Cf. Su.Ni.15.

679 Compare Uttarasthāna 34 with Su.Sū.13.

680 See III.9.27–29. Cf. Ca.Śā.6.

681 See III.9.

682 See III.8.82cd–83ab.

683 See III.16.26–27.

684 Cf. Su.Sū.27.

685 This elaborate scheme is unknown in human āyurveda, where eighty disorders by vāta, forty by pitta and twenty by kapha are listed (Ca.Sū.20).

686 The text states their number to be 232 (see 7.48).

687 The ādhibhautika and ādhidaivika diseases, taken together, constitute the āgantuka category.

688 The text mentions a total number of 315 (see I.4.103ab and 7.61). See on the classifications also S.S. Misra (1982): 229–231.

689 See, e.g., p.225, 262, 292, 305, 475; blood is explicitly called a doṣa (p.320). See on this subject G.J. Meulenbeld (1990).

690 See, e.g., p.99 and 217.

691 See, e.g., III.24.

692 See II.68.

693 See II.64.

694 See, e.g., the verses on ekāṅgagraha (I.7), viṣa (II.8), sarpadaṣṭa (II.10), bhūtagraha (II.32), bālacikitsā (II.46), lūtā (III.26), nāgatantukagrāha (IV.32), and upasarga (IV.35). See also III.6 (p.400). Compare A. Roşu (1986): 256–258.

695 See, e.g., IV.22.

696 *Hastyāyurveda* I.1.

697 He is called mahātejas, mahāyaśas, etc., and described as hutāgnihotra (III.3.2). Surrounded by sages, he delivers his teachings in his āśrama in the upavana (a grove) called Nandana (III.3.1).

698 See Dowson.

699 *Hastyāyurveda* I.1.39 and 101. The modern Lohit is a tributary of the Brahmaputra, but it seems to have been the original name for the whole length of the Brahmaputra in ancient times (P.D. Stracey, 1991: 38).
Some scholars regard the *Hastyāyurveda* as a work that was written in Assam (see V. Raghavan, 1975: 29–30). The elephant-lore was well-developed in Assam, as appears from a finely illustrated Assamese text on the subject, the *Hastividyārṇava*, composed by the kāyastha Sukumāra Barkāth in A.D. 1734 on the request of the Ahom ruler Śivasiṃha (see on the Ahoms: S.K. Chatterji, 1974) and his queen (edited, with an English translation, with 171 colour plates and 80 monochrome plates, by Pratap Chandra Choudhury, Gauhati 1976). See on this work: A. von den Driesch (1978/79); R. Das Gupta (1977); Th.R. Trautmann (1982): 278.

700 See: Śivarāmabhūpati.

701 Haraprasād Shāstrī (1919; compare S.K. De, 1940: 73) was inclined to assign the work to the fifth or sixth century A.D., while Atrideva (ABI 506) regards it as composed between the fourth or fifth and the eleventh century. K.R. Srikantamurthy (1968: 47) places Pālakāpya in the first or second century of the Christian era. J. Filliozat (in L. Renou and J. Filliozat, 1953: 166) expressed as his opinion that the work cannot be earlier than the mediaeval period.

702 NCC: not recorded. Cat. Mysore XIII, Nr. 42038.

703 NCC XII, 106: a writer on elephants, quoted in Ballālasena's *Adbhutasāgara*.

704 NCC I, 442–443. Check-list Nr. 67. STMI 544. S. Srikanta Sastri (1984: 600): produced under the patronage of Cāmarāja of Mysore (sixteenth century).

705 CC: not recorded. B. Jawalia (1983): 330–331 (Nr. 2966: by Rudra Mahīpa). H. Shāstrī (1955): 50–51 (Nrs. 77–78: text; Nr. 79: commentary). Editions:

a Śyainika Śāstra: or A book on hawking, by Rājā Rudradeva of Kumaon, edited with an English translation by Mahāmahopādhyāya Haraprasāda Shāstri, published by the Asiatic Society, Calcutta 1910 [IO.Bibl.Ind.193].

b Śyainika Śāstram – The art of hawking in ancient India of Rājā Rudradeva of Kumaon, edited with a critical introduction by Dr. Mohan Chand, Eastern Book Linkers, Delhi 1982; this edition contains the text and an English translation. A summary of the contents is found in S.C. Banerji (1972).

References are to ed. a. Compare the śyenavinoda of Someśvara's *Mānasollāsa*. A falconer is mentioned in the *Manusmṛti* (3.164), falconry (śyainampātā) in the *Bhāṣāvṛtti* ad Pāṇini 4.2.58 (see L. Renou, 1966), and in the *Rājataraṅgiṇī*. See on falconry in India and surrounding countries: E. Balfour (1967): II, 25–27; K.N. Dave (1985); Humphrey ap Evans (1968); K. Karttunen (1989): 160–163; W.H. Sleeman (1980): 237. See on Persian texts on falconry: C.A. Storey (1977): 402–410. See on the medical treatment of falcons and its history: A. von den Driesch (1983), (1989): 64–67. See on the history of falconry: the article Falconry of the Encyclopaedia Britannica; A. von den Driesch (1983); M.L. Grossman and J. Hamlet (1965): 74–82; K. Lindner (1955), (1973); K. Reiter (1988). A famous book on falconry and ornithology in general is 'De arte venandi cum avibus' by the emperor Fredericus II von Hohenstaufen (see C.A. Wood and F.M. Fyfe, 1961).

706 Compare S.Ch. Banerji (1972): 21–29.

707 This list is based on *Manusmṛti* 7.47–48. Cf. *Arthaśāstra* 8.3. See on the vyasanas: E. Hofstetter (1980): 137–138; F. Wilhelm (1991).

708 This chapter quotes the *Mahābhārata* (see F. Wilhelm, 1991). Agastya is referred to as the patron of hunters.

709 Four types of the disease called śākhā (irregularity of breath) are described (5.42–58), together with their treatment; another disease, characterized by inflammation of the legs and the appearance of boils, is gardabhī, which develops, if neglected, into cāndī (5.67–68). Compare on diseases of hawks and their treatment: H. ap Evans (1968): I, 42–59; II, 154–181.

710 Agastya is mentioned again; he consecrated the wild animals to all the gods. Compare *Mahābhārata*, Ādiparvan 117.12–15 (ed. Poona), transl. van Buitenen I, 246. Nābhāga, Ambarīṣa, Rāma, Aila, Pṛthu, Vīrasena, Haryaśva and Bharata are mentioned as having abstained from meat during the waxing moon in the autumn, which earned them a sojourn in the Brahmaloka (7.22–25).

711 The term śyena, as used in the title and in the body of the treatise, includes both falcons and hawks; these groups are sometimes distinguished as kṛṣṇākṣa and pāṭalākṣa (4.19) (see K.N. Dave, 1985: 217–218).

712 The goshawk according to K.N. Dave (1985: 219). See on the Indian subspecies of *Accipiter trivirgatus* (Temminck), the crested goshawk: S. Ali and S.D. Ripley 1, 240–243. See also on the goshawk: H. ap Evans (1968): I, 3–8, II, 3–11; R.E. Hawkins (1986): 207.

713 A young goshawk with rufous lower parts according to K.N. Dave (1985: 219).

714 See Caraka's cakravāka (Sū.27).

715 The Suker falcon according to the translator; the Saker or Cherrug falcon according to K.N. Dave (1985: 221). See on *Falco biarmicus cherrug* J.E. Gray, the Saker or Cherrug falcon: S. Ali and S.D. Ripley 1, 342–344. See also: H. ap Evans (1968): I, 11–12, II, 49–56; R.E. Hawkins (1986): 208.

716 The male of the sparrowhawk according to K.N. Dave (1985: 221). See on *Accipiter nisus* (Linnaeus) and *A. virgatus* (Temminck), the sparrow-hawks: S. Ali and S.D. Ripley 1, 243–251. See also on the sparrow-hawks: H. ap Evans (1968): I, 1–3, II, 11–15; R.E. Hawkins (1986): 207.

717 See Suśruta's dātyūha (Sū.46.67).

718 The male of the Besra sparrowhawk according to K.N. Dave (1985: 221). The Besra sparrow-hawk is *Accipiter virgatus* (Temminck); see ceṭa.

719 Identified as the all-white Greenland falcon by K.N. Dave (1985: 218–219).

720 The male of the goshawk according to K.N. Dave (1985: 221).

721 K.N. Dave (1985: 219) identifies it as the gyrfalcon of Scandinavia, resembling in coloration the blue hawk, but of a much larger size. The gyrfalcon is not described by S. Ali and S.D. Ripley. See H. ap Evans (1968): II, 36–42 (jerfalcon); M.L. Grossman and J. Hamlet (1965): 76–77, 390; R.E. Hawkins (1986): 208 (*Falco rusticolus*, gyr falcon).

722 See Caraka's kalaviṅka (Sū.27.52).

723 See Caraka's kaṅka (Sū.27.49).

724 See Caraka's kapota (Sū.27.52).

725 The Shaheen falcon according to the translator and K.N. Dave (1985: 220–221). See on *Falco peregrinus peregrinator* Sundevall, the Shaheen falcon: S. Ali and S.D. Ripley 1, 350–352. See also: H. ap Evans (1968): I, 9–10, II, 42–46; R.E. Hawkins (1986): 208.

726 The Lugger falcon according to the translator, the Luggar falcon according to K.N. Dave (1985: 220–221). See on *Falco biarmicus jugger* J.E. Gray, the Laggar falcon: S. Ali and S.D. Ripley 1, 344–346. See also: R.E. Hawkins (1986): 208.

727 Identified as the Icelander by K.N. Dave (1985: 218–219).

728 Probably the hobby according to K.N. Dave (1985: 221). See on the subspecies of *Falco subbuteo* Linnaeus and *F. severus* Horsfield, the hobbies: S. Ali and S.D. Ripley 1, 352–356. See also: H. ap Evans (1968): II, 65.

729 The hare-hawk according to the translator; at another place it may be the (female) goshawk. K.N. Dave (1985: 220–221) identifies this bird as the hawk-eagle. See on *Spizaetus nipalensis* (Hodgson), *S. cirrhatus* (Gmelin), *Hieraaetus fasciatus fasciatus* (Vieillot), *H. pennatus* (Gmelin), and *H. kienerii kienerii* (E. Geoffroy), the hawk-eagles: S. Ali and S.D. Ripley 1, 259–272. Compare Caraka's śaśaghnī.

730 The shikra according to K.N. Dave (1985: 241–242). See on the subspecies of *Accipiter badius* (Gmelin), the shikra: S. Ali and S.D. Ripley 1, 234–239. See also: H. ap Evans (1968): II, 15–17; R.E. Hawkins (1986): 207.

731 Compare Caraka's tittiri (Sū.27.48).

732 Toṇaka is a name for the male shikra in the *Mānasollāsa* according to K.N. Dave (1985: 220–221).

733 The Bengal florican according to K.N. Dave (1958: 329–330). See Caraka's vāraḍa.

734 Compare ṭonā.

735 The merlin falcon according to K.N. Dave (1985: 221). See on the subspecies of *Falco columbarius* Linnaeus, the merlin: S. Ali and S.D. Ripley 1, 357–360. See also on the turumutī or merlin: H. ap Evans (1968): I, 8; II, 61–63.

736 The peregrine falcon according to K.N. Dave (1985: 221). See on *Falco peregrinus japonensis* Gmelin, the Eastern peregrine falcon: S. Ali and S.D. Ripley 1, 347–349. See also: H. ap Evans (1968): II, 47–48.

737 A goshawk according to K.N. Dave (1985: 220–221).

738 Compare Caraka's vartikā (Sū.27.48).

739 The Asiatic or the Indian sparrowhawk according to K.N. Dave (1985: 221). See on *Accipiter nisus nisosimilis* (Tickell), the Asiatic sparrow-hawk, and *A. nisus melaschistos* Hume, the Indian sparrow-hawk: S. Ali and S.D. Ripley 1, 243–246.

740 A smaller kind of sparrowhawk according to K.N. Dave (1985: 220–221).

741 See F. Wilhelm (1987).

742 NCC VIII, 280.

743 Rudradeva is assigned to the sixteenth century: Introduction to ed. b (51); F. Wilhelm (1991): 13; NCC VIII, 280: contemporary of Akbar.

744 Sālibhadda is mentioned as an expert in aśvalakṣaṇa in Śīlāṅka's *Caüppaṇṇamahāpurisacariya* (p.38) (compare A.K. Chatterjee, 1978: 286).

745 NCC I, 443.

746 NCC I, 442. Check-list Nr. 61. STMI 534. Cat. Madras Nr. 13318: a treatise on the different breeds of horses and their characteristics, with hints for finding out the good specimens among them, the duration of their lives, the marks on their bodies, their vital parts, etc., and for feeding them, etc.; the work is attributed to Śālihotra; reference is also made to a big treatise on this subject by Siṃhadatta; complete in eight chapters (adhyāya) with the following topics: aśvaparīkṣā (the examination of horses), varṇaparīkṣā (the examination of their colour), puṇḍrapuṣpagandhādivarṇana (the description of marks and spots of the puṇḍra and puṣpa type, and on smells, etc.), śubhāśubhāvartavicāra (the examination of lucky and unlucky whirls of hair), hayavayojñāna (the knowledge of the age of horses), rekhāyurjñānādivarṇana (the description of the knowledge on the duration of life as indicated by lines, etc.), aśvapoṣaṇavidhi (rules for nursing and feeding), garbhavibhāga (pregnancy), and marmavibhāga (the description of vital points). Compare HIM II, 394–397.

747 NCC I, 441. L. Renou and J. Filliozat (1953): 165. Cat. Madras Nr. 13317: a short essay on the importance of horses, said to have been taught by Śālihotra to Suśruta. According to G. Mukhopadhyaya (HIM II, 393–394), the *Aśvapraśaṃsā* is one of the chapters of Gaṇa's *Sārasaṃgraha*. The first chapter of Gaṇa's work is indeed concerned with praśaṃsā vājinām (see Cat. Madras Nr. 13319). The first chapter of Nakula's *Aśvaśāstra* is also called vājipraśaṃsā. Compare the anonymous *Aśvapraśaṃsā*.

748 NCC I, 442. E.D. Kulkarni's Intr. (16) to his ed. of Bhoja's *Śālihotra*.

749 NCC I, 442. Check-list Nr. 70. Cat. Mysore XIII, Nrs. 41267–69; Nrs. 41270–72: commentary.

750 NCC I, 443. See on the contents of this work: O.P. Jaggi (1966): 123–125, (1973): IV, 200–201. Jaggi's description of the contents agrees with that of the *Śālihotra*, which, like the *Carakasaṃhitā* (see Si.12.52), is said to consist of 12,000 verses (see Gulabkunverba I, 294). The work is, according to the Gulabkunverba team (I, 293) and O.P. Jaggi, also called *Hayāyurveda*, *Turaṅgamaśāstra* and *Śālihotrasaṃhitā*.

751 CC I, 644. This may be one of the chapters of the *Śālihotra* (chapter two of its sixth sthāna is devoted to the worship of Revanta).

752 CC II, 153. G. Mukherji (1926): 49. Cat. IO. Nr. 2762 (compare F.R. Dietz, 1833: 155–156) (it contains the first thirty-one chapters): *Śālihotra*, a systematic work on the veterinary art, so named after its reputed author, Śālihotra Muni, who is presented as a son of Hayaghoṣa and the father of Suśruta, in answer to whose questions he expounds the hayāyurveda revealed to him by Brahmā himself; according to the introductory chapter, the complete work consists of eight sections (sthāna): unnaya, uttara, śārīraka, cikitsita, kiśoracikitsā or śiśubhaiṣajya, uttarottara, siddhisthāna, and rahasya. Cat. Sarasvati Bhavan XII, Nr. 44762: an anonymous *Śālihotra*. B. Jawalia (1983): 330–331 (Nr. 2963: anonymous; Nr. 2964: *Śālihotrasaṃhitā* by Parāśara?). P.M. Jinavijaya (1976): 314–315 (Nr. 2793: with ṭīkā). M. Vinayasagar and D.B. Khsirsagar (1979a): 158–159 (Nr. 1405: anonymous). See on the contents of the first sthāna: Cat. IO; A.-M. Blondeau (1972): 43–45; HIM II, 366–372. G. Mukhopadhyaya (HIM II, 383–392) listed the chapter-headings (together with their English rendering) of all eight sthānas (two introductory chapters; thirty-two chapters of sthāna one; thirty-nine chapters of sthāna two; twenty-six chapters of sthāna three; nine chapters of sthāna four; six chapters of sthāna five; eight chapters of sthāna six; six chapters of sthāna seven; twenty-four chapters of sthāna eight).

See on the contents of the *Śālihotra* also: *M.S. Apte, Indian Veterinary Journal 15, 1939, 415; *J. Earles (1788); S.K. Kalra (1987); *A. Krishnaswamy (1945b); U.V. Mandokhot (1987b): 130–131; S. Oloff (1981).

Some diseases, mentioned in the *Śālihotra* and unknown in human medicine, are: anuṣyanda (II.11), avāluki (IV.3; the same as Jayadatta's alāvūka), ghṛṇi (IV.5), liṅgita (II.8), niryānaka (IV.2; a disease of the corners of the eyes? the outer corner of an elephant's eye is called niryāṇa at *Mātaṅgalīlā* 6.9 and 12.19; Gaṇa's *Sārasaṃgraha* describes a disease called nirāṇuka), pādolūka (II.30; the same as Jayadatta's ulūkapāda; compare Gaṇa's ulūkasthānaruj, which is a pādaroga), praskanna (II.7), rasaskandha (III.11; a disease of the shoulder-joint? tetanus?), śālukī ((IV.6; the same as Jayadatta's galaśālūka), sāradā ((I.17; according to G. Mukhopadhyaya the name of a disease, in which there is difficulty in drinking; according to A.-M. Blondeau, 1972: 44 and 85–86, the chapter deals with tonics; compare śārada in elephants: Pālakāpya II.53), siṅghānaka (II.21; also mentioned in Gaṇa's *Sārasaṃgraha*), vālādakī (II.26; compare the disease called vālādaka in Gaṇa's *Sārasaṃgraha*), varta (II.6; probably the same as the types of varti, described by Jayadatta), and vyānaka (IV.1; a nervous disease?).

The Sanskrit text of Śālihotra's *Aśvāyurveda* and its Tibetan version recognize the same eight aṅgas as those of human āyurveda (see A.-M. Blondeau, 1972: 45–46). Cat. Mysore XIII records a MS called *Śālihotrīya* (Nr. 42841).

753 CC I, 644. STMI 545. HIM II, 393: in the form of a dialogue between Śālihotra and Suśruta; it appears to be a recent compilation. J. Filliozat (L. Renou and J. Filliozat, 1953: 165) regards the *Śālihotronnaya*, also called *Aśvāyurvedasiddhānta*, as Śālihotra's main work, also represented by the IO MS and the Tibetan version. Compare the anonymous *Śālihotronnaya*.

754 CC I, 644. One of the MSS describes Śālihotra as the son of Sūrya and as having learnt the science of horses from Brahmā (D.N. Garg, 1987: 104–105).

755 See: Bhoja, Gaṇa, Jayadatta, Nakula, Vaiśampāyana, Varāha. See also the *Śālihotra* (in 159 stanzas) from the *Śivayāmalatantra* (H.D. Velankar, 1953: 285, Nr. 1531). The Kavīndrācāryasūcipatram records a *Hayalīlāvatī Śālihotra* (Nr. 2168), *Revatottaragrantha Śālihotra* (Nr. 2169), and *Śālihotra* by Muni (Nr. 2173). A *Revatottara* is quoted by Mallinātha in his commentary on the *Śiśupālavadha* (CC I, 534).

756 Śālihotra is also one of the words denoting a horse in general.

757 NCC X, 161–162: *Nītivākyāmṛta* by Somadevasūri, younger brother of Mahendradeva and pupil of Nemideva; the same author wrote the *Yaśastilakacampū*. See O. Stein (1936b): 155–157.

758 See Kane I.2, 732, n.1054.

759 *Śivatattvaratnākara* 7.12,16 and at the end of kallola 7.

760 Quoted in the Vratakāṇḍa of his *Caturvargacintāmaṇi* (D.N. Garg, 1987: 105).

761 Mentioned in the aśvaprakaraṇa of Hemādri's *Lakṣaṇaprakāśa* (according to Hemarājaśarman's upodghāta, 35, to his ed. of the *Kāśyapasaṃhitā*); said to be one of the originators of āyurveda in the *Lakṣaṇaprakāśa* (according to Vṛddhatrayī 8–9).

762 *Śaśilekhā* ad A.h.Sū.3.1.

763 *Mahābhārata*, Vanaparvan 71.27 and 83.107 (ed. Poona). See AVI 518; *Jyotir Mitra (1970); Vettam Mani.

764 See Jaggi IV, 201.

765 *Vīramitrodaya*, Lakṣaṇaprakāśa, aśvalakṣaṇaprakaraṇa, p.408–414, 417–434, 436–438, 448–456, 458–472, 478–483, 486–488, 493.

766 *Vāgbhaṭamaṇḍana* 56.

767 See T.R. Chintamani (1938).

768 Ad *Cakradatta*, vātavyādhi 96–105 (the formula of balānārāyaṇataila). Āmavāta 7, a prescription, was borrowed from the *Śālihotra*.

769 R. Froehner (1922). HIM II, 380. A verse, attributed to Śālihotra, is quoted in the *Candrabhūpati-vānarayūthopakathānaka* of the section called *Aparīkṣitakāraka*.

770 See HIM II, 397–398.

771 See P. Cordier (1903b): 341.

772 See on the Tibetan version: A.-M. Blondeau (1972: 11, 13–14, 38–110), who gives a detailed analysis of its contents (53–110); she also analyzes the differences between the Sanskrit text (of the IO MS) and the Tibetan version of Śālihotra's *Aśvāyurveda* (38–43); she argues that the Tibetan version is older than the Sanskrit text of the IO MS. See also Bhagwan Dash (1976a): 17; P. Cordier (1903a): 620–625; *Lokesh Chandra (1964); M. Taube (1977): 136. See on veterinary medicine in Tibet and the Himalayas: A.-M. Blon-

deau (1972); A. von den Driesch (1989): 51–52, (1991), (1992a), (1992b). See on the Mongol literature regarding the treatment of horses (and camels): A. von den Driesch (1989): 52; R.I. Meserve (1986/87). See on Chinese hippology and hippiatry: R.I. Meserve (1998).

773 S. Digby (1971): 13, n.5. Gulabkunverba I, 294: the translation dates from A.D. 1387 (compare the dates of the translations in C.A. Storey, 1977). HIM II, 379–382. M.Z. Huda (1969). Rehber Farooqui (1986): 38–39. S.S. Misra (1982): 184. C.A. Storey (1977): 394–396 (Nr. 663).

774 Gulabkunverba I, 294. HIM II, 382. D.N. Garg (1987): 104. R.C. Majumdar (1971): 255. S.S. Misra (1982): 184. R. Froehner (1968: 573) writes that a Sanskrit treatise on the diseases of horses, attributed to an Ippocras, was translated into Arabic by Johannes Damascenus (ninth century), and from Arabic into Latin by Moses of Palermo (thirteenth century); the title of the Latin translation is: *Hippocratis liber de curationibus infirmitatum equorum, quem translatavit de lingua arabica in latinam Magister Moyses de Palermo*; this Hippocrates is regarded as identical with Caraka, whose work on veterinary medicine is said to be available in an Italian translation in the Biblioteca Riccardiana in Florence (Codex 2300); R. Froehner refers to *C.B. Ercolani (1851, 1854).

775 HIM II, 381. R. Mitra, Notices IV, Nr. 1646: *Śālihotra*, translated into Hindī by Cetana.

776 HIM II, 380–381. S.S. Misra (1982): 184. S. Oloff (1981). C.A. Storey (1977): 394–396. G. Mukhopadhyaya (HIM II, 380–381) and S. Oloff (1981: 34: reproduction of the title page) give the full title of the translation of Earles: A treatise on horses entitled Saloter, or, A complete system of Indian farriery, in two parts, the first, containing a particular description of the different colours and marks of horses, etc., the second, a description of all the disorders they are subject to, etc., compiled originally by a society of learned pundits, in the Shanscrit language, translated thence into Persian, in the reign of the emperor Shah Jehan, by Abdallah Khan Firoze Jung, an Emeer of his court, which is now translated into English, by Joseph Earles, Calcutta, printed in the year MDCCLXXXVIII. The translation of Earles was rendered into German and annotated by S. Oloff (1981).

777 NCC I, 174 and 442: *Aśvaśāstravyākhyā*.

778 CC: not recorded. STMI 544: *Śālihotraṭīkā*.

779 CC: not recorded. Check-list Nr. 771: *Śālihotraṭippaṇī*. P.M. Jinavijaya (1976), Nr. 2793.

780 AVI 518. HIM II, 377–378. G. Mukherji (1926): 51. A. Krishnaswamy (1941a: 108) calls this place Salutār. Śālātura is situated in the Pañjāb according to J. Filliozat (L. Renou and J. Filliozat, 1953: 165); D.N. Garg (1987: 104) and A. Krishnaswamy (1941a: 108) consider it to be Kandahar; Jaggi (IV, 200) says that it is usually identified as the modern Qandāhār, sometimes as Lahore. Śālātura was the birthplace of Pāṇini. See on Śālātura: N. Dey (1979): 175.

781 E.D. Kulkarni's Intr. (7) to his ed. of Bhoja's *Śālihotra*: Śāliśūrpa is mentioned as a tīrtha, connected with Śālihotra, in the *Mahābhārata*; Vettam Mani (1989: 674) calls this tīrtha Śālisūrya, in agreement with Vanaparvan 83.107 (ed. Poona).

782 HIM II, 378. Jaggi IV, 199–200: the modern Sahet-Mahet on the borders of Gonda and Bahraich districts of Uttar Pradesh. G. Mukherji (1926): 51. See on Śrāvastī: N.N. Bhattacharyya (1991): 278; B.C. Law (1984): 124–126; Vettam Mani (1989): 735.

783 HIM II, 378.

784 See on Śālihotra: E. Haas (1877): 663–665; Hobson-Jobson (s.v. Salootree).

785 J. Filliozat in L. Renou and J. Filliozat (1953): 165. K.R. Srikantamurthy (1968: 47) places Śālihotra in the first or second century of the Christian era. R. Śāstrī (1977: 356) assigns

him even to a period preceding the *Mahābhārata* and about a hundred years after the *Rāmāyaṇa*. G. Hāldār (Vṛddhatrayī 163) regards Śālihotra as a pupil of Ātreya and a fellow-student of Agniveśa. A. Krishnaswamy (1941a: 108) refers to the *Liṅgapurāṇa*, where Agniveśa and Śālihotra are said to have studied with the same teacher in the Naimiṣāraṇya (see *Liṅgapurāṇa*, ed. 1980, I.24.113, where Śālihotra and Agniveśa are pupils of Śiva).

786 A.-M. Blondeau (1972): 11. G. Huth (1895a): 281: first half eleventh century.

787 CC: not recorded. Cat. Mysore XIII. Nr. 41264: catalogued under the title *Aśvacikitsā*; the MS contains the sixteenth chapter of the *Śālihotrarahasya*, expounded by Nakula; the other four Pāṇḍavas are referred to as experts in aśvaśāstra.

788 CC I, 644.

789 CC: not recorded. Check-list Nr. 770.

790 CC: not recorded. Cat. Puṇyavijayaji II, Nr. 6411.

791 CC I, 644. STMI 545. A.C. Burnell (1880): 74–75. Some verses from the *Śālihotronnaya* are quoted in the edition of Nakula's *Aśvaśāstra*; see S.S. Misra (1982): 205–206. Compare Śālihotra.

792 Chapter seventy-eight of this work deals with gajaśāstra in thirty-eight verses; authors quoted are Guṇākara and Pālakāpya. Chapter seventy-nine contains 116 verses on aśvaśāstra; its subjects are: aśvapraśaṃsā (1–13), aśvānāṃ sāmānyalakṣaṇāni (14–21), pṛthagavayavalakṣaṇāni (22–33), aśvāṅgamānalakṣaṇāni (34–44), hayānāṃ śubhalakṣaṇāni (45–50), śubhāvartāḥ (51–56), aśubhalakṣaṇāni (57–66), durāvartāḥ (67–68), śubhāśubhaceṣṭita (69–76), aśvānāṃ janmadeśāḥ (77–80), aśvavāhanavidhi (81–100), vājināṃ vayojñānāyurjñāne (101–112), auṣadhāni (113–114), parīkṣā (115–116); authors quoted are Jayadatta, Nakula, Śālihotra, and Vijulīnakula. Chapter eighty-four deals in forty-two verses with paśucikitsā and related subjects.
The edition referred to is that by P. Peterson, The Paddhati of Sarngadhara, a Sanskrit anthology, Vol. I, Bombay Sanskrit Series 37, Bombay 1888.

793 CC III, 147 and 150. G. Mukherji (1925): 535.

794 NCC III, 235: *Kalpanāratna* or *Kalpanā*, a treatise in three sections on elephants, based on the works of Pālakāpya and others, by king Śivamāra; commentary by Mahānāga; NCC I, 37: Śivarāmabhūpati mentions a work on elephantology by Agniveśya. Check-list Nr. 366. STMI 546–547: a treatise in three chapters on the characteristics and qualities of elephants. L. Rice (1917: 245) reports that the Gaṅga king Śivamāra, the successor of Śrīpuruṣa (A.D. 725–776), wrote, after deep study of the work of Pālakāpya, a poem, called *Gajāṣṭaka*, so unique in rhythm and expression, that if recited before a dumb man it would enable him to recover his speech.

795 CC: not recorded. See F. Edgerton's Preface (10) to his translation of Nīlakaṇṭha's *Mātaṅgalīlā*: Somadeva's *Yaśastilaka*, a late kāvya work, contains (beginning on p.482 of vol. I in the Kāvyamālā edition) a long passage which has incorporated, in characteristically high-flown rhetoric, a great deal of the technical material of the gajaśāstra. See Edgerton's notes 17, 18, 20, 73, 83, 84, 89–95 to his translation. See also K.K. Handiqui (1949): 110–111, 454–456. *Edition: by Śivadatta and Paṇaśikar, Kāvyamālā series 70, Bombay 1916.

796 See on the editions and medical chapters: Someśvara's *Mānasollāsa*.

797 See Dave (1985): 286–287.

798 See on dogs in India: K. Karttunen (1989): 163–167.

799 Compare Rudradeva's *Śyainikaśāstra*.

800 See J.L. Bhaduri, K.K. Tiwari and B. Biswas (1971): 439; S.L. Hora (1951): 145–169.

801 See on hunting in India: J. Auboyer (1961): 131–138; G.V. Bapat (1974–76); E. Hofstetter (1980); R. Krottenthaler (1996).

802 R. Krottenthaler (1996): 126–164.

803 See on the kṛṣṇasāra: R. Krottenthaler (1996): 33–34.

804 See on the ruru: R. Krottenthaler (1996): 41–45.

805 C. Suneson (1984: 249) remarks that some of Someśvara's names are also found in Hemacandra's *Abhidhānacintāmaṇi* and Jayadatta's *Aśvavaidyaka*. Nakula mentions in his *Aśvaśāstra* fifty-four types and describes twenty-six of them; see S.S. Misra (1982): 186–188 on the two lists and their differences. See also P.K. Gode (1946f). Godāvara's list of fifty-four breeds resembles that of Nakula.

806 Their names are devamaṇi, rocamānaka and kaṇṭhāvarta; the rocamāna is also known to Nakula (*Aśvaśāstra*, āvartādhyāya 32–35).

807 Nakula describes seven and Bhoja five types; see S.S. Misra (1982): 191–192.

808 See S.S. Misra (1982): 192–193.

809 Jayadatta has four, Nakula five varieties. See S.S. Misra (1982): 193–194.

810 See S.S. Misra (1982): 210: a kind of pain in the stomach; it is the same as Jayadatta's saubhikṣya.

811 The same as siṅghāṇaka; see S.S. Misra (1982): 212: a derangement of kapha, in which phlegm flows from the nostrils.

812 See S.S. Misra (1982): 213: a disease in which the whole body becomes stiff.

813 See S.S. Misra (1982): 213: the same as Jayadatta's vātāṇḍaroga.

814 The same eight forests are referred to in other texts on gajaśāstra and, e.g., in the *Hariharacaturaṅga* by Godāvaramiśra (see S.S. Misra, 1982: 217).

815 See S.S. Misra (1982): 219–220.

816 The same descriptions, apart from the agnimāruta type, are found in the anonymous *Gajaśāstra*.

817 See S.S. Misra (1982): 220–224.

818 Partly the same as in the anonymous *Gajaśāstra*, but more elaborate.

819 See on mud bathing in elephants: G.M. McKay (1973): 48.

820 CC: not recorded. This work by the Gaṅga king Śrīpuruṣa (A.D. 725–776) is mentioned by L. Rice (1917): 245.

821 CC: not recorded. STMI 547: a treatise on the science of horses explaining how certain qualities of a horse are suggested by certain marks on its body.

822 NCC I, 443: by Sukhānanda, son of Valhajiṣṇu, surnamed Jośī; Sukhānanda quotes a Yajñadatta. Check-list Nr. 68. STMI 547: the author refers to Śālihotra and to one Yajñadatta in connection with the age of horses; the *Aśvaśāstra* is a small treatise on the nature and classification of horses, divided into several chapters, some of which consist of a single stanza only. R. Nambiyar (1950): 1290–91 (Serial Nr. 11, Accession Nr. 13213).

823 CC I, 657; II, 157 and 230; III, 136. This late treatise (see A.B. Keith, 1973: 464; P. Neogi, 1914: 33–34; L. Renou in L. Renou et J. Filliozat, 1953: 129; Winternitz III, 531–532) contains material on the science of horses and elephants: 4.7.32cd–42 deals with elephants, 4.7.43–173 with horses and bullocks. See also J.L. Bhaduri, K.K. Tiwari and B. Biswas (1971): 439–440; Edgerton's Preface to his translation of Nīlakaṇṭha's *Mātaṅgalīlā*, 10; S.S. Misra (1982): 195, 201, 214, 218, 224; B.K. Sarkar (1974): I, 265–279 and 301–305 (horses), 279–287 (elephants). See on veterinary material in the *Śukranīti*: S.K. Kalra (1987).

Edition: śrīmaharṣiśukrācāryaviracitā śukranītiḥ, 'vidyotinī' hindīvyākhyopetā; vyākhyākāraḥ paṇḍitaḥ śrī brahmaśaṅkaramiśraḥ, Kāśī Saṃskṛta Granthamālā 185, Caukhambā Saṃskṛta Saṃsthāna, 2nd ed., Vārāṇasī 1987.

An English translation of section seven of chapter four (by B.K. Sarkar) is reproduced in *A. Krishnaswamy (1945b). See for an elaborate study of the contents of the *Śukranīti*: B.K. Sarkar (1974).

824 CC: not recorded. STMI 547.

825 NCC: not recorded. B.M. Chintamani (1971): 169: this work in Prakrit gives an account of the quality of horses based on the examination of their colour, speed, physical structure and tail. Compare Durlabharāja's *Turaṅgaprabandha*.

826 NCC: not recorded. Check-list Nr. 861.

827 These are variants of the name Vāgbhaṭa.

828 NCC I, 437: by Vāhaḍa.

829 NCC: not recorded. J. Filliozat, Liste Nr. 2.

830 NCC I, 443: by Vāhāḍa, son of Vikrama; accompanied by an anonymous commentary. STMI 547. Cat. Jammu Nr. 3213.

831 Vahāḍa's *Śālihotra* has been edited in India (this edition contains the text of chapters 1 to 35.57) according to A.-M. Blondeau (1972: 13).

832 See A.-M. Blondeau (1972: 20–37), who gives an analysis of the contents of the work.

833 References are to chapter numbers.

834 A.-M. Blondeau (1972): a disease of the joints, possibly amphiarthrosis.

835 The same as Jayadatta's snehavarti.

836 A.-M. Blondeau (1972): rolling of a horse.

837 A.-M. Blondeau (1972): diarrhoea accompanied by flatulence; the correct reading is probably vātātisāra (see also HIM II, 385). Compare on the treatment of diarrhoea in elephants: *Hastividyārṇava*, p.222 and 224.

838 The same as Jayadatta's ūrdhvavarti.

839 Vibandhāvarta is probably the correct reading; compare Jayadatta's vibandha.

840 The same as ādhmāna, flatulence.

841 The same as siṅghāṇaka.

842 Probably kaphoṣṭha(roga), a disease of the lips by kapha, is meant.

843 It may be the same as Jayadatta's alāvūka.

844 The correct reading will be jihvāstambha.

845 Praskanna is also mentioned in Gaṇa's *Sārasaṃgraha*.

846 Gaṇa's *Sārasaṃgraha* mentions anuskanda.

847 The correct reading will be vātabalāsaka.

848 The same as Jayadatta's āmaṇḍaka, a pādaroga (Jayadatta 39.20). Compare the disease called āmaṇḍaka in Gaṇa's *Sārasaṃgraha*.

849 The same as Jayadatta's ulūkapāda, a pādaroga (Jayadatta 39.17).

850 A.-M. Blondeau (1972): limping, accompanied by swelling of the groin.

851 The same as upajaṅgha, a pādaroga (Jayadatta 39.3).

852 A.-M. Blondeau (1972): renal insufficiency.

853 Gaṇa's *Sārasaṃgraha* mentions daṃśapaittika.

854 Gaṇa mentions koṣṭharāji.

855 A.-M. Blondeau (1972): pharyngeal swelling.

856 A.-M. Blondeau (1972): swelling of the palate.

857 A vātavyādhi in Jayadatta's *Aśvavaidyaka.*
858 Compare the drauṇikā of Gaṇa's *Sārasaṃgraha.*
859 Compare the vālādaka of Gaṇa's *Sārasaṃgraha.*
860 The same as Jayadatta's aunītaroga.
861 A.-M. Blondeau (1972): a menstrual disorder.
862 A.-M. Blondeau (1972): displacement of the testicles. Compare Jayadatta's aṇḍaskanda. Gaṇa's *Sārasaṃgraha* is acquainted with aṇḍacāli.
863 Raktāṇḍa, pittāṇḍa and kaphāṇḍa are varieties of Jayadatta's muṣkaroga; they are mentioned by Gaṇa.
864 A.-M. Blondeau (1972): a disease of the testicles and the hind-quarters? Compare Gaṇa's pūyāṇḍa.
865 A.-M. Blondeau (1972): excessive lacrimation. Aśrupāta is also mentioned in Gaṇa's *Sārasaṃgraha.*
866 A.-M. Blondeau (1972): paralysis of the hind-quarters.
867 A.-M. Blondeau (1972): excessive fatigue due to heavy burdens. Compare bhārābhiṣaṇṇadoṣa of Gaṇa's *Sārasaṃgraha.*
868 A.-M. Blondeau (1972): wounds caused by girths. Compare Gaṇa's yoktrābhitāpa.
869 Compare Śālihotra's vyānaka (HIM II, 389: some nervous disease?).
870 Compare Śālihotra's niryānaka (HIM II, 389: some disease of the corners of the eyes?).
871 Compare Gaṇa's viduragraha.
872 A.-M. Blondeau (1972): a disorder in which a horse likes to evade by night. Gaṇa's *Sārasaṃgraha* mentions a disease called rātrivāta.
873 If an eye disease, it may be the same as Jayadatta's pracāraka. Prāvāraka is mentioned in Gaṇa's *Sārasaṃgraha.*
874 A.-M. Blondeau (1972): trembling?
875 Mentioned, next to kāca and paṭala, which are eye diseases, in Gaṇa's *Sārasaṃgraha.*
876 A.-M. Blondeau (1972): an eye disease?
877 A.-M. Blondeau (1972): an eye disease?
878 A.-M. Blondeau (1972): an eye disease?
879 A.-M. Blondeau (1972): filariasis of the eye. Also mentioned in Gaṇa's *Sārasaṃgraha.* See on filariasis of the eye in horses: P. Breton (1825); W. Twining (1825).
880 Also mentioned in Gaṇa's *Sārasaṃgraha.*
881 Añjalikārikā is, according to Jayadatta, a synonym of ṣaṭpadībhakṣa.
882 Jayadatta describes a disorder by a salilagraha, one of the six varieties of the Varuṇagraha (57.21).
883 Compare Gaṇa's koṣṭharāji.
884 The correct reading is without any doubt jihvāstambha.
885 See NCC I, 443.
886 See P.K. Gode (1946e), (1947b).
887 A.-M. Blondeau (1972): 48.
888 NCC I, 443: Cat. Tanjore ascribes the work to Malladeva Paṇḍita. Check-list Nrs. 73 and 74. STMI 547–548. Cat. Tanjore Nr. 11262: a work on aśvāyurveda goes by the name of Vaiśampāyana.
889 NCC V, 230: attributed to Vaiśampāyana (assigned to the *Brahmāṇḍapurāṇa*). STMI 548. Cat. Tanjore Nrs. 11262–11264; incomplete; eleven chapters.
890 See S.S. Misra (1982): 198–200 for a translation of this chapter.

891 CC II, 31 and 132.
892 CC: not recorded. Check-list Nr. 972.
893 CC: not recorded. Check-list Nr. 973.
894 CC: not recorded. Check-list Nr. 974.
895 CC: not recorded. Check-list Nr. 769. R. Nambiyar (1950): 1316–1317 (Serial Nr. 287, Accession Nr. 13112: by Varāha, son of Vikrama).
896 Auspicious and inauspicious marks are described of cows (chapter 60), dogs (chapter 61), cocks (chapter 62), tortoises (chapter 63), goats (chapter 64), horses (chapter 65), and elephants (chapter 66). Authorities quoted by the commentator Bhaṭṭotpala are Vararuci (chapter 65), Parāśara (chapters 60, 65 and 66), Śālihotra (chapter 60), Garga (chapters 61, 62 and 63), and Vyāsa (chapter 64). References are to the edition, with the commentary of Bhaṭṭotpala, by Avadhavihārī Tripāṭhī, Sarasvatī Bhavan Granthamālā Vol. 97, Parts I and II, Varanasi 1968.
897 CC III, 102 and 117. STMI 548: a work on the characteristics of horses and the treatment of their diseases. P. Peterson, A Report, Preface 25: compiled by Vardhamāna under the orders of Viśāla, minister to Narendra Malla of Nepal who reigned in the middle of the seventeenth century; Vardhamāna was the son of Ācārya Jñānapati, probably a Buddhist minister.
898 NCC V, 229. Check-list Nr. 288. STMI 548. Cat. Tanjore Nrs. 11260–11261: from the colophon it can be made out that this is a portion of a bigger work called *Āyurveda* by Vedavyāsa. An authority on elephants called Vyāsa is quoted in the anonymous *Gajaśāstra*, and referred to in Godāvara's *Hariharacaturaṅga* (1.688) and Umāpati's commentary on Nārada's *Gajaśikṣā.*
899 NCC I, 216: on śāligrāma, elephants, śakuna, etc. A Vidyānātha is among the sources of Basava's *Śivatattvaratnākara.*
900 Quoted by Bhaṭṭotpala ad Varāhamihira's *Bṛhatsaṃhitā* 1.2 and in his commentary on the same author's *Bṛhajjātaka* (CC I, 184).
901 NCC: not recorded. Compiled from various sources; part I (on horse's points) in Sanskrit verse with Oriya translation, part II (on treatment of diseases) in Oriya, Utkala-Sāhitya Press, Cuttack 1910 [BL.14043.b.15(3); IO.San.B.507(k)].
902 B. Jawalia (1983): 328–329 (Nr. 2940: from *Aśvasāroddhāra*).
903 NCC: not recorded. STMI 548.
904 NCC I, 441; a metrical treatise in seven chapters, by Yogarāja, but ascribed to his patron, Mahadaji Scindia (eigteenth century).

Part 10

Works on rasaśāstra and ratnaśāstra

Chapter 1
Ānandakanda

1 NCC II, 97–98. Check-list Nr. 17. STMI 437: erroneously called *Ānandakāṇḍa*, ascribed to Bhairava(datta). Cat. Mysore XIII, Nrs. 41340–41. Cat. Tanjore Nrs. 11035 (complete) and 11036 (incomplete; the text differs from that of Nr. 11035). A.B. Keith (1935): 1502 (Nr. 8050). R. Nambiyar (1950): 1292–93 (Serial Nr. 30, Accession Nr. 13490).
Editions:
*a published in instalments in Āyurveda Mahāsammelan Patrikā; dates unknown to me.
b Anandakandam, Edited with Translation in Tamil, and Introduction in Tamil and Sanskrit by Sri S.V. Radhakrishna Sastri, Tanjore Saraswathi Mahal Series No. 15, Tanjore 1952 (the introduction in Tamiḻ and the Tamiḻ translation are absent from my copy); this edition is based on the Tanjore MS, one of the Mysore MSS, and a MS in the possession of V.B. Naṭarājaśāstrī (see the bhūmikā to ed. b, 1).
*c published in Sri Dhanwantari, a Telugu monthly medical journal; dates unknown to me.
Chapters one, seventeen and nineteen were translated into English by B. Rama Rao (BIHM 1, 1/2, 1971, 10–16; 2, 3, 1972, 121–129). References are to ed. b.

2 See on Bhairava, for example: E. Chalier-Visuvalingam (1996); T.A. Gopinatha Rao (1971): II, 1, 177; S. Kramrisch (1981): 250–265; P. Pal (1981): 104–106; A. Roşu (1997b): 410; H. von Stietencron (1969); M. and J. Stutley (1977): 41. The Bhairavas are terrific forms of Śiva, eight or sixty-four in number; see on them: M.L.B. Blom (1989): 19–29; H.C. Das (1981): 27–29; D. Heilijgers-Seelen (1994; see index); G.S. Nepali (1965): 298–305. Bhairava is mentioned as an authority in the *Rasaratnasamuccaya* (4.32) and *Rasendracūḍāmaṇi* (6.3; 12.25 and 28).

3 See on Bhairavī, for example: D. Kinsley (1997); M. and J. Stutley (1971): 41; P. Pal (1981): 76–79.

4 Compare on the contents: K. Vasudeva Sastri's (English) Introduction to ed. b, the Sanskrit bhūmikā to ed. b; S.C. Banerji (1992): 568–573; B. Rama Rao (1971b); D.G. White (1996): 167–169.

5 *Ānandakanda* I.2.5–7ab = *Rasārṇava* 2.4cd–6.

6 *Ānandakanda* I.5.2–9 = *Rasārṇava* 11.90–98.

7 *Ānandakanda* I.5.10–16ab = *Rasārṇava* 11.99–107.

8 *Ānandakanda* I.5.16cd–20 = *Rasārṇava* 11.108–112.

9 *Ānandakanda* I.5.21–33ab = *Rasārṇava* 11.113–124.

10 *Ānandakanda* I.5.33cd–45 = *Rasārṇava* 11.125–137.

11 *Ānandakanda* I.5.46–52 = *Rasārṇava* 11.138–144.

12 *Ānandakanda* I.5.53–62 = *Rasārṇava* 11.145–154.

13 *Ānandakanda* I.5.63–65 = *Rasārṇava* 11.155–157.

14 Compare *Āyurvedaprakāśa* 1.259–262 and *Rasārṇava* 11.52–54.

15 Compare *Ānandakanda* II.5.

16 Compare *Ānandakanda* I.4.174–187.

17 Absent from the *Rasayogasāgara*. Compare *Rasendramaṅgala* 4.261 and 341 (bhūtakālā-

ntakabandha).
18 Compare *Kākacaṇḍīśvarakalpatantra* (16).
19 Compare *Bhāvaprakāśa* I.4.317–322.
20 Compare *Kākacaṇḍīśvarakalpatantra* (37: vandākalpa).
21 *Ānandakanda* 24.1–178 = *Rasārṇava* 15.1–190.
22 This chapter largely agrees with *Rasendracūḍāmaṇi* 4. Its contents conflict occasionally with those of chapter four (see Rādhākṛṣṇaśāstrī's bhūmikā to the edition, 15).
23 This chapter is absent from the Mysore MS (see Rādhākṛṣṇaśāstrī's bhūmikā to the edition, 15).
24 Compare *Ānandakanda* I.7.143cd–189ab.
25 The same as bodāraśṛṅgaka.
26 The same as ahiphena (i.e., opium).
27 Compare on kāntaloha: *Ānandakanda* I.7.83–140ab.
28 See on vartaloha: R. Garbe (1974): 40.
29 Compare on abhrakasattva: *Ānandakanda* I.4.174–187.
30 Compare *Ānandakanda* I.7.1–49ab.
31 It is also quoted in a text on Yoga (see NCC II, 97).
32 Compare on special features of the *Ānandakanda* the bhūmikā to ed. b.
33 The verse is almost identical with *Rasārṇava* 10.17, which has akampa instead of vikampa; *Rasasāra* 17.7 mentions sakampa as one of the five avasthās.
34 This is the usual series, but malagati is called kiṭṭanibhā gatiḥ in the *Ānandakanda*.
35 This long series is peculiar to the *Ānandakanda*; the bhūmikā to ed. b (17) mentions a number of fifteen naisargikadoṣas.
36 The majority of these names are not found elsewhere.
37 The yaugikadoṣas are usually two in number: nāga and vaṅga; the *Ānandakanda* is the only treatise mentioning viṣa as a yaugikadoṣa.
38 *Ānandakanda* I.2.122–123 = *Rasārṇava* 2.57–58; the Krāmikā of the *Ānandakanda* is called Kṣārikā in the *Rasārṇava*. Compare *Rasendracūḍāmaṇi* 2.28–29.
39 See about them, for example: K.K. Handiqui (1949): 397–398. Cf. I B, 105, n.129.
40 See about them, for example: H.C. Das (1981); V. Dehejia (1986); K.K. Handiqui (1949): 396–397; V.W. Karambelkar (1955); P. Pal (1981): 52–55; Vṛddhatrayī 334–335.
41 This rasasandhyā is a Dravidian element according to Rādhākṛṣṇaśāstrī (see his bhūmikā to the edition, 14).
42 See on these types of dīkṣā: H. Brunner-Lachaux (1963), (1975).
43 Compare the list of Nāthas in G.W. Briggs (1973: 136–137) and D.G. White (1996: 90–93).
44 Ādinātha is often regarded as Śiva himself (*Haṭhayogapradīpikā* 1.1; see T. Michaël, 1974: 79 and 84; F. Nowotny, 1976: 120). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.5). See on Ādinātha: G.W. Briggs (1973).
45 See on Mīnanātha, who is the same as Matsyendranātha: G.W. Briggs (1973); H.C. Das (1981): 23; S. Das Gupta (1969): 198–199, 382–387; M. Eliade (1960): 305–308; V.W. Karambelkar (1955); S. Lienhard (1978): 160–162; J.K. Locke (1980); K. Mallik (1954): 9–10, 14–18; G.S. Nepali (1965): 315–321, 369–376; F. Nowotny (1976): 21–23, 32–35; D. Sensharma (1994): 16–42; D.G. White (1996; see index). Matsyendra is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.5).
46 See: Gorakṣa.

47 See on this name: D.G. White (1996): 87–89.
48 See G.W. Briggs (1973): Jālandharnāth, Jālandharipā, Jālandharapa or Jālandhari is one of the eighty-four Siddhas in Abhayadatta's *Caturaśītisiddhapravṛtti*, where his biography is described; he was the guru of Tantipā and Kāṇhapā; some works of the Tanjur are ascribed to him (see J.B. Robinson, 1979). See also on him: S. Das Gupta (1969): 198, 391–392; A. Grünwedel (1970): 58–69; K. Mallik (1954): 3–5, 14; G. Unbescheid (1980): 130–142; D.G. Wite (1996; see index).
49 Compare Kanthaḍi (*Haṭhayogapradīpikā* 1.6) and Kanthaḍī (Caturbhuja's commentary ad *Rasahṛdaya* 1.7; *Pāradasaṃhitā* 1.100). See on Kanthaḍī: Mohan Singh (1937): 18, 20–22; D.G. White (1996). See also G. W. Briggs (1973) on the Kaṇṭaḍnāthīs. Kaṇṭhaḍī may be the same as the Siddha Kantali (see J.B. Robinson, 1979).
50 See on this name: D.G. White (1996): 88.
51 Also mentioned in the list of Siddhas. Cauraṅgin is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.5). Cauraṅgi is one of the eighty-four Siddhas (see A. Grünwedel, 1970: 121–122, 178–179; J.B. Robinson, 1979: 52, 54–56, 292; Sempa Dorje, 1998: 34–35 and 46–49). See on Cauraṅgi: K. Mallik (1954): 6; F. Nowotny (1976): 24–26; Mohan Singh (1937): 20; D.G. White (1996).
52 See on this list: D.G. White (1996): 86–89.
53 Also mentioned in the list of Nāthas.
54 Often mentioned as a Rasasiddha and a Siddha. See *Carpaṭīsiddhānta*.
55 Ghoḍācolī or Ghoḍācolin is a Rasasiddha in Caturbhuja's commentary on the *Rasahṛdaya* (1.7); he is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.8). See on him: D.G. White (1996).
56 Rāma is a Rasasiddha in the *Rasajalanidhi* (III, 389–390; compare *Rasajalanidhi* V, Intr. XXII–XXIV).
57 See: Vyāḍi.
58 See: Nāgārjuna.
59 Koraṇḍaka is a Rasasiddha in the *Pāradasaṃhitā* (1.100); Koraṇṭaka is a Mahāsiddha in the *Haṭhayogapradīpika* (1.6), a Rasasiddha in Caturbhuja's commentary ad *Rasahṛdaya* 1.7.
60 See on this name: D.G. White (1996): 86–87.
61 Compare Revaṇa's *Vīrabhaṭṭīya* and *Rasarājalakṣmī*. See also: D.G. White (1996).
62 Probably the same as Kukkuripā, one of the eighty-four Siddhas (see: B. Bhattacharya, 1968: *Sādhanamālā*: II, Intr. CII–CIII; A. Hermann-Pfandt, 1992: 285–290; J.B. Robinson, 1979; Sempa Dorje, 1998: 99–100 and 139–141; D.L. Snellgrove, 1957: 297).
63 Compare Kaṇerī and Kanerī.
64 *Ānandakanda* I.6.21 = *Rasaratnākara* IV.1.5cd–6ab; 25 = IV.1.6cd–7ab.
65 The *Rasārṇava* (6.40–48) distinguishes the same five types.
66 These formulae are absent from the *Rasayogasāgara*.
67 These pills are one of the distinctive elements of the *Ānandakanda*.
68 Compare *Rasaratnākara*, Rasāyanakhaṇḍa 8, which is closely related to *Ānandakanda* 12.
69 The kalpas described are: brahmavṛkṣataila-, brahmavṛkṣapallava-, brahmavṛkṣapuṣpa-, brahmavṛkṣabīja-, brahmavṛkṣavalkala-, brahmavṛkṣaniryāsa-, brahmavṛkṣapañcāṅga-, brahmavṛkṣamūlakalpa, and guptadhātrīkalpa. Compare the brahma(vṛkṣa)kalpa of the *Kākacaṇḍīśvarakalpatantra* (11) and *Rasaratnākara* (IV.4.44–59).
70 Śvetabrahmavṛkṣa is the same as śvetapalāśa (see the text). Compare the śvetapalāśakalpa of the *Kākacaṇḍīśvarakalpatantra* (12) and *Rasaratnākara* (IV.4.60–63).

71 Compare the muṇḍīkalpa of the *Kākacaṇḍīśvarakalpatantra* (29) and *Rasaratnākara* (IV.4. 64–66).

72 Compare the devadālīkalpa of the *Kākacaṇḍīśvarakalpatantra* (47), *Rasaratnākara* (IV.4. 67–72), *Rasārṇava* (12.179–182), and *Rasārṇavakalpa* (517–545).

73 Compare the śvetārkakalpa of the *Gaurīkāñcalikātantra* (138–150), *Kākacaṇḍīśvarakalpatantra* (44), *Rasaratnākara* (IV.4.73–75) and *Rasārṇavakalpa* (302–322).

74 Compare the hastikarṇīkalpa of the *Kākacaṇḍīśvarakalpatantra* (6).

75 Compare the rudantīkalpa of the *Kākacaṇḍīśvarakalpatantra* (39) and *Rasaratnākara* (IV.4. 80–84ab), as well as the rudravantīkalpa of the *Rasārṇavakalpa* (591–603).

76 Compare *Gaurīkāñcalikātantra* (101–120) and *Kākacaṇḍīśvarakalpatantra* (23).

77 Compare *Rasaratnākara* IV.4.101–107ab.

78 Seven varieties of pathyā (= harītakī) are described: vijayā, rohiṇī, pūtā, trivṛtā, amṛtā, jīvantī, and abhayā, growing in Vindhyadeśa, Kānyakubja, Saurāṣṭra, the Himālaya, the banks of the Ganges, Kāśmīra, and Vainyadeśa respectively (I.15.140cd–143ab).

79 Compare *Kākacaṇḍīśvarakalpatantra* (34).

80 Compare *Kākacaṇḍīśvarakalpatantra* (26).

81 Treatments with pippalīvardhamāna are described.

82 Compare *Gaurīkāñcalikātantra* (88–92) and *Kākacaṇḍīśvarakalpatantra* (30).

83 Compare *Kākacaṇḍīśvarakalpatantra*: bhūkadambakalpa (45).

84 Compare *Gaurīkāñcalikātantra* 96–100.

85 Compare *Gaurīkāñcalikātantra* (151–154) and *Kākacaṇḍīśvarakalpatantra* (25).

86 Compare *Kākacaṇḍīśvarakalpatantra* (7).

87 Compare *Kākacaṇḍīśvarakalpatantra* (28) and *Rasārṇavakalpa* 251–256.

88 Compare *Kākacaṇḍīśvarakalpatantra* (15) and *Rasārṇavakalpa* 242–250.

89 Compare *Rasārṇavakalpa* 261–301.

90 Four varieties of guggulu are distinguished: kumuda, padmaka, mahiṣākṣa and hemākhya (305cd–306).

91 This kalpa, the longest of the series, describes the origin of vijayā (*Cannabis sativa* Linn.), its varieties, names, characteristics and uses, nine disorders caused by its abuse, and the treatment of these disorders. The female and male plants are described; the author of the treatise was acquainted with the intoxicating properties of the female plants; gañjā is one of the synonyms of vijayā. See on the vijayākalpa of the *Ānandakanda*: Bhagwan Dash (1978): 141–157. See on the history of Cannabis in India: G.J. Meulenbeld (1989).

92 Twenty-four varieties of somalatā are mentioned; several regions are enumerated where the plant grows; some of these localities are the mountains called Arbuda, Devagiri, Devasaha, Malaya, Mahendra, Prabhāsa (to the north of the river Vitastā), Sahya, Śrīparvata, Tuṣāra, and Vindhya, and the lakes called Devasūtahrada, Kṣudramānasa (in Kaśmīr) and Sindhuhrada (in Pāñcāla) (524 and 527–530). A complicated and protracted treatment is described, resulting in rasāyana; kuṭīpraveśa, known from the *Carakasaṃhitā*, is one of its essential elements.

93 Tuvaraka is said to grown near the western ocean (I.15.588).

94 Compare *Kākacaṇḍīśvarakalpatantra* (38) and *Rasārṇavakalpa* 604–611.

95 Compare *Kākacaṇḍīśvarakalpatantra* (4).

96 This vandākakalpa is one of the Dravidian elements of the *Ānandakanda* according to Rādhākṛṣṇaśāstrī (see his bhūmikā to the edition, 14). Compare the vandākalpa of the *Kākacaṇḍīśvarakalpatantra*.

97 *Ānandakanda* 23.244–260 = *Rasārṇava* 12.3–23. Compare *Rasārṇavakalpa* 78–96ab.

98 *Ānandakanda* 23.261–269ab = *Rasārṇava* 12.24–35. Compare *Rasārṇavakalpa* 96cd–10.

99 *Ānandakanda* 23.269cd–286ab = *Rasārṇava* 12.36–51. Compare *Rasārṇavakalpa* 104–114.

100 *Ānandakanda* 23.286cd–289ab = *Rasārṇava* 12.52–57. Compare *Rasārṇavakalpa* 115–120.

101 *Ānandakanda* 23.289cd–295ab = *Rasārṇava* 12.58–64. Compare *Rasārṇavakalpa* 121–129.

102 *Ānandakanda* 23.295cd–310ab = *Rasārṇava* 12.65–78 (harīndarī, turasiṃhanī). Compare *Rasārṇavakalpa* 130–138 (harīndarī).

103 *Ānandakanda* 23.315–316ab = *Rasārṇava* 12.84–85. Compare *Rasārṇavakalpa* 143–144ab.

104 *Ānandakanda* 23.338–341ab = *Rasārṇava* 12.109–111. Compare the *Kākacaṇḍīśvarakalpatantra* (43) and *Rasārṇavakalpa* 163cd–165 and 492–500.

105 *Ānandakanda* 23.341cd–346 = *Rasārṇava* 12.112–116 (uccaṭī). Compare the *Kākacaṇḍīśvarakalpatantra* (2) and *Rasārṇavakalpa* 415–437.

106 Compare *Rasārṇava* 12.117–121 and *Rasārṇavakalpa* 182–184.

107 *Ānandakanda* 23.349–355 = *Rasārṇava* 12.122–128.

108 *Ānandakanda* 23.356–365ab = *Rasārṇava* 12.132–140. Compare the *Kākacaṇḍīśvarakalpatantra* (30) and *Rasārṇavakalpa* 185–190.

109 *Ānandakanda* 23.365cd–370 = *Rasārṇava* 12.143–148. Compare *Rasārṇavakalpa* 173–176 and 261–301.

110 *Ānandakanda* 23.371–377ab = *Rasārṇava* 12.149–155 (dagdhārohā). Compare *Rasārṇavakalpa* 177–181.

111 *Ānandakanda* 23.377cd–380ab = *Rasārṇava* 12.156–159. Compare the *Kākacaṇḍīśvarakalpatantra* (40) and *Rasārṇavakalpa* 565–578.

112 *Ānandakanda* 23.380cd–386 = *Rasārṇava* 12.160–165.

113 *Ānandakanda* 23.387–392ab = *Rasārṇava* 12.166–169. Compare *Rasārṇavakalpa* 193–195.

114 *Ānandakanda* 23.392cd–398 = *Rasārṇava* 12.172–178.

115 *Ānandakanda* 23.399–402 = *Rasārṇava* 12.179–182. Compare the *Kākacaṇḍīśvarakalpatantra* (47) and *Rasārṇavakalpa* 517–545.

116 *Ānandakanda* 23.403–408 = *Rasārṇava* 12.183–188. Compare *Kākacaṇḍīśvarakalpatantra* (35).

117 *Ānandakanda* 23.409–417ab = *Rasārṇava* 12.202–210.

118 *Ānandakanda* 23.417cd–428ab = *Rasārṇava* 12.189–200. Compare *Rasārṇavakalpa* 702–729.

119 *Ānandakanda* 23.428cd–446ab = *Rasārṇava* 12.212–231. Compare *Rasārṇavakalpa* 730–745.

120 *Ānandakanda* 23.446cd–466 = *Rasārṇava* 12.231–258.

121 *Ānandakanda* 23.467–480ab = *Rasārṇava* 12.259–276.

122 *Ākandakanda* 23.480cd–527ab = *Rasārṇava* 12.277–327. Compare the *Kākacaṇḍīśvarakalpatantra* (8) and *Rasārṇavakalpa* 746–756.

123 *Ānandakanda* 23.527cd–557 = *Rasārṇava* 12.328–357.

124 *Ānandakanda* 23.558–584ab = *Rasārṇava* 12.358–382.

125 *Ānandakanda* 23.584cd–597ab = *Rasārṇava* 13.2–14; 597cd–599 = 13.16–17; 600–790ab = 14.1–174.

126 See *Rasārṇava* 13 and 14.
127 See Rādhākṛṣṇaśāstrī's bhūmikā to the edition (21).
128 *Ānandakanda* I.26.1–91ab = *Rasendracūḍāmaṇi* 5.5–94, but the descriptions of the khalvayantra and dolāyantra disagree with this source.
Compare *Rasakāmadhenu* I.1.8 and *Rasendracūḍāmaṇi* 5.5–10ab with *Ānandakanda* I.26.1cd–10ab (khalvayantra), *Rasendracūḍāmaṇi* 5.3–4 with *Ānandakanda* I.26.100–101ab.
129 Compare *Ānandakanda* I.26.135cd–139ab.
130 This description is also found in the *Rasakāmadhenu* (I.1.29) and *Rasaratnasamuccaya* (9.10).
131 Different from the koṣṭhikāyantra described at 26.66–75.
132 Different from the garbhayantra described at 26.43–45ab. The description is reminiscent of Devendragiri's garbhayantra (see *Rasakāmadhenu* I.1.58–60ab).
133 *Ānandakanda* I.26.107–108 = *Rasārṇava* 4.28–29.
134 The description is attributed to Siddha Nāgārjuna.
135 Different from the vālukāyantra described at 26.76. The description agrees more or less with *Rasakāmadhenu* I.1.49–52ab and *Rasaratnasamuccaya* 9.33–35.
136 Different from I.26.77ab. The description is closely related to *Rasaratnasamuccaya* 9.37–39.
137 The description agrees with *Rasaratnasamuccaya* 9.41.
138 Different from I.26.90cd–91ab.
139 The description agrees with *Rasaratnasamuccaya* 9.42.
140 Different from the description at I.26.91cd–93ab.
141 Different from the description at I.26.77cd–84ab.
142 Two descriptions, which differ from I.26.22–23.
143 *Ānandakanda* I.26.148ab–178 = *Rasendracūḍāmaṇi* 5.95–126.
144 Compare I.26.156. The description resembles *Rasakāmadhenu* I.1.75.
145 *Ānandakanda* I.26.181–184ab = *Rasārṇava* 4.38–41 (prakāśa and andhamūṣā).
146 *Ānandakanda* I.26.184cd–185ab = *Rasārṇava* 4.42–43.
147 The description resembles *Rasakāmadhenu* I.1.76.
148 *Ānandakanda* I.26.201cd–218ab = *Rasendracūḍāmaṇi* 5.127–143.
149 *Ānandakanda* I.26.218cd–237 = *Rasendracūḍāmaṇi* 5.144–262.
150 Compare *Rasendracūḍāmaṇi* 3.22cd.
151 *Ānandakanda* I.26.239 = *Rasendracūḍāmaṇi* 3.23 (caṣakā instead of caṣaka, kaṭorī instead of kaṭhorī, vāṭikā instead of cāṭikā, ghoṭikā instead of khorikā, kacolī instead of kañcolī).
152 The presence of abhrasattva (probably aluminium) in this list is unique.
153 Kāntaka is the same as sphaṭika (see II.8.176ab).
154 This list presents some unusual features.
155 Unidentified.
156 I.e., ahiphena (opium).
157 The terms sābuṇa and sābuṇī are also found in the *Rasaratnākara* (IV.5.29 and III.8.118).
158 Mentioned in the *Rasaratnākara* (III.8.129).
159 Compare *Ānandakanda* I.15.305cd–306, where four varieties are mentioned (nīlaka is omitted).
160 Loṇāra is also mentioned in the *Rasārṇavakalpa* (470).
161 See on abhrakasattvadruti: *Ānandakanda* I.7.183cd–185ab.
162 See N. Dey (1979): 207.

163 See N.N. Bhattacharyya (1991): 255; N.Dey (1979): 161–162.
164 N. Dey (1979): 127: Mātaṅga, a country to the southeast of Kāmarūpa, was celebrated for its diamond mines.
165 Probably the same as Śūrpāraka; see N.N. Bhattacharyya (1991: 282) and N. Dey (1979: 197–198).
166 The river Kāverī (see 8.52).
167 Compare *Yuktikalpataru*, hīrakaparīkṣā 40–41 (p.96).
168 Usually a name of the emerald.
169 This number is not accidental; compare the sixty-four Siddhas and Yoginīs.
170 The *Ānandakanda* gives a series of synonyms; 9.12 = *Rasendracūḍāmaṇi* 6.6.
171 *Ānandakanda* II.9.25cd–26ab = *Rasendracūḍāmaṇi* 6.7.
172 Compare *Ānandakanda* I.23.349–355 (sthalapadminīkalpa).
173 *Ānandakanda* II.9.31 (gonasā) = *Rasendracūḍāmaṇi* 6.11.
174 Compare *Ānandakanda* I.23.341cd–346 (uccaṭākalpa).
175 *Ānandakanda* II.9.35cd–36ab (īśvarī) = *Rasendracūḍāmaṇi* 6.13.
176 *Ānandakanda* II.9.36cd–37ab (bhūtakeśī) = *Rasendracūḍāmaṇi* 6.14.
177 *Ānandakanda* II.9.37cd–38ab (kṛṣṇalatā) = *Rasendracūḍāmaṇi* 6.15.
178 *Ānandakanda* II.9.38cd–39ab (laśunavallī) = *Rasendracūḍāmaṇi* 6.16.
179 Compare *Ānandakanda* I.15.102–111ab (rudantīkalpa).
180 *Ānandakanda* II.9.42 (vārāhī) = *Rasendracūḍāmaṇi* 6.18.
181 *Ānandakanda* II.9.43 (saptapattrī) = *Rasendracūḍāmaṇi* 6.19.
182 *Ānandakanda* II.9.44 (nāginī) = *Rasendracūḍāmaṇi* 6.20.
183 *Ānandakanda* II.9.45 (sarpiṇī) = *Rasendracūḍāmaṇi* 6.21.
184 *Ānandakanda* II.9.46 (chattriṇī) = *Rasendracūḍāmaṇi* 6.22.
185 *Ānandakanda* II.9.47 (gośṛṅgī) = *Rasendracūḍāmaṇi* 6.23.
186 *Ānandakanda* II.9.48ab (jyotirlatā) = *Rasendracūḍāmaṇi* 6.24ab (raktavallī).
187 *Ānandakanda* II.9.49cd (raktavallī) = *Rasendracūḍāmaṇi* 6.24cd (raktavallī).
188 *Ānandakanda* II.9.50 (pattravallī) = *Rasendracūḍāmaṇi* 6.25.
189 *Ānandakanda* II.9.51 (kākinī) = *Rasendracūḍāmaṇi* 6.26.
190 *Ānandakanda* II.9.52 (cāṇḍālī) = *Rasendracūḍāmaṇi* 6.27; the extra verse (II.9.53) is absent from the *Rasendracūḍāmaṇi*.
191 Compare *Ānandakanda* I.15.313–499 (vijayākalpa).
192 Compare a second plant of this name, described at II.9.65.
193 Compare *Ānandakanda* I.23.399–402.
194 *Ānandakanda* II.9.54–59 = *Rasendracūḍāmaṇi* 6.28–33.
195 *Ānandakanda* II.9.60 corresponds to *Rasendracūḍāmaṇi* 6.34, where this plant is called raktāṅgī. Compare *Rasakāmadhenu* I.3.86, which has garuḍavallī.
196 *Ānandakanda* II.9.61 agrees with *Rasendracūḍāmaṇi* 6.35, where this plant, however, is called lambinī. Compare *Rasakāmadhenu* I.3.87, which has tumbinī.
197 *Ānandakanda* II.9.65 (mahauṣadhi) differs from II.9.57, which describes another plant, also called mahauṣadhi.
198 *Ānandakanda* II.9.62–67 = *Rasendracūḍāmaṇi* 6.36–41.
199 *Ānandakanda* II.9.68 = *Rasendracūḍāmaṇi* 6.42, where this plant is called karasīvallikā. Compare *Rasakāmadhenu* I.3.93, which has karasīvallarī.
200 *Ānandakanda* II.9.69–73 = *Rasendracūḍāmaṇi* 6.43–47. Compare *Ānandakanda* II.9.73 (vajravallī) with I.15.621–623ab (vajravallīkalpa).

201 *Ānandakanda* II.9.74 corresponds to *Rasendracūḍāmaṇi* 6.48, where this plant is called kṣīravallī. The *Rasakāmadhenu* (I.3.99) has vīravallī or cīravallī.
202 *Ānandakanda* II.9.75–78 = *Rasendracūḍāmaṇi* 6.49–52.
203 *Ānandakanda* II.9.79 (akṣarā) corresponds to *Rasendracūḍāmaṇi* 6.53, where this plant is called akṣīrā (a variant reads akṣarā). The *Rasakāmadhenu* (I.3.103) describes it as ajarā.
204 *Ānandakanda* II.9.20 (apattrā) corresponds to *Rasendracūḍāmaṇi* 6.54, where this plant is called aparṇā.
205 *Ānandakanda* II.9.81–97 = *Rasendracūḍāmaṇi* 6.55–72.
206 The synonyms, varieties, characteristics, properties and actions are listed. Curative properties and alchemical uses are mentioned. Rādhākṛṣṇaśāstrī (bhūmikā to the edition, 14) supposes that chapter ten has been interpolated; it is absent from some of the MSS.
207 Three varieties are described (II.10.23).
208 Indravāruṇī and mahendravāruṇī are described (II.10.27–34ab).
209 Three varieties are mentioned. Compare *Ānandakanda* I.15.209cd–218 (punarnavākalpa), where two varieties are distinguished.
210 Three varieties are described which differ in the colour of their flowers, and one called kaṇṭapuṅkhā (II.20.54–56).
211 Compare *Ānandakanda* I.15.229–227 (bhṛṅgarājakalpa). Two varieties are described; bhṛṅgarāja and mahābṛṅga.
212 Compare *Ānandakanda* I.15.579cd–587 (guḍūcīkalpa). Two varieties are distinguished: a form with tubers (kanda) and one without them (II.10.62–66). Kandaguḍūci is also described in the *Dhanvantarīyanighaṇṭu*.
213 Two varieties, a large and a small one (II.10.67cd).
214 Two varieties: śatāvarī and mahāśatāvarī (II.10.74cd–78ab).
215 Nākulī and gandhanākulī are described (II.10.83cd–85).
216 Compare *Ānandakanda* I.23.387–392ab (kṣīrakandakalpa). Two varieties are described.
217 Compare *Ānandakanda* I.15.111cd–130 (nirguṇḍīkalpa); nirguṇḍī is one of the two varieties of sinduvāra (II.10.90).
218 Three varieties (II.10.106).
219 Compare *Ānandakanda* I.15.599cd–620 (vṛddhadārukakalpa). Two varieties are described: vṛddhadāruka and jīrṇadāru (II.10.108cd–110ab).
220 Compare *Ānandakanda* I.15.597–599ab (somarājīkalpa); somarājī is one of the names of bākucī (II.10.111cd).
221 Compare *Ānandakanda* I.15.623cd–626 (tilakṣīriṇikākalpa); tilakṣīriṇikā is one of the synonyms of gorakṣadugdhī (II.10.127cd–128ab).
222 Compare *Ānandakanda* I.15.97cd–101 (hastikarṇīkalpa).
223 Three varieties: jīvantī, mahajjīvantī, svarṇajīvantī (II.10.161–166).
224 Compare *Ānandakanda* I.15.60cd–70ab (muṇḍīkalpa). Four varieties of muṇḍī are described, which differ in the colour of their flowers, and mahāmuṇḍī (II.10.171–174ab).
225 Compare *Ānandakanda* I.15.228–245ab (kumārīkalpa).
226 Compare *Ānandakanda* I.15.628–634 (brāhmīkalpa). Two varieties are described: brāhmī and laghu- or jalabrāhmī (II.10.183–186).
227 Three varieties are distinguished (II.10.201).
228 Two varieties are described: droṇapuṣpī and mahādroṇī (II.10.211–216).
229 The work is by some scholars ascribed to Mahābhairava, Bhairavanātha (S.K. Śarmā, 1992: 18) or Manthānabhairava (ABI 326; S. Ārya, 1984: 122; AVI 467; C. Dwarkanath, 1991: 43).

230 Rādhākṛṣṇaśāstrī's bhūmikā (10–11) to the edition. B. Rama Rao (1971c).
231 See chapter twelve of the amṛtīkaraṇaviśrānti; this chapter has a parallel in the *Rasaratnākara* and need not be regarded as an original contribution by the author of the *Ānandakanda*.
232 Dates assigned to the *Ānandakanda* are: between A.D. 850–950 and 1150–1250 (Rādhākṛṣṇaśāstrī's bhūmikā, 12, to the edition; B. Rama Rao, 1971c); tenth century (Bhagwan Dash, 1978: 142); twelfth century (C. Dwarkanath, 1991: 43; S.K. Śarmā, 1992: 18).
233 *Ānandakanda* I.15.337.
234 See Rādhākṛṣṇaśāstrī's bhūmikā (12–13) to the edition of the *Ānandakanda*. Examples of verses common to *Ānandakanda* and *Rasaratnākara* are: kriyākaraṇaviśrānti 1.14–15 = *Rasaratnākara*, Rasakhaṇḍa 5.5–6; 1.52cd–54ab = 7.2–3; 1.57–58 = 7.6–7; 1.94–100ab = 7.20–26.

Chapter 2
Āyurvedaprakāśa

1 CC I, 52, 449, 774; II, 10 and 189 (*Āyurvedaprakāśa*); III, 71 (*Pākāvalī*). NCC II, 152–153 (*Āyurvedaprakāśa*); XII, 3 (*Pākāvalī*). Check-list Nrs. 110 (*Āyurvedaprakāśa*) and 536 (*Pākāvalī*). STMI 120 (*Āyurvedaprakāśa*) and 447 (*Pākāvalī*; *Rasarājaprakaraṇa*). Bodleian d.713(9), d.716(5), e.140(2); all three MSS contain the *Pākāvalī* (see D. Wujastyk, 1990: 93). Cat. BHU Nrs. 17–19 (*Āyurvedaprakāśa*), 89–90 (*Pākāvalī*). Cat. IO Nrs. 2696 and 2697. CBORI XVI, 1, Nrs. 19–20 (*Āyurvedaprakāśa*; Nr. 19 is also called *Arkaprakāśa*), 133–134 (*Pākāvalī*), 215 (*Rasarājaprakaraṇa*, identical with the first part of the *Āyurvedaprakāśa*). J. Filliozat, Liste Nrs. 12 (*Āyurvedaprakāśa*) and 71–72 (*Pākāvalī*).
Editions:
a sārasvatakulāvataṃsopādhyāya-śrīmādhavaviracita āyurvedaprakāśaḥ, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitaḥ prakāśitaś ca, Āyurvedīyagranthamālā, puṣpa 11, Bombay 1913 [IO.San.C.303]; *ed. 1924.
*b ed., with a Marāṭhī translation by R.V. Patwardhan, Poona 1925.
c sārasvatavaṃśāvataṃsopādhyāya mādhavaviracitaḥ āyurvedaprakāśaḥ (pradīpoddyotavyākhyopetaḥ), prathamo bhāgaḥ (sūtasādhanādhyāyaḥ, rasaprakaraṇaṃ vā), vyākhyākāraḥ sāhityāyurvedācāryaḥ prophesar somadeva śarmmā śāstrī prabhākar, 1st ed., Alīgaṛh 1942.
d śrīmadupādhyāyamādhavaviracitaḥ āyurveda-prakāśaḥ, arthavidyotinī-suspaṣṭārthaprakāśinī-saṃskṛta-hindī-vyākhyopetaḥ, vyākhyākāraḥ: vaidyavācaspati śrīgularājaśarmā miśra..., Vidyābhavan Āyurveda Granthamālā 37, *1st ed., Vārāṇasī 1943; 2nd ed., 1962; *3rd ed., 1987.
References are to d, 2nd ed.
The title of the treatise is mentioned in the colophons.

2 Prose passages are rather frequent; see, for example, 1.36, 127–132, 134–139, 183–189.

3 These related subjects are: mukhakaraṇa (172–180), the vālukāyantra (184–185), rasasindūra (190–191), rasapiṣṭi (192), kajjalī (193), the kacchapayantra (199–202), and biḍa (217–230).

4 The related subjects are: grāsamāna (258cd–262), rañjana (263–265), various bījas (266–274), sāraṇātaila (275–280), and khoṭa (300–306).

5 Nine vegetable poisons are enumerated at 1.174–175ab (a quotation from Śārṅgadhara).

6 Seven upaviṣas are found at 1.175cd–176ab (taken from Śārṅgadhara).

7 J. Filliozat (Liste Nr. 72) records a *lithographed edition of Mādhava's *Pākāvalī*, published at Benares in 1879.

8 Cat. BHU Nrs. 89 and 90. CBORI XVI, 1, Nr. 134.

9 STMI 447.

10 CBORI XVI, 1, Nr. 133.

11 CBORI XVI, 1, Nrs. 133 and 134.

12 *Rasayogasāgara*, akārādi 272 (aśvagandhāvaleha) and 327 (ārdrakāvaleha); kakārādi 193 (kāmeśvaramodaka), 348 (keśarāvaleha) and 363 (kharjūrapāka); cakārādi 146 (copacīnī-

pāka) and 179 (jātīpattrīpāka); pakārādi 209 (pūgapāka).

13 This verse was borrowed from the *Rasendracintāmaṇi* according to Somadevaśarman's commentary.

14 This verse was borrowed from the *Rasendracintāmaṇi* according to Somadevaśarman's commentary.

15 This verse was borrowed from the *Rasendracintāmaṇi* according to Somadevaśarman's commentary.

16 A quotation from the *Hārītasaṃhitā*, as indicated: hārītaṃ praty ātreyaḥ.

17 *Āyurvedaprakāśa* 1.418–425 and 436–449 are also from the *Bhāvaprakāśa* according to Somadevaśarman's commentary.

18 *Āyurvedaprakāśa* 1.108–112 forms also part of *Rasārṇava* and *Rasendracintāmaṇi* according to Somadevaśarman's commentary.

19 *Āyurvedaprakāśa* 1.335–350 is also from the *Rasacintāmaṇi* according to Somadevaśarman.

20 *Āyurvedaprakāśa* 1.25cd–27ab, 162cd–163, 164, 166, 172, 181 and 396 are also from the *Rasamañjarī* according to Somadevaśarman.

21 *Āyurvedaprakāśa* 1.161 is also from the *Rasapaddhati* according to Somadevaśarman.

22 Many more verses are from this source according to Somadevaśarman, for example, 1. 18cd, 21cd–22, 29ab, 33–34, 45, 50–51, 75, 357–362, 366–374, 376–390, etc.

23 *Āyurvedaprakāśa* 1.140–148 has also been borrowed from Śārṅgadhara according to Somadevaśarman.

24 This verse is from the *Rasendracintāmaṇi* according to Somadevaśarman.

25 Somadevaśarman indicates that 1.118–121ab is from the *Rasendracintāmaṇi*, 1.181 from the *Rasamañjarī*.

26 These quotations are from the *Rasaratnasamuccaya*.

27 *Āyurvedaprakāśa* 1.409–414 is also from the *Yogataraṅgiṇī* according to Somadevaśarman.

28 P.K. Gode (1935a), who refers to *ed. b.

29 The Sanskrit commentary ad 1.133–134ab quotes *Bṛhadvāsiṣṭha*.

30 Somadevaśarman's references should be used with some caution, due to the uncertain chronology of many rasaśāstra texts. The *Rasendracintāmaṇi*, for example, regarded as Mādhava's main source by Somadeva, has borrowed from earlier works. Fortunately, Somadevaśarman is well aware of this problem and indicates in several instances that verses, taken from the *Rasendracintāmaṇi*, ultimately derive from earlier texts, such as the *Rasārṇava* and *Rasahṛdaya*.

31 The *Rasendracintāmaṇi* is left unmentioned as one of Mādhava's sources in Gulrājśarmamiśra's commentary.

32 Numbered in agreement with ed. d.

33 Mādhava does not describe his treatise as a compilation, which it clearly is.

34 *Āyurvedaprakāśa* 1.16–18ab = *Rasaratnākara* I.1.27–29ab (not indicated in the commentaries); the same eight doṣas are found in the *Rasamañjarī*.

35 This classification is found in the *Rasaratnasamuccaya*.

36 These descriptions are from the *Rasendracintāmaṇi* and *Rasacintāmaṇi* according to Somadevaśarman.

37 Defined as a qualitative change in the commentary of Gulrājśarmamiśra (pūrvarūpasya rūpāntaraprāptiḥ).

38 See on these terms the Sanskrit commentary of Gulrājśarmamiśra.
39 These verses are from the *Rasendracintāmaṇi* according to Somadevaśarman.
40 These dhātus are not the metals, but abhraka, etc. (see the commentaries).
41 See the Sanskrit commentary of Gulrājśarmamiśra ad 1.324–325 on these terms.
42 Somadevaśarman indicates that this verse is also found in the *Rasahṛdaya* and *Rasendracintāmaṇi*.
43 The poṭabandha of the *Rasaratnasamuccaya* (11.72) is called pāṭabandha in the *Āyurvedaprakāśa* (1.373).
44 This verse is found in the *Rasasaṃketakalikā* and *Rasakāmadhenu* according to Somadevaśarman.
45 Used in the preparation of rasaparpaṭikā according to the commentary of Gulrājśarmamiśra.
46 The preparation of a khoṭa is described at 1.313–318.
47 Jalaukābandha is an additional type, not employed in the transformation of the body, but to allure women (strīdrāvaṇa; 1.362); see on this bandha 1.464–469ab.
48 This verse is from the *Rasasaṃketakalikā* (see Somadevaśarman's commentaries).
49 This verse is from the *Rasasaṃketakalikā*. Compare *Āyurvedaprakāśa* 1.397–435.
50 Nityanātha is quoted on this subject.
51 The twenty uparasas of the *Rasamañjarī* (3.1–3ab) differ from those of the *Āyurvedaprakāśa*.
52 *Dhanvantarīyanighaṇṭu* 6, rasāḥ 1. The order and the names used are identical.
53 This variety does not occur in other works on alchemy.
54 Some plant names are uncommon: gobhī, hulahula, kāgadīnimbū.
55 The items constituting this group are not specified.
56 This group consists of medoroga, vṛddhi, arbuda, gaṇḍamālā, etc.
57 This group comprises āmavāta, gṛdhrasī, etc.
58 These disorders are not enumerated.
59 Bāṇa is a term designating a rocket. See on fireworks in India: P.K. Gode (1953b); B.V. Subbarayappa (1971): 345–346.
60 Not described in the *Āyurvedaprakāśa*; probably the same as rudhira, i.e., carnelian.
61 The interpretation of haridrākakṣāḥ is uncertain.
62 See on the Brahmagiri: N.N. Bhattacharyya (1991): 100; N. Dey (1979): 40.
63 See, for example, the glosses ad 1.47–48 and 401–403.
64 See the glosses ad 1.140–148.
65 See, for example, 2.225, 241–242.
66 See the colophons of ed. d and of some MSS (Cat. BHU Nr. 17; Cat. IO Nrs. 2696 and 2697; CBORI XVI, 1, Nr. 19). P. Hymavathi (1993: 79) suggests that Mādhava Upādhyāya resided in Āndhra and may have been a guru in Śrīśaila; he draws attention to the use of the Telugu term varaka for gold.
67 Bodleian d.716(5).
68 CBORI XVI, 1, Nr. 215.
69 Dates assigned to the *Āyurvedaprakāśa* are: fourteenth century (ABI 415), seventeenth century (AVI 464; Bhagwan Dash, 1986: 16; S.K. Śarmā, 1992: 19), seventeenth or eighteenth century (S. Ārya, 1984: 109–110; Vṛddhatrayī 473), A.D. 1713 (ABI 596; J. Jolly, 1901: 2, C.G. Kashikar 2), A.D. 1734 (Bhagwat Sinh Jee 208), A.D. 1786 (Atrideva, 1978: 31).

70 See on him: *Siddhaprayogalatikā*.
71 A stotra.
72 The author of the *Amarakoṣa*.
73 A work in Marāṭhī by Vāman Gaṇeś Desāī, *published in 1928 (see AVI 465).
74 Also quoted as *Nighaṇṭu*.
75 This upākhyāna forms part of the *Mahābhārata*.
76 The author of the *Rasapaddhati*.
77 This may be the *Yogavāsiṣṭha* (see CC I, 376).
78 The author of the *Rasakāmadhenu*.
79 The author of the *Rasāyanasārasaṃgraha*.
80 Regarded as the author of the *Rasendracintāmaṇi*.
81 The author of the *Jalpakalpataru* on the *Carakasaṃhitā*.
82 The author of the *Rasasāra*.
83 The author of the *Rasahṛdaya*.
84 Author of a commentary on the *Rasaratnasamuccaya*.
85 Hemacandra is regarded as the author of a rasatantra.
86 Mentioned as a rasaśāstrapravartakayogin and teacher of Ḍhuṇḍhukanātha. See Bhudeb Mookerjee's Intr. (XXII–XXV) to Vol. V of the *Rasajalanidhi*.
87 *Āyurvedaprakāśa* 1.136 = *Rasārṇava* 1.21–22.
88 The quotation ad *Āyurvedaprakāśa* 1.162cd–163 = *Bhāvaprakāśanighaṇṭu*, guḍūcyādi 248; the quotation ad 1.397 = *Bhāvaprakāśanighaṇṭu*, dhātvādi 154.
89 I.e., Yaśodhara.
90 I.e., the *Yogavāsiṣṭha*.
91 The author of the *Rasaprakāśasudhākara*.
92 See, for example, the comments ad 1.1, 4, 10, 11, 14, 39, etc.
93 References are numbered in agreement with ed. d. Somadevaśarman's text differs slightly from that of ed. d.
94 See the colophon of the edition.

Chapter 3
Gorakṣasaṃhitā

1 NCC VI, 178. Check-list Nr. 306. Cat. BHU Nr. 38: completed in A.D. 1660/61. AVI 307–308. Tāntrika Sāhitya 193.
Edition: Gorakṣasaṃhitā, edited by Janārdana Pāṇḍeya, Sarasvatī–bhavana-granthamālā, vol. 110, 1 st ed., 2 vols., Vārāṇasī 1976 and 1977; both volumes contain an upodghāta by the editor and are provided with useful (although incomplete) indexes; the edition is mainly based on a MS of the Sarasvati Bhavan Library (*MS Nr. 25572; see the upodghāta to vol. 1, pages tha and da). The author refers to the Bhūtiprakaraṇa as *Śivasūtra* (9.132). The colophons call the treatise *Svacchanda Gorakṣasaṃhitā* (chapters one to five), and *Svacchandaśaktyāvatāra Śatasāhasrī Gorakṣasaṃhitā* (chapters six, seven and nine). See on references to Svacchanda in the work: D.G. White (1996): 156; this author regards the Bhūtiprakaraṇa as belonging to the Svacchandabhairava canon; he refers to the fact that its opening chapter calls the treatise an abridgment of a much longer rasatantra revealed by Svacchanda. See on Svacchanda texts: Tāntrika Sāhitya 720–721.

2 The full text of the *Gorakṣasaṃhitā* consists of five sections (khaṇḍa), as indicated at the end of the Bhūtiprakaraṇa (9.133); the Yogakhaṇḍa has been *edited by Prasannakumār Kaviratna (see the upodghāta to vol. 1, page ṭa) or P.K. Bandyopadhyay (see S.C. Banerji, 1992: 34 and 96) in 1897; the fifth khaṇḍa is identical with the *Avadhūtagītā* (NCC I, 415–416: list of editions and translations) or *Dattātreyagītā* (NCC VI, 178; see G. Tucci, 1930: 134–136). A *Nāḍījñānadīpikā* on yoga forms part of the *Gorakṣasaṃhitā* (NCC X, 28).

3 Tantras are divided into Kādi and Hādi works (see S.C. Banerji, 1992: 34–35; J. Pāṇḍeya's upodghāta to the edition, page ṭha). See on the contents of the Kādiprakaraṇa the upodghāta to vol. 1, pages ṭha to tha; the contents are related to those of the *Kubjikāmatatantra*; they are also remarkably similar to the *Śrīmatottara* (S.C. Banerji, 1992: 35; J. Pāṇḍeya's upodghāta to the edition, page ḍa). See on the *Śrīmatottara*: Tāntrika Sāhitya 657. Compare D.G. White (1996): 156 and 432.

4 See on the Bhūtiprakaraṇa: D.G. White (1996): 155–158. Bhūti is a shortening of vibhūti, a synonym for the siddhis that are the goal of the work (D.G. White, 1996: 432).

5 The term khāne pāne (4.77) is used as a synonym for siddhi. This expression is also known from the *Dattātreyatantra*, *Rasendramaṅgala* and Matsyendra's *Akulavīratantra* (see D.G. White, 1996: 158). See on the *Ākulavīratantra*: D. Sensharma (1994): 40–41.

6 Verses 278cd–313 and 327–349 were missing in the MS used for the edition.

7 Verses 11–37a, the last part of the chapter, and its colophon, have not been preserved.

8 Verses 1–73 were missing in the MS used for the edition.

9 See the references in Bhāgīrathaprasāda Tripāṭhī's Prāstāvika (2–3) to vol. 2 of the edition.

10 See Bhāgīrathaprasāda Tripāṭhī's Prāstāvika (7–8) to vol. 2.

11 E.g., khāne pāne (4.77).

12 The Bhūtiprakaraṇa actually consists of about 2,100 verses.

13 Usually four varieties are distinguished.

14 Mica is not regarded as a mahārasa in the *Rasārṇava* and *Rasahṛdaya*.

15 Usually three varieties are distinguished.

16 This type is usually called carmāra (e.g., *Rasārṇava* 7.46).

17 The same series is mentioned in the *Rasahṛdaya* and *Rasendracūḍāmaṇi*.

18 Usually two or three varieties are distinguished.

19 Kāsīsa is usually of two types.

20 Varieties of añjana are not described.

21 The term rasaloha has another meaning in the *Rasopaniṣad* (4.8).

22 Sattvas are repeatedly referred to in the verses describing the rasalohas.

23 Mentioned as khurāyasa at 2.30 and 3.46.

24 Compare *Gorakṣasaṃhitā* II.6.443, where nṛpa (= rājāvarta), vaiḍambaka and tuttha are mentioned together.

25 The bile (pitta) of fishes is mentioned at 2.90; 6.297 and 311. The bile of peacocks is mentioned at 2.90; 4.66; 6.278 and 439; 8.83. The excrements (purīṣa) of flies (makṣikā) are mentioned at 5.155, the droppings of a crow (dhvāṅkṣaviṣ or -viṣṭhā) at 3.18 and 6.11, 538, 541.

26 The same as devadālī.

27 Dīpana is usually the eighth saṃskāra; the repetition of pātana is unique; bāhyadruti is not mentioned.

28 Compare *Rasakāmadhenu* I.3.44–45 and *Rasārṇava* 5.22–23ab.

29 Golaka- and bhasmabandha are described in chapter six (see 6.476).

30 Probably the same as sarpākṣī.

31 One of the names of trivṛt (see M. Abdul Kareem, 1997, Nr. 1199).

32 One of the names of pṛśniparṇī (see M. Abdul Kareem, 1997, Nrs. 1666, 1667).

33 Probably an error for jalapūrvāmbuśītā (see *Rasahṛdaya* 3.4).

34 Probably the same as matsyākṣī.

35 Sixty-eight plants are enumerated if my analysis is correct. The *Rasaprakāśasudhākara* lists groups of sixty-eight plants. Compare the list of rasauṣadhis of the *Rasaprakāśasudhākara* (9.13–22) and that of vāsanauṣadhis of Caturbhuja's commentary on the *Rasahṛdaya*.

36 Compare *Rasārṇava* 11.50–54, where six types are described.

37 The same classification is found in the *Rasopaniṣad* (17.213cd).

38 The majority are called mahauṣadhi, some are referred to as rasauṣadhi or divyauṣadhi.

39 Probably identical with somavallī.

40 Sixty-four plants are said to be described (7.106), but their actual number is larger. Compare the plants described in the *Rasopaniṣad* (17.218cd–300).

41 The terms aravinda and kūrpa are employed in the *Rasopaniṣad*; the loharasas of the *Gorakṣasaṃhitā* are called rasalohas in the *Rasopaniṣad*; many plant names are found in both treatises.

42 Some examples are 6.412; 7.1, 54, 79; 8.43.

43 Examples are 6.370 and 400.

44 Examples are 6.131, 133, 137, 226, 229, 272.

45 Examples are 6.303, 330, 376, 460, 546.

46 Examples are: cakrasveda (6.500; 7.204), cakravahni (6.256), and cakrayoga (3.27; 6.82, 505, 514).

47 Examples are 3.19, 21, 28; 4.56; 6.138, 146, 350, 387, 474, 543. See on these terms: *Ānandakanda*, paribhāṣā 114–115 (together with the commentary) and *Āyurvedaprakāśa* 1.88.

48 Examples are: indīvara (6.296, 431, 444), kūrpa (6.42), vaiḍambaka (2.47; 6.443), viḍambaka (3.44), vidruṣa (5.67), vipluṣa (5.114), and viśrāma (6.87, 88).

49 See 6.275 and 313; 7.251. It may be jyotiṣmatītaila.
50 See 3.89 and 91; 4.45 and 52; 5.213 and 215, etc.
51 See 4.12, 24, 39; 5.211; 6.135, 144, etc.
52 See 5.210; 6.86, 98, etc.
53 See *Ānandakanda* I.4.437–440.
54 See, for example, 6.312 (rubūkasneha) and 340 (raktāpāmārgasneha).
55 See, for example, 6.508 (mīnasneha).
56 The authorship of Gorakṣa is very doubtful; many verses of the Yogakhaṇḍa occur verbatim in other works atributed to Gorakṣa and in treatises like the *Haṭhayogapradīpikā*, etc. (see S.C. Banerji, 1992: 34).
57 This king is identified as Siṃhaṇa or Siṅghaṇa, the Yādava king of Devagiri, who reigned in the first half of the thirteenth century (AVI 307–308).
58 AVI 468. P. Rāy (1956): 128. This otherwise unknown work may be the *Bauddhasarvasva*, quoted in Trimalla's *Yogataraṅgiṇī* (17.62–69: rasakarpūra; 17.79–84: on lohamāraṇa; 29. 13–16: a formula against hikkā; 64.6: a prescription against amlapitta) and *Bṛhadyogataraṅgiṇī* (42.13–15ab: on the doṣas of mercury; 79.33–36: a formula against hikkā; 90.232–234: the formula of Dhanvantari's daśavidhaśatāvarītaila), and in the *Yogaratnākara* (366: a formula against hikkā). The *Bauddhasarvasva*, ascribed to Saugatasiṃha (see: Trimalla), is much later than Gorakṣa(nātha), because it mentions phiraṅgaroga as a disease to be treated with rasakarpūra.
59 NCC III, 357: in eight adhikāras; on divination and pharmacology as applied to sexual relations; *edited, with Hindī translation, Moradabad 1899. This work contains no reference to Gorakṣa anywhere (Mohan Singh, 1937: 11).
60 See the anonymous treatise of this title.
61 CC I, 165; II, 33, 198; III, 35. NCC VI, 178. C. Bouy (1994): 17–24. G.W. Briggs (1973): 251–257 and 284–304. K. Mallik (1954): 27–47. D.N. Lorenzen (1991): 31–32, 35–39, 42–43. F. Nowotny (1976): 23–24. J. Pāṇḍeya's upodghāta (page ña) to his edition of the *Gorakṣasaṃhitā*. B. Rama Rao and M.V. Reddy (1982). Mohan Singh (1937): 8–12. Tāntrika Sāhitya 193 (*Gorakṣaśābaratantra*, *Gorakṣasaṃhitā*, *Gorakṣaśataka*) and 623–624 (*Śābaratantra*).
62 See NCC VI, 178 on quotations from the *Gorakṣasaṃhitā*.
63 *Svacchandaśaktyāvatāra* is an alternative title of the *Gorakṣasaṃhitā* (see the chapter colophons). CC: not recorded. A MS of the *Svacchandaśaktyavatāra* is recorded in the Check-list (Nr. 838).
64 None of the quotations could be traced in the edited version of the Bhūtiprakaraṇa.
65 Ṭoḍara III: 4.978–981 (amṛtapālarasa). Compare *Rasasvacchanda*.
66 CC I, 749: called *Svacchandaśāktāgama*.
67 Ṭoḍara III: 4.1039–1043 (sūtaśekhara).
68 *Ānandakanda*, paribhāṣā 114 (a definition of sṛṣṭi).
69 Ad *Āyurvedaprakāśa* 1.88–89 (a definition of sṛṣṭyambuja).
70 *Bṛhadrasarājasundara* 439 (gorakṣavaṭī).
71 See CBORI XVI, 1, Nr. 304.
72 *Rasakāmadhenu* I.1.176 (on a mudrā).
73 *Rasaratnadīpikā* 83–84 (bhūnimbvādimodaka).
74 *Rasaratnākara* IV: 4.99–100 (a rasāyana formula).
75 Ad *Rasaratnasamuccaya* 3.147 (on the varieties of cinnabar).

76 Ṭoḍara III: 3.59 (on the treatment of fever) and 4.946–948 (somabāṇarasa); V: 11.790–791 (viṣagarbhataila) and 799 (a prescription against pāsurikāvāta, i.e., pārśvavāta); VI: 18. 287–291 (a prescription); IX: 1.49 (substitutes for six plants of the group called aṣṭavarga), 485–491 (substitutes for medicinal substances which are difficult to procure); 2.192 (the preparation of the bhasman of mercury); 3.170 (the two types of iron ore); 4.690 (the characteristics of the gem called rasonikā).
77 *Bṛhadyogataraṅgiṇī* 4.11cd–18ab and 19cd–21cd (on substitutes for drugs); 42.12 (on the doṣas of mercury).
78 See: *Yogataraṅgiṇī*.
79 *Vaidyacintāmaṇi* 284 (gorakṣavaṭaka).
80 *Bheṣajasaṃhitā* 6, Nr. 49 (from the *Rasoddhāratantra*).
81 *Bṛhadyogataraṅgiṇī* 81.28–30; *Yogaratnākara* 377. This formula is found in many treatises (see *Bhāratabhaiṣajyaratnākara* II, Nr. 1584, and *Rasayogasāgara*, kakārādi 504).
82 The literature on Gorakṣanātha and the Nāthasiddhas is extensive. Works and articles dealing with the subject are: P.K. Bandyopadhyay (1992); A.K. Banerjea (1983); A.K. Banerjee (1979); S.C. Banerji (1992): 28–33; D. Bhāratī (1968): 322–326; N.N. Bhattacharyya (1996): 248–252; C. Bouy (1994); G.W. Briggs (1973); S. Dasgupta (1946): 219–287, 442–460; S. Das Gupta (1969): 191–398; H. Dvivedī (1955); M. Eliade (1960): 299–308 and 403; J.N. Farquhar (1967); D. Gold and A.G. Gold (1984); J. Gonda (1963): 219–224; G.A. Grierson (1913); A. Grünwedel (1916): 153–155, (1970; see index); S.D. Gupta (1969): 191–255 and 367–398; O.P. Jaggi V (1973); D.P. Khakhar (1878); C. Lassen (1861): 626–629; J.K. Locke (1980): 427–443; P. Mahapatra (1972): 75–96; K. Mallik (1954); F. Nowotny (1976): 19–59; *S.C. Mitra (1927); B. Rama Rao and M.V Reddy (1982); B.A. Saletore (1937); S. Sen (1956); Mohan Singh (1937); G. Unbescheid (1980); N.N. Upādhyāya (1965); A.N. Upadhye (1969); M. Venkata Reddy and B. Rama Rao (1983); R. Venkatraman (1990): 33–40, 53–54; D.G. White (1996; see index); H.H. Wilson (1862): I, 213–218. See also the upodghāta to volume I of the edition of the *Gorakṣasaṃhitā* (pages ca to ña).
83 Gorakṣa is one of the eighty-four Siddhas in Abhayadatta's work on this group; see Sempa Dorje (1998): 30–33 (Hindī translation) and 41–46 (Tibetan text).
84 The BHU MS of the *Gorakṣasaṃhitā* (Nr. 38) dates from A.D. 1660/61. D.G. White (1996: 157) places the Bhūtiprakaraṇa in the twelfth to thirteenth century (see his arguments).
85 See F. Nowotny (1976): 19–23.
86 *N. Upadhyaya (1977); see B. Rama Rao and M.V. Reddy (1982): 36.
87 Mohan Singh (1937): 18–22.
88 M. Eliade (1960): 301.
89 D. Sensharma (1994): 25–26.
90 Kalyani Mallik (1954): 10–11.
91 G.W. Briggs (1973): 228–250.
92 C. Bouy (1994): 15: Gorakṣa(nātha) is mentioned in the *Śārṅgadharapaddhati* (middle fourteenth century) and Jñānanātha's Marāṭhī *Dīpikā* on the *Bhagavadgītā* (last quarter thirteenth century).
93 AVI 306–307.
94 C. Lassen (1861): 628.

Chapter 4
Kākacaṇḍeśvarīmatatantra to *Rasahṛdayatantra*

1 CC I, 89; II, 17 and 101. NCC III, 295. Check-list Nr. 361. STMI 93. An alternative title of the work is *Kākacaṇḍīśvarī(mata)tantra*. The Kavīndrācāryasūcipatram records a *Kākacaṇḍīśvaratantra* (Nr. 970) as a work on rasāyana.
Edition: ed., together with the *Rasaprakāśasudhākara*, under the title of Bhāratīya-rasāyana-śāstra, by Viśveśvaradayālu Vaidyarāja, Harihara Press, Etawah 1930 [IO.San.B.986(c)]. References are to the extracts in P. Rāy (1956): 345–350.
Compare *Kākacaṇḍīśvarakalpatantra*.
2 See on Kākacaṇḍī and other avicephalic goddesses: D.G. White (1996): 152.
3 The *Kākacaṇḍeśvarīmatatantra* is Śākta in its orientation according to D.G. White (1996: 152).
4 Compare S.C. Banerji (1992): 134.
5 Mardana (2.15 and 18), jāraṇa (2.4, 30, 32), māraṇa (2.11, 12, 23, 32), sāraṇa (2.30).
6 See P. Rāy's extracts and the quotations in the *Pāradasaṃhitā* (p.225: 29.10–16; p.381: 45.15 and 18–20).
7 See 6.20–31.
8 Andhamūṣā (2.15); gostanākārā (2.22).
9 Adhoyantra (2.27); taptakhalva (2.27).
10 See on the contents of this treatise: S. Ārya (1984): 49–51; T. Goudriaan and S. Gupta (1981): 124–125; P. Rāy (1956): 150 (translation of some passages) and 345–350 (part of the text); Satyaprakāś (1960): 424–430 (with the same extracts from the text as in P. Rāy); V. Śukla I, 188; Tāntrika Sāhitya 97; D.G. White (1996): 152–155.
11 See CC I, 101; Tāntrika Sāhitya 97 and 495.
12 See Tāntrika Sāhitya 97.
13 See: *Kākacaṇḍīśvarakalpatantra*. D.G. White (1996: 152) is convinced that there is little or no relationship between the two texts.
14 See D.G. White (1996): 154–155.
15 See *Pāradasaṃhitā* 29.4–9 and 10–16; 31, page 257; 37.171–176; 45.15, 18–20, 23–29, 30–31, 32.
16 Ṭoḍara IX: 1.476–477 (the medicinal uses of poisons of the brāhmaṇa, kṣatriya, vaiśya and śūdra types); 2.395–396 (the preparation of kṣayāntakarasa; this recipe is absent from the *Rasayogasāgara*).
17 See *Bṛhadrasarājasundara* 138 (on the māraṇa of abhrakasattva).
18 S.K. Śarmā (1992: 18) assigns the work to the twelfth century. Satyaprakāś (1960: 424) places it in the twelfth or thirteenth century. D.G. White (1996: 154–155) remarks that some version of the text was already extant in the twelfth century, as it is cited in, for example, the *Dattātreyatantra*, while other evidence makes clear that it was reworked over a period of several centuries.
19 CC I, 89: *Kākacaṇḍeśvarī* (tantra; med.); II, 17: *Kākacaṇḍeśvarī* (tantra; see *Mahārasāyanavidhi*), 101: *Mahārasāyanavidhi* or *Kākacaṇḍeśvarīmata* (a tantric medical tract). NCC III, 295. Check-list Nr. 361: *Kākacaṇḍīśvarīmata*. STMI 93: *Kākacaṇḍeśvarī*.

Edition: kākacaṇḍīśvarakalpatantram, paṇḍita rāmakṛṣṇa-śarmaṇā saṃpāditam, baṭukanātha-śarmā...ity etena likhitayā prastāvanayā sanāthīkṛtam, Kāśī Sanskrit Series 73, Vidyā--vilāsa Press, Benares 1929 [IO.San.D.338/73]; kākacaṇḍīśvarakalpatantram, 'vidyotinī-'hindīvyākhyopetam, vyākhyākāraḥ: śrī kailāśapati pāṇḍeya, Kāśī Saṃskṛta Granthamālā 73, 2nd ed., Vārāṇasī 1963; 3rd ed., Vārāṇasī 1983. References are to the 3rd ed.
The title of the treatise is mentioned at the end as *Kākacaṇḍīśvarakalpatantra*.
20 Compare the kalpas of the *Ānandakanda*, *Gaurīkāñcalikātantra*, *Rasārṇava* and *Rasārṇavakalpa*.
21 These substances are śailodaka, udaka, gandhaka and maṇḍūkadhātu.
22 Some of these kalpas (for example, the brahmavṛkṣa- and nirguṇḍīkalpa) have verses in common with kalpas of the *Rasaratnākara*, Rasāyanakhaṇḍa 4.
23 Compare NCC III, 295: the name of the treatise is based on Kākacaṇḍeśvarī, a form of Śakti, to whom Śiva is said to have revealed this text.
24 See: *Kākacaṇḍeśvarīmatatantra*.
25 *Pāradasaṃhitā* 143: a statement on abhrakadruti, probably from the *Kākacaṇḍeśvarīmatatantra*.
26 It is not clear which work is quoted.
27 NCC III, 295.
28 S. Ārya (1984): 104.
29 See on the contents of and the plants mentioned in the treatise: V.P. Tiwari, D.N. Tiwari and P. Joshi (1979).
30 See: *Rasārṇavakalpa*.
31 Probably Alakā, the residence of Kubera in the Himālaya.
32 See N.N. Bhattacharyya (1991): 268; N. Dey (1979): 177.
33 See on śailodaka: V. Deshpande (1987): 19; K. Karttunen (1989): 186; A. Waley (1930–32: stone-juice). See also: *Rasārṇava*.
34 Compare the śailodakakalpas of the *Rasārṇava* and *Rasārṇavakalpa*.
35 See N.N. Bhattacharyya (1991): 100; N. Dey (1979): 40; B.C. Law (1984): 146.
36 See N.N. Bhattacharyya (1991): 138; N. Dey (1979): 70; B.C. Law (1984): 79, 153.
37 See MW.
38 See N. Dey (1979): 100–101; B.C. Law (1984): 21–22; S. Saxena (1995): 419.
39 The name of a river. See: N.N. Bhattacharyya (1991): 241; N. Dey (1979): 144; B.C. Law (1984): 292.
40 See N.N. Bhattacharyya (1991): 274.
41 This may be Sri Lanka.
42 See: *Rasaratnākara*.
43 See N. Dey (1979): 204.
44 Compare Vyāghra of the *Rasārṇavakalpa*.
45 The weight of the niṣka is not specified; one niṣka is approximately four grams according to Bhagwan Dash and Lalitesh Kashyap (Ṭoḍara V: p.543). See MW and PW: niṣka. The niṣka is mentioned at *Manusmṛti* 8.137. Compare F.R.S. Edward Thomas (1970): niṣka.
46 Compare, for example, *Hārītasaṃhitā* V.2.2.
47 The Mahānadī (see N.N. Bhattacharyya, 1991: 210; N. Dey, 1979: 117), the ocean, and a devakhāta mahāhrada (a large tank made by the gods) are mentioned.
48 Compare the vandākakalpa of the *Ānandakanda* (I.22).
49 See N.N. Bhattacharyya (1991): 147; N. Dey (1979): 75.

50 Unidentified.
51 Edition: kūpīpakva rasa-nirmāṇa vijñāna, lekhak va bhāṣākār hariśaraṇānand vaidya, Āyurveda Vijñāna Granthamālā 6, Amṛtasara 1941. References are to page numbers of this edition. The same author wrote a **Bhasmavijñāna* in two volumes, published in Amritsar, 1954; he was the director of the Pañjāb Āyurvedic Pharmacy (see AVI 466).
52 See on the process of kūpīpāka: The Ayurvedic Formulary of India, Part I (1978): 167.
53 Only quotations from less well-known works are indicated by page number.
54 Rāmanātha's work of this title? Also one of the sources of the *Rasayogasāgara.*
55 NCC XII, 36. Edition: pāradasaṃhitā, hindīṭīkāsahitā, agravālakulabhūṣaṇa-alīgaṛhanivāsī bābū nirañjanaprasāda guptena saṃgṛhītā, marudeśāntargatajaisalameravāstavyena vyāsopāhvajyeṣṭhamallakāvyatīrthena manuṣyabhāṣāyām anūditā, Veṅkaṭeśvar Press, Bombay 1916 [BL.14044.e.1; IO.9.M.8]; Śrīveṅkaṭeśvar Press, Bombay 1988. The treatise is called *Rasarājasaṃhitā* in the colophons. References are to page numbers. The *Pāradasaṃhitā* is mentioned by R.C. Majumdar (1971: 265) and P.V. Sharma (AVI 468).
56 See Jyeṣṭhamalla's bhūmikā to the edition (3).
57 Also quoted in the *Bṛhadrasarājasundara* and *Rasakāmadhenu.*
58 This list is incomplete; one or two page numbers only are given where the work mentioned is quoted.
59 A work by Raghunāthaprasāda.
60 The *Dharaṇīdharasaṃhitā* by Dharaṇīdhara, son of Jvālānanda (see bhūmikā, 4) is profusely quoted.
61 A work in Hindī.
62 An anonymous work (see bhūmikā, 4).
63 A work in Hindī.
64 An anonymous work according to the bhūmikā (4), but, actually, Nāgārjuna's work of this title (see *Pāradasaṃhitā* 45.16–17).
65 Examples are: jambū se prāpt pustak (220); bhāṣāpustak of Paṇḍit Kulamaṇi (486); ek bhāṣā pustak (467).
66 For example, the *Kitāb Ilm Maujūdāt* (548, 549).
67 Quotations in Persian are rather common (see, for example, pages 299, 340, 341, 342).
68 This may be an error for Bhāluki.
69 Also mentioned in the commentary on the *Rasahṛdaya.*
70 Compare the Ghoḍācolī of the commentary on the *Rasahṛdaya.*
71 Also mentioned in the commentary on the *Rasahṛdaya.*
72 Also mentioned in the commentary on the *Rasahṛdaya.*
73 Also mentioned in the commentary on the *Rasahṛdaya.*
74 Compare the Ṭhiṇṭhinī of the commentary on the *Rasahṛdaya.*
75 Probably Vyāḍi.
76 See Jyeṣṭhamalla's bhūmikā (5).
77 R.C. Majumdar (1971: 265) places the *Pāradasaṃhitā* of Nirañjanaprasāda Gupta in the eighteenth century or earlier.
78 Edition: Rasa-bhaiṣajyakalpanā Vijñāna by Vaidya Saṃtoṣ Kumar Śarmā "Khāṇḍal", vols. 1 (Rasa Śāstra) and 2 (Bhaiṣajyakalpanā), 1st ed., Jaypur 1992.
79 CC: not recorded. The author of this work is unknown to me.
80 CC I, 77 and 494: *Rasakaṅkāli* by Kaṅkāli; II, 15: *Kaṅkālayarasādhyāya* by Kaṅkālaya, or rather by a pupil of his; II, 108: *Kaṅkalāyarasādhyāyavārttika* by Merutuṅga, pupil of Mahendraprabha, of the Añcala Gaccha. NCC III, 114 and X, 110: Merutuṅga's vārttika on the *Kaṅkālādhyāya.* H.D. Velankar (1944): 329: by Kaṅkālaya Ācārya. R.G. Bhandarkar (1893), Nr. 241 (with a commentary by Puruṣottamapurī). Cat. Berlin Nr. 964. ABI 316. AVI 461. J. Jolly (1901): 3 (C.G. Kashikar 4). Compare *Rasakaṅkāli* and *Rasakaṅkālīya.*
Edition: ed., with a ṭīkā by Merutuṅga, by Paṇḍit Rāmkṛṣṇa Śarmā, Kāśī Saṃskṛta Granthamāla 79, Vidyāvilāsa Press, Vārāṇasī 1930 [IO.San.D.388/79]; 2nd ed.: śrīkaṅkālayayogiśiṣyaviracitaḥ rasādhyāyaḥ, campakakṛtasaṃskṛta-vivṛttisamavalambitaḥ, paṇḍita rāmakṛṣṇa śarmaṇā sampāditaḥ, rasaprabhāhindīvyākhyākāraḥ Dr. Indradeva Tripāṭhī, Kāśī Saṃskṛta Granthamālā 79, Vārāṇasī 1982. References are to the second edition.

81 The work is said to deal with dhātuvāda (6) or rasatattva (8).
82 See verse 9.
83 Compare on the contents JAI 99–102; V. Śukla I, 171–172.
84 Compare *Rasakaṅkāli* and *Rasakaṅkālīya.*
85 The commentary (ad 8–11) explains that Kaṅkālayayogin was acquainted with a total of 252 alchemical processes and products, consisting of eighty-four varieties of rasakriyā, guṭikā and añjana respectively.
86 The subjects of the chapters are indicated at the end of the commentary.
87 The term rāji is not employed in other treatises; it may be the same as what is usually called bīja.
88 Khāpara is the same as kharpara; khāparasattva is zinc.
89 See on the kañcukas: D.G. White (1996): 213–214. Kañcuka is also the term used for the long, close-fitting coat worn by the Kuṣāṇa kings and seen in images of Sūrya made during the Kuṣāṇa and Gupta periods (see on this garment: U.P. Thapliyal, 1979: 59–60). Other meanings of kañcuka are: a tunic-like garment (Moti Chandra, 1973: 12, 14, 107), a female bodice (Moti Chandra, 1973: 172) and the skin of a snake.
90 Compare the kañcukas according to the *Bauddhasarvasva* in the *Bṛhadyogataraṅgiṇī* (42. 13–15ab).
91 Identical with vātāṣṭhīlā according to the Hindī commentary.
92 A variety of kuṣṭha according to the Sanskrit commentary.
93 Probably a misprint for durbhita, which is the same as sidhma (see the commentary ad *Haramekhalā* 4.140).
94 The same as bhrama according to the Hindī commentary; compare ghūrmi (*Hitopadeśa* 4.107: = tandrā).
95 The term paṭasāraṇa is employed in the *Āyurvedaprakāśa* (1.54ab), *Bṛhadyogataraṅgiṇī* (42.17–18) and *Rasamārtaṇḍa* (see the bhūmikā to the edition of the *Ānandakanda*, 20, and the commentary ad *Āyurvedaprakāśa* 1.24ab); a variant of the term is paṭṭasāraṇa.
96 This series is unusual; dīpana (jāraṇa includes dīpana; see 113–115), garbhadruti, bāhyadruti and cāraṇa are absent; pratisāraṇa is a distinct saṃskāra; śodhana, mukhakaraṇa and māraṇa are uncommon saṃskāras; mukhakaraṇa is also a saṃskāra in the *Bṛhadyogataraṅgiṇī* (42.17–18).
97 Eleven different herbs are used to remove the seven kañcukas and five doṣas: arka, aśvagandhā, bīyā, brahmavṛkṣa, citraka, kaṭutumbī, kudhya, nāhī, triphalā, vajrakanda, and vajrī; citraka is mentioned twice; the process consists of twelve steps.
98 See on pakṣaccheda: J.R. Gauṛ and H.S. Śarmā (1992); Purohit Cetanā (1992); Yoginee Mulay (1992).

99 The saṃskāra called dīpana is included (113–115).
100 No varieties of bandha are mentioned.
101 An unidentified substance.
102 This may be the same as dugdhikā, a name applied to some species of *Euphorbia* (see WIRM III, 225). WIRM (III, 194) mentions dudhali as the vernacular name of *Eryngium caeruleum* Bieb.
103 Probably the same as pātālagaruḍī.
104 This term may mean: heated.
105 The Hindī commentary explains kaṭāhabundha as ardhaghaṭasadṛśapātra; compare the Sanskrit commentary.
106 Explained as clay (mṛttikā).
107 Probably: to pound, reduce to powder, as Hindī chāṃṭnā.
108 Explained as a piece of cloth (kapṛā) in the Hindī commentary.
109 A lid or cover.
110 A suspended jug.
111 Explained as a synonym of bhrama; compare ghūrma (22).
112 Explained as coal (koyalā).
113 Explained as gypsum (Hindī: śvet khaṛiyāṃ).
114 A tortoise (Hindī commentary: kacchapa; Sanskrit commentary: kaccolaka).
115 A synonym of manaḥśilā.
116 A type of vessel (pātraviśeṣa).
117 A pot.
118 A bottle.
119 A vessel.
120 A synonym of mastiṣka (brain tissue).
121 A particular substance.
122 This group consists of khaṭikā, lavaṇa, tūrī, gairikadhātu and jīkaka.
123 A part, portion (bhāg).
124 Compare tūrī, one of the members of the group called pañcamṛttikā.
125 The same as piṣṭi (a powder).
126 Thickened, congealed.
127 A golden mūṣā according to the Hindī commentary.
128 Thauhara dugdha is the milky juice of sehuṇḍa according to the Hindī commentary.
129 The same as tuttha.
130 ABI 597. P.K. Gode (1931b).
131 See the description of two MSS of the work: CBORI XVI, 1, Nrs. 41–42.
132 CBORI XVI, Nr. 42.
133 P.K. Gode (1931b) does not claim that the *Bhāvaprakāśa* is quoted. Har Dutt Sharma, who compiled CBORI XVI, 1, may have misunderstood him.
134 See on a Siddha called Campaka: J.B. Robinson (1979): 196–198, 304; the Tibetan Tanjur ascribes to him a work with the title *Ātmaparijñānadṛṣṭyupadeśa*. Compare on the Tibetan tradition: S. Das Gupta (1969): 203. Campaka is also one of the Siddhas in the *Varṇaratnākara* (S. Das Gupta, 1969: 202–203).
135 Indradeva Tripāṭhī (Ātmanivedana 8 to the ed.) calls him Bhādi.
136 Indradeva Tripāṭhī (Ātmanivedana 8 to the ed.) calls him Mahipāla.
137 CC I, 467 (compare II, 108). STMI 137 (H.D. Velankar is quoted). H.D. Velankar (1944): 329: ṭīkā on Kaṅkālaya's *Rasādhyāya* by Merutuṅgasūri, pupil of Mahendraprabhasūri of the Añcalagaccha, composed at Patan in A.D. 1386/87; it was composed on the request of Campaka Rāvala, son of Bhadiga.

138 See NCC XII, 153; Check-list Nr. 600; STMI 137. R. Jain (1999: 26) still ascribes the *Rasādhyāya* to Kaṅkālīya, whom he regards as a Jain ācārya.
139 See JAI 99–102 and Indradeva Tripāṭhī's Ātmanivedana to the edition.
140 The end of the commentary is absent from the MSS used by the editor.
141 Cat. Berlin Nr. 964.
142 Mahendraprabha Sūri is regarded as the teacher of Campaka by R. Bhaṭnāgar (JAI 99) and Indradeva Tripāṭhī (Ātmanivedana to the ed.).
143 CC: not recorded. ABI 316. S. Ārya (1984): 127. AVI 471. Bhagvat Sinh Jee (1927): 213 (by Medanunga; described as a work on the uses of mineral and metallic substances).
144 JAI 104 (two non-medical works by the same Merutuṅga are mentioned, the *Kāmadevacarita*, completed in A.D. 1352/53, and the *Saṃbhavanāthacarita*, written in A.D. 1356/57; these works are absent from the CC).
145 S.K. Śarmā (1992: 18) assigns the author of the *Rasādhyāya*, called Kaṅkālīśiṣya by him, to the thirteenth century.
146 The year mentioned is 1443, usually interpreted as the year 1443 of the Vikrama era (= A.D. 1386/87).
147 CC I, 467. Krishnamachariar (1989): 207. Winternitz II, 332. A.K. Chatterjee (1978: 158) mentions A.D. 1302.
148 CC: not recorded. Krishnamachariar 365.
149 The date of the Berlin MS appears to be uncertain; is is therefore not impossible that this Merutuṅga wrote the vṛtti on the *Rasādhyāya*.
150 CC I, 167 and 497; II, 34 and 116. NCC VI, 203 (the *Aṣṭādaśasaṃskāra* of NCC I, 467 is actually the *Rasahṛdaya*). Check-list Nrs. 39 (*Aṣṭādaśasaṃskāra*), 608–609 (*Rasahṛdaya*). STMI 440. CBORI XVI, 1, Nr. 16: *Aṣṭādaśasaṃskāra* (= *Rasahṛdaya*) with the commentary of Caturbhuja Miśra. Cat. München Nr. 402; a copy of the paper MS Nr. 3 (118) of the Durbar Library in Kāṭhmāṇḍū (see P. Peterson, 1899: Preface XXII). Cat. Mysore Nr. 42370.
Editions:
   a śrīmadgovindabhagavatpādaviracitaṃ rasahṛdayatantram, śrīcaturbhujamiśraviracitayā mugdhāvabodhinī samākhyayā vyākhyayā samullasitam, 'kāle'ityupāhvagurunāthātmajatryambakena tathā ācāryopāhvena trivikramātmajena yādavaśarmaṇā sampāditam, Āyurvedīyagranthamālā Nr. 1, Nirṇayasāgara Press, Bombay 1911 [BL.14044.bb.1; IO.San.C.303 and 9.C.21]; 2nd ed., ...bhaiṣajyaratnāvalyādigranthānuvādakena āyurvedācārya śrīmañjayadeva vidyālaṅkāreṇa ṭippaṇyā samupaskṛtaṃ saṃśodhitaṃ ca, Bombay Saṃskṛta Press, Lahore 1927 [IO.San.D.696]; *ed. Bombay 1936.
   b rasahṛdayatantram, śrīmat paramahaṃsaparivrājakācārya śrīmadgovindabhagavatpādaviracitaṃ, śrī ācārya caturbhujamiśra viracit mugdhāvabodhinī saṃskṛt ṭīkā tathā hindī bhāvārtha aur vaktavya saha, Kṛṣṇa-Gopāla Granthamālā Nr. 23, Kṛṣṇa-Gopāla Āyurveda Bhavan, Ajmer 1958; this edition is accompanied by a valuable Hindī commentary (by Jasavanta Siṃha), which refers to numerous parallel passages from other texts, and elucidates errors in Caturbhuja's interpretation of the *Rasahṛdaya*.
   c śrīmadgovindabhagavatpādaviracitaṃ rasahṛdayatantram, caturbhujamiśraviracita 'mugdhāvabodhinī' saṃskṛta ṭīkā tathā hindī vyākhyā sahitam, vyākhyākartṛ

ācārya daulatarāma rasaśāstrī, Vidyāvilāsa Āyurveda Granthamālā 5, Caukhambā Orientalia, Vārāṇasī/Dillī 1989.

*d Rasahṛdayatantram, śrīmadgovindabhagavatpādaviracitam, ed. by Vājapeyī Rāmeśvaradayālu, Krishnadas Ayurveda Series 52, Varanasi 1998.

References are to a, ed. 1927. P. Rāy (1956: 330–344) gives the Sanskrit text of extracts from the *Rasahṛdaya* and its commentary (with variants), based on three MSS (from Benares, Kāthmāṇḍū, and the India Office); a few passages were translated by him (1956: 147–149). The title of the work, *Rasahṛdayatantra*, is mentioned in the last verse (19.80). It is a mistake to call it *Aṣṭādaśasaṃskāra*.

151 See on the *Rasahṛdaya*: ABI 403–406; S. Ārya (1984): 52–58; Atrideva (1961): 100–103; S.C. Banerji (1992): 139–140; P. Rāy (1956): 147–149; Satyaprakāś (1960): 321–340; G.P. Srivastava (1954): 112; V. Śukla I, 148–152; Tāntrika Sāhitya 550; D.G. White (1996): 146–148.

152 Cat. München Nr. 402 is divided into twenty-one chapters (paṭala), Cat. Mysore Nr. 42370 into thirty-one chapters (paṭala). Gopīnāth Kavirāj (Tāntrika Sāhitya 550) refers to a version in nineteen avabodhas and one in eighteen paṭalas. The extracts from the *Rasahṛdaya* in P. Rāy (1956: 330–344) are from a version divided into paṭalas. All three editions have nineteen chapters (avabodha).

153 Compare on chapter one: D.G. White (1996): 146–147.

154 D.G. White (1996: 146–147) remarks that Govinda follows the soteriology of the Māheśvara Siddhas in regarding mukti more important than the power of flight. See on the Māheśvara Siddhas: D.G. White (1996): 101–103.

155 Anuvāsana is not mentioned as a separate saṃskāra.

156 The commentator quotes the *Śaktyavatāra* on this subject. Compare *Rasahṛdaya* 3.5 and 4.20, where the term sṛṣṭitraya is found. See on definitions of sṛṣṭi and sṛṣṭitraya: *Ānandakanda*, paribhāṣā 114–115; *Rasakāmadhenu* I.5, prose between 6 and 7. See also the commentary ad *Āyurvedaprakāśa* 1.88 (sṛṣṭyambuja).

157 A synonym of niścandrika is sthūlatārakārahita (4.1). Niścandrika abhraka is the same as dhānyābhraka (see the Hindī commentary of ed. b ad 3.13).

158 Compare 5.6–7, where four colours are mentioned: white, red, yellow and black.

159 Abhrakasattva, i.e., aluminium, is described as lohanibha (4.10).

160 Śulba is one of the names of copper.

161 Compare, for example, the varieties described in the *Rasārṇava* (11.51cd–54).

162 These are usually called the five avasthās; see, for example, *Rasārṇava* 10.17.

163 The description of the kacchapayantra is different in other texts (see ed. b, p.122).

164 These substances are called mahārasa in other texts. The presence of cinnabar (darada) in this group is noteworthy, as well as the absence of mica (abhraka) and capala.

165 See the commentary on these varieties.

166 A number of varieties of this yantra are described.

167 A double amount of bīja is added in pratisāraṇā, a threefold amount in anusāraṇā.

168 The recommended procedures resemble the pañcakarman of āyurveda.

169 See on the health risks of the use of mercurial preparations: J.C. Aschoff (1997). The safety of these preparations is defended by P.K. Prajāpati and C. Jhā (1999).

170 Some verses of the *Rasahṛdaya* form also part of the *Rasārṇava* and *Rasendracintāmaṇi*; examples are 15.12, 18.7 and 15–16, 19.9 (see the Hindī commentary of ed. b).

171 According to P.V. Sharma (AVI 188–189; 1972a: 73–74).

172 *Raseśvaradarśana* 20–22 (20–21 = *Rasahṛdaya* 1.20 and 29); *Rasahṛdaya* 1.21–23 is quoted anonymously (= *Raseśvaradarśana* 31–33).

173 According to Atrideva (ABI 403), Satyaprakāś (1960: 322), and D.G. White (1996: 417, n.145).

174 Govindabhagavatpādācārya is quoted (p.20: the verses is identical with *Rasahṛdaya* 1.27; p.21: the two verses are identical with *Rasahṛdaya* 1.18 and 15).

175 *Bṛhadyogataraṅgiṇī* 42.126 (bhagavatpādāh; *Rasahṛdaya* 6.13 is quoted).

176 According to G.N. Mukherjee (1934b): 324.

177 The author of the *Rasahṛdaya* is distinct from the Govinda who wrote the *Rasasāra*, but the two are sometimes confused (CC I, 167; R.C. Majumdar, 1971: 264–265; STMI 440).

178 The colophons refer to him as paramahaṃsaparivrājakācāryaśrīmadgovindabhagavatpūjyapāda. Bhikṣu Govinda is sometimes referred to as Govinda Vāgbhaṭa (R.C. Majumdar, 1971: 233). A *Saṃnipātamañjarī* is ascribed to Govinda Vāpaṭa.

179 He is sometimes called Madanaratha (NCC VI, 203; Hindī commentary of ed. b).

180 The Kirātas lived in the area of modern Sikkim and Bhutan (P. Rāy, 1956: 122), Bhutan and Assam (AVI 458), or the hill regions of Northeastern India and Nepal (N.N. Bhattacharyya, 1991). Tryambaka Kāle (bhūmikā to ed. a) advanced that the Vindhyas should be regarded as the region inhabited by the Kirātas; he based this assumption on a verse found in the *Śivaśaktisaṅgamatantra* (absent from CC; compare Tāntrika Sāhitya 611–612: *Śaktisaṅgamatantra*). See also on the Kirātas: E. Balfour (1967): II, 575–576; S.K. Chatterji (1974); B.C. Law (1984): 98–99; F.E. Pargiter (1969): I, 322–323; K. Rönnow (1936); A.M. Shastri (1996): II, 78–79; M.R. Singh (1972): 180–182; M. and J. Stutley (1977); U.P. Thapliyal (1979): 39–40.

181 The verse has śītāṃśuvaṃśa.

182 The Haihayas were an ancient ruling family in eastern India. N.N. Bhattacharyya (1991) locates them in the Vindhya region. See on Haihaya and the Haihayas: Hopkins; F.E. Pargiter (1922; see index); Sanyal's translation of the *Bhāgavatapurāṇa*; M. and J. Stutley (1977); Vettam Mani; D.G. White (1996): 147; Wilson's translation of the *Viṣṇupurāṇa*.

183 The Kalachuris ruled, from the ninth to thirteenth centuries, from Tripura (modern Tewar, north of Jabalpur) over a kingdom whose borders more or less correspond to those of modern-day Madhya Pradesh; their influence, however, extended well to the west and east of their boundaries (see D.G. White, 1996: 147–148).

184 NCC VI, 203. This verse, absent from all three editions, is reproduced in P. Rāy (1956: 343). V. Śukla (I, 149) regards it as spurious.

185 Govinda was a Hindu according to S. Ārya (1984: 57–58), Atrideva (ABI 404–405), G. Hāldār (Vṛddhatrayī 458), Tryambaka Kāle (bhūmikā to ed. a), G.N. Mukherjee (1934b), and V. Śukla (I, 148–149). Satyaprakāś (1960: 321) suspends judgment.

186 P. Rāy (1956: 149) expressed as his opinion that Govinda was a Buddhist by religion; this view was repeated by O. P. Jaggi (V, 133) and G.P. Srivastava (1954: 112). The subject is discussed by G. Hāldār (Vṛddhatrayī 307–311).

187 See, for example, 1.2 (Hari and Hara), 4, 7 (Hara and Gaurī), 13 (paramātman), 14 (Hara), 15 (brahmapada), 16, 19 (yajña, vedādhyayana); 19.49 (paramaṃ brahma, trivarga) and 64 (Viṣṇu, Rudra).

188 See the bhūmikā to ed. a.

189 This verse, said to be from Śaṃkarācārya's *Carpaṭapañjarī* (see CC I, 184 and 626), is quoted by Kāle (bhūmikā to ed. a) and Satyaprakāś (1960: 322). G.N. Mukherjee (1934b:

325) claimed that tenets of Śaṃkara can be traced in Govindapāda's writings; in support of this he quotes a verse from Śaṃkara's *Mohamudgara* (see CC I, 468: wrongly attributed to Śaṃkarācārya).

190 Prose passage following upon verse 17 of the Raseśvaradarśana chapter. Some works refer to the author of the *Rasahṛdaya* as ācārya Śrīmadgovindapāda (beginning of Caturbhuja's commentary on the *Rasahṛdaya*) and Bhagavadgovindapāda (*Rasendracintāmaṇi* 3).

191 Authors agreeing with Kāle are Daulatarām Rasaśāstrī (prākkathan to ed. c), G. Hāldār (Vṛddhatrayī 458), Bhudeb Mookerjee (Preface to *Rasajalanidhi* V, XXXIII–XXXVI), G.N. Mukherjee (1934b), Satyaprakāś (1960: 321–323), Somadevaśarman (commentary ad *Āyurvedaprakāśa* 1.262), and V. Śukla (I, 148–149). Atrideva (ABI 403–404; 1978: 203) rejects his hypothesis.

192 This vaṃśāvalī was published by A. Cunningham (1884): 78.

193 Dates assigned to the *Rasahṛdaya* by authors who disagree with Kāle are: ninth century (S. Ārya, 1984: 52; Bhagwan Dash, 1986: 13), tenth century (AVI 458; S.K. Śarmā, 1992: 18), eleventh century (R.C. Majumdar, 1971: 233; O.P. Jaggi V, 133; P. Rāy, 1956: 122; P. Rāy, 1967: 17; G.P. Srivastava, 1954: 112), ninth to eleventh centuries (C. Dwarkanath, 1991: 43), earlier than the thirteenth century (Atrideva, 1978: 203), and thirteenth century (R.C. Majumdar, 1971: 264–265).

194 D.G. White (1996): 148.

195 The title is mentioned in the introductory verses.

196 Editions: see the editions of the *Rasahṛdaya*. References are to ed. a (1927).

197 Svātmārāma's *Haṭhayogapradīpikā*.

198 The *Rasamañjarī* is quoted (7.2 and 2.52–53ab).

199 Śrīśailanātha's work of this title.

200 Cāmuṇḍa's *Rasasaṃketakalikā*.

201 The *Vedāntasūtra* is probably quoted ad 1.7, a grammatical work ad 1.13.

202 Dharmadāsa's work of this title (see CC I, 268 and 572–573). Dharmadāsa lived about the end of the twelfth or the beginning of the thirteenth century (Krishnamachariar, 1989: 776–767).

203 Variant: Allama. Allama is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.8). See on Allama: D.G. White (1996).

204 Also mentioned in the *Pāradasaṃhitā* (1.102). Bindunātha is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7).

205 Not elsewhere mentioned.

206 He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.8). The *Ānandakanda* mentions Ghoḍācūli. The *Yogataraṅgiṇī* (20.36–37) refers to Ghoḍācolī as a Yogin who came from the West (pāścātyadeśāgatayogin). See on him: D.G. White (1996).

207 Kaṇerī or Āryadeva is sometimes regarded as a pupil of Nāgārjuna (V. Pāṇḍeya and M. Uniyāl, 1992: 7). Kanerī is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7). Kāṇera (or Āryadeva) is a Siddha in the Tibetan tradition (S. Das Gupta, 1969: 203). See on Kaṇerī or Kānha-pā: D.G. White (1996).

208 Also mentioned in the *Pāradasaṃhitā* (1.100). Kanthaḍi is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6) and a Siddha in the Tibetan tradition (S. Das Gupta, 1969: 203–204). Ṭoḍara's *Āyurvedasaukhya* (III: 4.407) contains a recipe attributed to Kathaṇḍinātha. A Kaṇthaḍnāth is worshipped by the Kaṇthaḍnāthīs, who belong to the Kāṇphaṭas (see G.W. Briggs, 1973).

209 A Rasasiddha called Khaṇḍa is mentioned in several texts (see, for example, the *Rasaratnasamuccaya*).

210 He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6). Koraṇḍa is a Siddha in the *Ānandakanda* (I.3.49); Koraṇḍaka is a Rasasiddha in the *Pāradasaṃhitā* (1.100).

211 Not mentioned alsewhere.

212 Also mentioned in the *Pāradasaṃhitā* (1.102). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7).

213 Also mentioned in the *Pāradasaṃhitā* (1.102). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7).

214 Also mentioned in the *Pāradasaṃhitā* (1.102). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7).

215 Also mentioned in the *Pāradasaṃhitā* (1.100). A Siddhibuddha is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6).

216 Also mentioned in the *Pāradasaṃhitā* (1.100). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6).

217 Ṭiṇṭinī is a Rasasiddha in the *Pāradasaṃhitā* (1.103). Ṭiṇṭini is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.8). He may be the same as Tanti-pā (see D.G. White, 1996).

218 Not mentioned elsewhere. Yogin may be an epithet of Manthānabhairava.

219 Caturbhuja does not refer to his source. Compare the Rasasiddhas of the *Rasaratnasamuccaya*.

220 Compare the closely related list of *Gorakṣasaṃhitā*, Bhūtiprakaraṇa 5.46–56. Caturbhuja's source is left unmentioned.

221 Ardhacandrā in the *Gorakṣasaṃhitā*.

222 Jalaparvāmbuśītā in the *Gorakṣasaṃhitā*.

223 Saracandraukasa in the *Gorakṣasaṃhitā*.

224 The list mentions both varāhī and vārāhī.

225 The list also mentions a jalajā samaṅgā, but the corresponding list in the *Gorakṣasaṃhitā* has sthalajā in stead of jalajā.

226 The list consists of sixty-eight plants if my analysis is correct. The group is said to be composed of sixty-four items, but a number of sixty-eight is mentioned as well.

227 Not mentioned alsewhere.

228 Some quotations are from the *Rasaratnasamuccaya*, for example the descriptions of the dolāyantra (ad 2.3) and pātanāyantra (ad 2.7).

229 See, for example, his comments ad 2.4 and 4.14.

230 See, for example, his comments ad 11.6–7.

231 See, for example, the Hindī commentary (ed. b) ad 3.22, 4.19, 5.29, 8.7, 9.11, 14.17.

232 See Tryambaka Kāle's bhūmikā to ed. a.

233 See also AVI 397 and P.K. Gode (1942b). The CC (I, 178) and NCC (VII, 315) regard both Caturbhujas as one and the same person.

234 NCC VII, 315.

235 CC I, 36 and 178. *Aṣṭādāśasaṃskāra* is a title sometimes given to the *Rasahṛdaya*.

236 Vṛddhatrayī 311. See on this ṭīkā: CC I, 104 and 520; II, 20 and 122; III, 23.

Chapter 5
Rasajalanidhi

1 Edition: Rasa-jala-nidhi or Ocean of Indian chemistry, medicine and alchemy, compiled in Sanskrit by Bhudeb Mookerjee, with English translation by the author; rasajalanidhiḥ, mukhopādhyāyopādhikena siddhavaidya-śrībhūdeva devaśarmmaṇā rasācāryeṇa... viracitaḥ, vols. I–V, published by the author, Calcutta 1926, 1927, 1929, 1936, 1938 [Vols. I–III: IO.San.D.418/1–3]; *repr., Chowkhamba Orientalia, Kashi Ayurveda Series 15, Varanasi 1984. Reviews: J. Filliozat, JA 223, 1933, 110–112; *Nature 126, 1930, 467. References are to page numbers of the edition. The English translation has been reprinted: *The wealth of Indian alchemy and its medicinal uses, Indian Medical Science Series 63–64, Sri Satguru, Delhi 1998.
2 More often called utthāpana.
3 Usually called biḍa.
4 Compare I, 91, where nine poisons are listed.
5 Compare I, 91, where seven upaviṣas are enumerated.
6 Described as a pupil of Śukrācārya.
7 Brahmajyotis described a particular method of killing diamonds.
8 Candrasena described a particular method of killing diamonds.
9 King Candrasena's description of the topaz (puṣparāga) is quoted. Candrasena, to whom the *Rasacandrodaya* is attributed, is one of the Rasasiddhas; he is also quoted in the *Yogaratnākara*.
10 A Siddha, referred to on the subject of rasabhasman. Lakṣmīśvara and Kālanātha were Rāma's teachers in alchemy according to Bhudeb Mookerjee (see Vol. V, Intr. XXII).
11 He distinguished eight kinds of iron.
12 The author of the *Rasendracūḍāmaṇi*.
13 The formula of śukralauha, employed in the treatment of haemorrhoids, is ascribed to the alchemist Śukrācārya, who is one of the Rasasiddhas and the teacher of Ādima in the *Rasajalanidhi*.
14 The author of the *Rasacintāmaṇi*; not mentioned as a Rasasiddha in any other list.
15 The author of the *Rasajalanidhi*.
16 Referred to as an alchemical author by G. Hāldār (Vṛddhatrayī 322–323) and P. Rāy (1956: 128); not classified as a Rasasiddha in any other list; mentioned in the *Rasendracūḍāmaṇi* and *Rasaratnasamuccaya*. Brahmajyotis described the killing of diamonds (III, 181).
17 Not mentioned as a Rasasiddha in any other list.
18 The author of the *Rasaratnākara*. Also mentioned as a Rasasiddha in Caturbhuja's commentary on the *Rasahṛdaya* (1.7) and in the *Pāradasaṃhitā* (1.102).
19 Not mentioned as a Rasasiddha in any other list; he is referred to as Rāvaṇa's enemy. Bhudeb Mookerjee claims that Rāma, the hero of the *Rāmāyaṇa*, was an expert in alchemy and the author of a treatise on this subject, called *Rāmarājīya*; the *Rasaratnasamuccaya* and *Bhāvaprakāśa* are said to be much indebted to this work; B. Mookerjee regards the *Rasendracintāmaṇi* too as a work of king Rāma (Vol. V, Intr. XXII–XXV).
20 The author of the *Rasendracūḍāmaṇi*; not mentioned as a Rasasiddha in any other list.

21 Compare *Rasajalanidhi* III, 65.
22 The author of the *Rasaratnasamuccaya*; not mentioned as a Rasasiddha in any other list.
23 I, 89 (see *Rasakāmadhenu* III.3.147–150ab); I, 95–96 (see *Rasakāmadhenu* III.3.169cd–175); I, 97 (see *Rasakāmadhenu* III.3.189–192).
24 II, 253 (see *Rasakāmadhenu* II.1.111cd–113).
25 I, 37, verse one = *Rasaratnākara* I.1.27; I, 71–72 (see *Rasakāmadhenu* I.3.1–7ab); I.216 = *Rasaratnākara* I.2.15–20; I, 218–219 = I.3.34–41.
26 I, 250–281 = *Rasaratnasamuccaya* 9; I, 285–293 = 10.1–31; I, 293–298 = 10.47–63; I, 311–320 = 11.60–92; II, 3–12 = 2.2–25; II, 45–46 = 2.26–33; II, 49 = 2.34–35; II, 51–52 = 2.37–49, etc.
27 I, 223 = *Rasārṇava* 8.80–85; III, 14–16 = 6.40–50ab.
28 I, 61 (see *Rasakāmadhenu* III.3.91–95).
29 I, 60 (see *Rasakāmadhenu* III.3.87cd–90); I, 63 (see *Rasakāmadhenu* III.3.120cd–122ab).
30 I, 12–13 = *Rasendracūḍāmaṇi* 3.3–11ab; I, 14 = 3.16–20ab; I, 248 = 4.1–7cd–111; III, 384 (śulvanāga) = 4.22–25; I, 385 (ghoṣākṛṣṭatāmra) = 4.43; I, 386 (varanāga) = 4.52cd–53ab; I, 386 (pataṅgirāga) = 4.74cd–75; I, 387 (āvāpa) = 4.76; I, 387 (abhiṣeka, nirvāpa) = 4.77–78ab.
31 III, 41–48 = *Rasendrasārasaṃgraha* 1.300–335.
32 The presence of śodhana is unusual; anuvāsana is regarded as a separate saṃskāra in this series; mūrchana is almost always the third saṃskāra; bāhyadruti is omitted; māraṇa and bhasmīkaraṇa are rarely mentioned as saṃskāras; sāraṇa, krāmaṇa and sevā are absent from the list.
33 The description is borrowed from the *Rasaratnasamuccaya* (9.5), which calls it svedanīyantra. A second svedanī- or kandukayantra, described in the *Rasaratnasamuccaya* (9.74–75), is absent from the *Rasajalanidhi*.
34 The *Rasaratnasamuccaya* describes these yantras as two distinct types (9.6–8 and 24–25).
35 See D. Joshi (1986: 173) on nāgasindūra.
36 It is called āmānī in the vernacular.
37 The treatment of the diseases is incomplete, it is not known to me whether volumes six to eight, planned by the author (see AIAD, 1937: 102) have ever been published.
38 See the maṅgala of volume I and AIAD (1937): 102.

Chapter 6
Rasakāmadhenu to *Rasāmṛta*

1 CC: not recorded. NCC VII, 70. Check-list Nr. 613.
Editions:
a vaidyavaraśrīcūḍāmaṇisaṃgṛhītā rasakāmadhenuḥ (upakaraṇapāda-dhātusaṃgraha-pāda-sūtakriyāpādeti pādatrayātmakaḥ prathamo bhāgaḥ), vaidya jādavajī trikamajī ācārya ityena saṃśodhitā prakāśitā ca, Āyurvedīyagranthamālā ṣoḍaśaṃ puṣpam, Nirṇaya Sāgar Press, Bombay 1925; repr., Vidyāvilāsa Āyurveda Granthamālā 5, Vārāṇasī/Dillī 1988; this edition is based on two MSS from private collections (see Yādavaśarman's Nivedana to the edition).
b vaidyavaraśrīcūḍāmaṇimiśrasaṃgṛhītā rasakāmadhenuḥ, prathamopakaraṇapādaḥ 'suvivṛti' hindī vyākhyāsaṃvalitā, vyākhyākārau ācārya śrīgularājaśarmamiśra, Dr. santoṣakumāra śarmā āyurvedācārya, Jayakṛṣṇadāsa Āyurveda Granthamālā 76, Caukhambā Orientalia, Vārāṇasī/Dillī 1992; this edition contains a number of interpolations, especially in chapter one (see: contents).
The fourth section of the *Rasakāmadhenu*, the Cikitsāpāda, has been *edited by Jīvrām Kālidās, Goṇḍal 1925; reprinted: śrī cūḍāmaṇiracita rasakāmadhenu saṃhitā, tadantargataś caturthaś cikitsāpādaḥ, saṃśodhakaḥ: rasavaidya jīvrām kālidās śāstrī, Vidyāvilās Āyurveda Granthamālā 6, Caukhambā Orientalia, Vārāṇasī 1992.
References are to ed. a and the edition of the Cikitsāpāda (1992).
The title of the treatise is mentioned in the introductory verses.
2 Compare V. Śukla I, 184–185. Edition b contains a considerable number of additions to the text; these interpolations are particularly numerous in chapter one; sources of these additions are: *Atrisaṃhitā* (1.21, 44–50, 166), *Rasaratnākara* (1.115–118ab), *Rasaratnasamuccaya* (1.25–26, 81–87, 133–135, 145–149, 158, 165), and *Rasendracūḍāmaṇi* (1.27–28, 128–129).
3 Chapters 46 and 47 are absent.
4 Compare the list in P.K. Gode (1951d).
5 Kāśīnātha's *Ajīrṇamañjarī* (58) is quoted.
6 Mādhava Upādhyāya's *Āyurvedaprakāśa* is quoted; *Rasakāmadhenu* 4.241–242 = *Āyurvedaprakāśa* 4.45–46.
7 NCC VI, 353: *Candrajñāna*. Tāntrika Sāhitya 204: *Candrajñāna* and *Candrajñānatantra*.
8 Caraka is referred to as one of the authorities distinguishing six varieties of tīkṣṇaloha.
9 Devanāthamiśra was Cūḍāmaṇi's teacher.
10 Compare *Rasāyanasārasaṃgraha*.
11 Probably Devendragiri's *Rasāyanasārasaṃgraha*.
12 NCC IX, 151; Tāntrika Sāhitya 316. Some subjects covered by the quotations from the *Devīyāmala* are: the jalakūrmayantra (I.1.66–69ab), the characteristics of the culhikā (I.2.1–4), the jāraṇa of gold (I.4, 311), the preparation of tīkṣṇasindūra (II.1.874–879), abhrakasattva (II.3.149–153ab), and sattvasindūra (II.3.153cd–157ab), aurifaction (II.4.57–60ab), the purification of kāsīsa (II.4.230–231ab), and the jāraṇa of mercury (III. 2.39–47).

13 It is not clear which text is quoted (the verse is about the killing of gold).
14 The *Kakṣāputī* quoted remains unidentified.
15 The quotations are partly found in Sureśvara's *Lohapaddhati*, also called *Lohasarvasva*: *Rasakāmadhenu* II.1.685 = *Lohapaddhati* 15cd–16ab; II.1.723–724 = 21–22; II.1.758–790ab largely agrees with *Lohapaddhati* 23–48.
16 The quotation is absent from the *Rājanighaṇṭu*; compare *Rājanighaṇṭu*, miśrakādivarga 24 and 28.
17 Anantadeva's *Rasacintāmaṇi* is cited (see *Rasakāmadhenu* I.4, prose between 239 and 240).
18 Devendragiri's work of this title.
19 The author of the *Rasendracūḍāmaṇi*.
20 An iatrochemical formula is quoted.
21 See, for example, I.1.8 (granthāntare), 9cd (anyatra), 18 (kvacid).
22 See, for example, the comments ad I.3.34–36 and 37–38ab; 4.243; II.2.128.
23 See, for example, *Rasakāmadhenu* I.2.65–73 (from the *Rasasāra*).
24 *Ānandakanda*, prakīrṇaka 102–107.
25 Probably the same as somala (see the prose between II.4.3 and 4–5).
26 Cūḍāmaṇi does not recognize añjana as a mahārasa (see the glosses between II.3.4 and 5).
27 See, for example, *Rasakāmadhenu* I.6.26–34; II.3.84–85; III.4, prose between 39cd and 40.
28 He mentions, for example, that he follows Suśruta in his enumeration of poisonous substances of vegetable origin (I.4.9–11); he gives his own series of (mahā)rasas: abhra, vaikrānta, mākṣīka, vimala, adrija, sasyaka, capala, and rasaka (II.3.4), and defends his choices (prose between II.3.4 and 5).
29 Examples are the prose between II.3.3 and 4 (rejection of a statement made in the *Rasārṇava*) and between 4 and 5 (rejection of a statement made in the *Rasarājalakṣmī*).
30 E.g., the prose between I.1.30ab and cd, 37ab and cd, 45 and 46.
31 See, for example, the glosses between I.1.23 and 24 (ḍamaruyantra = vidyādharayantra), 46 and 47 (saikatayantra = cakrayantra), 69ab and d (jalakūrma = somānalayantra).
32 See, for example, the glosses ad I.1.74 (gāra) and 132 (chāyā), 2.22cd (kokila), 4.219 (cūllikā), 5.1 (sṛṣṭitraya); II.1.31 (laddi) and 47–48 (devadeveśvara, nāgeśa, yama); III.3.107 (haiyaṅgavīna).
33 See the comments ad I.7.
34 *Rasakāmadhenu* I.3.12cd–16ab = *Rasārṇava* 16.89cd–92; 3.16cd–22 = *Rasārṇava* 5.2–7; 3.38cd–43 = *Rasārṇava* 5.17–21.
35 These verses, which I could not trace in the *Rasasāra*, enumerate eight plants to be employed in bandhana (brahmadaṇḍī, mudgaparṇī, rudantī, śaṅkhī, tridaṇḍī, triśūlī, vajrī, and vānarī), and eight plants helpful in māraṇa (kākāhvā, kākamācī, kākatuṇḍī, kālikā, kañcukī, karkoṭī, kaṭutumbī, and kolamañjarikā).
36 Compare *Rasasāra* 21.
37 Compare *Rasendracūḍāmaṇi* 6.
38 Identified as *Cucumis melo* Linn. var. *melo* and *C. pseudo-colocynthis* Royle = *C. trigonus* Roxb. (see M. Abdul Kareem, 1997, Nrs. 523 and 526).
39 Identified as *Euphorbia antiquorum* Linn. (see M. Abdul Kareem, 1997, Nr. 700).
40 Compare this list with the related one in the commentary ad *Rasapaddhati* 85–87.
41 An almost identical list is found in the *Dharaṇīdharasaṃhitā*.

42 The verse on the symptoms of urograha is not found in Vaṅgasena's description of this disorder; the verses on treatment, however, do occur in Vaṅgasena's treatise.
43 The nidāna verses are the same as those found in Vaṅgasena's treatise.
44 This series has fourteen instead of thirteen members.
45 This series has fourteen members again.
46 See *Rasakāmadhenu* II.5.60 and III.9.329.
47 P.K. Gode (1951d): 67–68.
48 CC: not recorded. See on the commentators of Subandhu's *Vāsavadattā*: P.K. Gode (1940d).
49 See P.K. Gode (1950d).
50 See: authors and works quoted in the *Rasakāmadhenu*.
51 The *Rasakāmadhenu* is usually assigned to the sixteenth (S. Ārya, 1984: 108; AVI 463; Bhagwan Dash, 1986: 15), sometimes to the seventeenth century (S.K. Śarmā, 1992: 19).
52 NCC VII, 322. STMI 444. Cat Mysore XIII, Nrs. 42297–98. Editions:
 a rasakaumudī, śrīmadbhiṣagvara-sarvajñacandratanūjena jñānacandraśarmaṇā viracitā, śrīmaddaivajñaratna-paṇḍita jīvānandaśarmatanūjena ghilḍiyālophāhvena sadānandaśarmaṇā prāṇācāryeṇa pariśodhitā, Bombay Saṃskṛt Press, Lahore 1923 [IO.San.D.799(d)]; this edition is based on a Madras MS (see Sadānandaśarman's bhūmikā); Sadānanda is the author of the *Rasataraṅgiṇī*.
 b bhiṣagvara śrījñānacandraśarma viracitā rasakaumudī, 'vidyotinī'hindīvyākhyopetā, vyākhyākāraḥ śrīpāvanīprasāda śarmā, sampādakaḥ bhiṣagratna śrībrahmaśaṅkaramiśraḥ, Vidyābhavan Āyurveda Granthamālā 47, 1st ed., Vārāṇasī 1966.
References are to ed. a. The title of the treatise is mentioned in the introductory verses.
53 The footnotes of ed. a contain corrections.
54 The meaning of the term pāṣāṇa is not elucidated; the mahārasas and uparasas may be meant (compare, for example, *Rasaprakāśasudhākara* 6.10).
55 See on this group of goddesses: N. Gutschow (1996); G. Toffin (1996).
56 This guṭikā (pill) makes one invisible, cures diseases, turns mercury into gold and copper into silver.
57 Six rasas of chapter four (jaganmohanarasa, ṣaṇmukharasa, sārvabhaumarasa, navagraharasa, viśvambhararasa, and brahmāstrarasa) are also found in a *Ratnākarauṣadhayoga* (according to the *Rasayogasāgara*). The remaining seven rasas of chapter four are not found in other rasaśāstra texts (according to the *Rasayogasāgara*).
58 Saṃśoṣaṇarasa (4.118cd–124).
59 Ṣaṇmukharasa (4.27–33ab).
60 Brahmāstrarasa (4.93–105).
61 Compare, for example, the accounts of the *Rasaratnasamuccaya* and *Rasārṇava*.
62 The same as the doṣa called cāpalya in the *Rasaratnasamuccaya* (see the footnote to the ed.).
63 Also called anivartaka (2.16).
64 The doṣas called uḍḍīnatva, kauṭilya, anāvarta, saṃkara, ṣaṇḍatva and gurutva are not known under these names in other rasaśāstra texts.
65 This series of nine saṃskāras is unusual.
66 Dīpana is described a second time (3.68–71ab).
67 Sāraṇa is not described.
68 Grāsapradāna is also described at 3.71cd–78ab.

69 This use of the term is not found in other treatises. The *Rasajalanidhi* (III, 152) describes triloha as an alloy of gold, silver and copper.
70 See the bhūmikā to the edition.
71 The śyāma and karbura varieties are unusual (compare, for example, *Rasasaṃketakalikā* 1.28cd–33).
72 A maṇḍala is a period of forty-eight days (see the footnote to the ed.).
73 This variety of grahaṇī is unknown from āyurvedic literature.
74 Sindūra is used as a synonym of bhasman (see the footnote to the ed.).
75 Takrameha is found in the *Hārītasaṃhitā* (III.28).
76 Gorakṣī is identified as *Adansonia digitata* Linn. (see M. Abdul Kareem, 1997, Nr. 40), a tree that is not indigenous to India.
77 See the introductory verses.
78 Bhagwan Dash (1986: 15) places the work in the sixteenth century. S.K. Śarmā (1992: 19) assigns it to the fifteenth century.
79 *Edited by Dr. S.R. Kulkarni, Hyderabad; the edition is based on a MS, copied in A.D. 1534 by the author's great-grandson (BDHM 3, 1, 1965, 24). See on the work: R.N. Śarmā (1975).
80 Compare the rasas found in the *Rasarājalakṣmī*.
81 CC I, 495 and 644; II, 116 and 220; III, 106. Check-list Nrs. 618, 619, 630. STMI 459. Bodleian d.174(2) and e.141 (see D. Wujastyk, 1990: 100). Cat. BHU Nrs. 157–160. Cat. Calcutta Sanskrit College X, Nrs. 56, 82, 83, 84. Cat. IO Nr. 2721 (compare F.R. Dietz, 1833: 136). Cat. Oxford Nr. 1603. Cat. Sarasvati Bhavan XII, Nrs. 44999, 45000, 45001, 45002, 45037, 45038, 45066, 45095, 45220, 45221, 45222, 45223, 45283, 45301. Cat. Skt. MSS N.-W. P. II, Nrs. 41 and 45. CBORI XVI, 1, Nrs. 196–198. P.M. Jinavijaya (1965): 240–241 (Serial Nrs. 4903–4907, Accession Nrs. 5643, 6087, 9609, 8805, 9572), (1968): 404–405 (Serial Nr. 7354, Accession Nr. 11623), (1976): 314–315 (Serial Nr. 2795, Accession Nr. 19128). T. Joshi and D. Sharma (1979): 110–111 (Serial Nr. 989, Accession Nr. 27507). U. Mishra (1967): 843–844 (Serial Nr. 4549, Accession Nr. 1222/32). R. Saraswat (1979): 108–109 (Serial Nrs. 958 and 959, Accession Nrs. 23681 and 24583). O. Sharma (1978): 146–147 (Serial Nr. 1300, Accession Nr. 23048: with commentary). M. Vinayasagar and D.B. Khsirsagar (1979a): 158–159 (Serial Nrs. 1408–09, Accession Nrs. 25506 and 26087), (1979b): 194–195 (Serial Nrs. 1729 and 1730, Accession Nrs. 28343 and 28642). Śālinātha's *Rasamañjarī* differs from the work of the same title described by R. Mitra (Notices VI, part II, page 225: Nr. 2162; see CBORI XVI, 1, Nr. 196).
Editions:
 a śrīvaidyanāthatanayaśālināthanirmitā rasamañjarī, miśrakulāgragaṇyapaṇḍitanārāyaṇaprasādamukundarāma bāṃsabarelī tathā lakhīmapuranivāsīkṛtabhāṣāṭīkāsahita, Nirṇayasāgar Press, Bombay 1896.
 b Rasamañjarī, bhāṣāntarakāra: Vaidya Tryambak Gurunāth Kāḷe, prakāśaka: Mahādeva Sakhārām Dāte, Kheḍkar Vaidya, Vaidyaka-grantha-mālā 2, Poona 1915 [BL. 14044.a.7].
 *c with Hindī commentary by Raghunāthjī Śrīkṛṣṇalāl, Veṅkaṭeśvar Press, Bombay 1921/22.
References are to ed. a. The title is mentioned in the introductory verses (1.3–4) and at the end of the treatise (12.16).

82 The number of verses is 875 in CBORI XVI, 1, Nr. 197; ed. b has 934 verses.
83 Editions a and b have twelve chapters. CBORI XVI, 1, Nr. 196 and Cat. Oxford Nr. 1603 have ten chapters (the Bālatantra seems to be missing; the last chapter describes kālajñāna and the chāyāpuruṣa); Samaratha's commentary on the *Rasamañjarī* is also divided into ten chapters.
84 See, e.g., 7.1–7.
85 Compare on the contents: V. Śukla I, 170–171; this author gives the contents of a version in ten chapters (the Bālatantra belongs to chapter nine; chapter ten describes kālajñāna and the chāyāpuruṣa) and a pariśiṣṭa chapter with recipes against some diseases (this chapter contains an arka against bahumūtra, i.e., polyuria).
86 Mercurial products are described as beneficial to human beings, elephants and horses.
87 See on vajra as a term for the diamond: J. Gonda (1954): 82–83.
88 Chapter six has 377 verses in edition b and contains some formulae found in chapter seven of edition a.
89 Chapter seven has $31^1/2$ verses in edition b.
90 Chapter nine has 88 verses in edition b.
91 The author refers to his teacher who taught him medicinally valuable rasayogas (6.2).
92 A recipe that prevents ejaculation (9.1–2); these verses are also found in the *Kāmaratna* (4.65–66).
93 *Rasamañjarī* 9.40–41 (on dveṣa).
94 STMI 438.
95 JAI 157.
96 STMI 441.
97 CC I, 495 and 519.
98 STMI 180.
99 *Yogaratnākara* 415 (the formula of candrakalārasa, absent from ed. a).
100 *Yogataraṅgiṇī* 80.79–84 (candrodayarasa, said to be called makaradhvaja in the *Rasamañjarī*; ed. a of the *Rasamañjarī* does not contain this formula; compare the makaradhvaja of 7.9–12); 15.1–2 (said to be from the *Rasamañjarī* in the Hindī comm. of ed. a of the *Yogataraṅgiṇī*).
101 *Bṛhadyogataraṅgiṇī* 41.37cd–38ab (= *Rasamañjarī* 3.41), 42–45ab (= *Rasamañjarī* 3.43cd–44), 45cd–49 (= *Rasamañjarī* 3.47cd–52ab); 44.25–29 (25–27 = *Rasamañjarī* 11.5–7; 29 = 11.29) and 30–40 (= *Rasamañjarī* 12.1–12); 48.4–7 (4–5 = *Rasamañjarī* 11.4).
102 CC II, 116 and 182: title *Tilaka*.
103 CC I, 495. STMI 177. Cat. Skt. MSS N.-W. P. I, Nr. 4 (by Ramānātha). Rāmanātha Vaidya wrote commentaries on the *Ajīrṇamañjarī*, *Arkaprakāśa*, *Aṣṭāṅgahṛdaya*, *Mādhavanidāna*, *Rasamañjarī*, and *Rasendracintāmaṇi*.
104 See JAI 149–151 and R. Jain (1981): 88. The (incomplete) MS of Samaratha's commentary is kept in the Abhayajain Library in Bīkāner.
105 This second series consists of the kañcukas of other treatises; the term kañcuka occurs at *Rasamañjarī* 1.28 and 36.
106 This long series is unusual.
107 Other texts adding karbura to the more usual seven varieties of vaikrānta are the *Rasaprakāśasudhākara* and *Rasendracūḍāmaṇi*.
108 Formulae, not found in the *Rasayogasāgara*, are, for example: rājamṛgāṅkarasa (36–40), ratnagirirasa (141–144), dvitīya śītabhañjīrasa (52cd–55), śītārirasa (56–58), mahājvarāṅkuśarasa (65–68), pañcānanarasa (80–81).

109 Formulae, absent from the *Rasayogasāgara*, are makaradhvajarasa (9–12), kāminīmadabhañjanarasa (32–33), kāmeśvararasa (41–44), mṛtasaṃjīvanī guṭikā (45–53), and vīryarodhinī guṭikā (54–60).
110 Compare Rāvaṇa's *Kumāratantra*.
111 Paṭikā is translated by ṭukaḍā (a piece, fragment) in the Hindī commentary.
112 Translated by phaṭkarī (alum) in the Hindī commentary.
113 *Rasamañjarī* 1.3 and 12.16. Śālinātha's father is sometimes called Meghanātha (Check-list Nr. 619; STMI 459).
114 STMI 459. R. Saraswat (1979, Nr. 958) described a MS dating from A.D. 1578/79.
115 This date would be confirmed by the reference in Vaidyarāja's *Sukhabodha*, if this work dates from A.D. 1567/68, which is not certain.
116 A. Rahman (STMI 459) considers Śālinātha to be earlier than Bhāvamiśra, who does not quote the *Rasamañjarī*. S.K. Śarmā (1992: 19) regards him as belonging to the fifteenth century. P.C. Choudhury (Introduction to the edition of the *Vaidyakasāroddhāra*, 9) mentions A.D. 1733/34 as the year of completion.
117 Edition: Rasamitra (kriyātmaka rasaśāstra; Practical Rasa Shastra) by Tryambakanātha Śarmā, Vārāṇasī 1965. This edition is accompanied by translations into Hindī and English; the translations contain additional material. References are to page numbers of the edition. See on the work S. Ārya (1984): 120.
118 The system described by the author differs in some respects from those current in other treatises.
119 Twelve yantras are described.
120 Eight types of puṭa are described.
121 Some of these formulae are: rasaparpaṭī, rasasindūra, makaradhvaja, and svarṇasindūra.
122 These types are: nirgandhā and sagandhā mūrchanā, subdivided each into sāgnikā and niragnikā varieties; the sāgnikā variety again is either antardhūmā or bahirdhūmā.
123 Many treatises mention rājāvarta instead of capala.
124 Edition: rasāmṛtam, lekhaka vaidya yādavajī trikamajī ācārya, Motīlāl, Banāras 1951; this edition is accompanied by a Hindī commentary by the author. An *English translation by Damodar Joshi has been published in 1998. See on the author: *Siddhayogasaṃgraha*.
125 Compare on the contents: S. Ārya (1984): 116–118; V. Śukla I, 177–178.
126 Three naisargikadoṣas are mentioned: viṣa, vahni, mala; the yaugikadoṣas (= kañcukas) are not enumerated.
127 The red oxide of mercury.
128 Dhātu, upadhātu, mahārasa and uparasa are not distinguished in the *Rasamitra*.
129 This substance, called jaṅgāl or jaṅgār in Hindī, is described in the *Rasaprakāśasudhākara* (1.106–107ab).
130 The carbonate of lead, white lead ore, $PbCO_3$.
131 A kind of red earth from Iran and Armenia. See on this substance: Atrideva (1961): 298; M.R. Śukla (1950): 421–422.
132 A kind of earth. See on this substance: *Abhinavanighaṇṭu* II, 67–68; Atrideva (1961): 299; M.R. Śukla (1950): 422.
133 Sudhā, made by burning conches or shells, is used in plastering walls before applying paints to them (see V.V. Sharma, 1927). See also: Hobson-Jobson (s.v. chunam).

134 Chalk.
135 Gypsum.
136 The carbonate of calcium, $CaCO_3$.
137 Talc, i.e., a silicate of magnesium, $(OH)_2 Mg_3 Si_4 O_{10}$.
138 Asbestos, Si_4O_{12}.
139 Serpentine, $(OH)_4 Mg_3Si_2O_5$.
140 A calcium silicate.
141 Alum.
142 Called būrā armanī in Persian. See on this substance M.R. Śukla (1950): 460.
143 Potassium nitrate, KNO_3.
144 Jade.
145 Agate.
146 Turquoise.
147 Amber.
148 Some formulae are found in other chapters (1.19–51; 3.77–82, 95cd–101ab). Some formulae were slightly changed by the author (e.g., 9.20–22ab, 112d–115).
149 Edition: The ancient chemestry (sic!) of India (Bhāratīya Rasaśāstra) by late Dr. Vaman Ganesh Desai, published by Vaidya Jadhavaji Trikumji Acharya, Subodhini Press and News Printing Press, Bombay 1928 (in Marāṭhī); see on this book : AVI 465; V. Śukla I, 190.
150 This treatise is unknown to me.
151 Details on this treatise are not known to me.
152 *Published in 1949.

Chapter 7
Rasapaddhati to *Rasaratnadīpikā*

1 CC I, 373 and 495; II, 115. Check-list Nrs. 630–632. STMI 437. R.G. Bhandarkar (1893), Nr. 234 (with Bindu's commentary). Bodleian c.308(5) (see D. Wujastyk, 1990: 100). Cat. Berlin Nr. 970. Cat. BHU Nr. 155 (*Rasapaddhati* with commentary). CBORI XVI, 1, Nr. 195 (*Rasapaddhati* with commentary). B. Jawalia (1983): 332–333 (Serial Nr. 2973, Accession Nr. 3146(1): with commentary by Mahādeva). R. Nambiyar (1950): 1306–07 (Serial Nr. 171, Accession Nr. 12115: with commentary by Mahādeva).
Editions:
a śrīmahādevaviracitavyākhyayā sahitā vaidyavara śrībinduviracitā rasapaddhatiḥ tathā śrīsureśvaraviracitaṃ lohasarvasvam, saṃśodhakaḥ prakāśakaś ca ācāryopāhvas trivikramātmajo yādavaśarmā, Āyurvedīyagranthamālā, caturdaśaṃ pañcadaśaṃ ca puṣpam, Nirṇaya-sāgar Press, Bombay 1925 [IO.San.D.542]; *ed., 1951; this edition of the *Rasapaddhati* is based on three MSS: Cat. BORI XVI, 1, Nr. 195, a MS of the Bīkāner collection, and one from a private collection (see Yādavaśarman's Nivedanam to the edition).
b ācārya-bindu-viracitaḥ rasapaddhatiḥ, 'siddhipradā'-hindīvyākhyāsahitaḥ, hindīvyākhyākāraḥ Dr. Siddhinandana Miśra, Jayakṛṣṇadāsa Āyurveda Granthamālā 71, Caukhambā Orientalia, Vārāṇasī/Dillī 1987; the order of the verses has been changed by the editor.
References are to a. The title of the work is *Paddhati* in the introductory verse, *Rasapaddhati* in the colophon and in the introductory part of Mahādeva's commentary.
2 The majority of the verses are in śārdūlavikrīḍita metre.
3 Compare V. Śukla I, 168–169.
4 See the commentary.
5 See on this tripartite division of the medical science: E. Benveniste (1945); D. Brandenburg (1969): 37–49; L.C. Casartelli (1886); G. Dumézil (1958): 21–22, (1986); R.E. Emmerick (1993): 74–75; H. Fichtner (1924): 15–20, 30–37; J. Puhvel (1970); H.E. Sigerist (1961): 202–203; K.G. Zysk (1992).
6 See on this subject: A.K. Biswas and S. Biswas (1996): 76; C.E.A.W. Oldham (1927).
7 See on the price of diamonds: A.K. Biswas and S. Biswas (1996): 77–78.
8 See on these types: S.R. Sarma's annotations to his edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, 55–57. Eight, mostly different, types of pearls are mentioned in the *Mahāvaṃsa* (11.14–15; see W. Geiger's translation, 1964: 78).
9 The recipe called sudhāpippalīyoga is attributed to Ātreyasūri.
10 A mantra is said to derive from Bhāluki.
11 Candraśikhara (= Śiva) is credited with the formula of muktārājamṛgāṅkarasa.
12 The ātaṅkāntakarasa is ascribed to Nāgārjuna.
13 Viṣṇu is credited with the navajvaraharī vaṭikā.
14 See STMI 438.
15 See CBORI XVI, 1, Nr. 224.
16 Anuvāsana is mentioned by Mahādeva in his commentary ad 14.

17 Explained as a type of brass (pittalajātibheda) in the commentary. Different from varta (see next note).
18 Explained as pañcarasa by the commentator; pañcarasa is the same as vartaloha, also called pañcaloha (see the commentary ad 37).
19 It is remarkable that a relatively late text like the *Rasapaddhati* does not describe zinc.
20 Compare *Rasajalanidhi* III, 227–228.
21 This type, originating from mountains, is found in numerous treatises.
22 Originating from uṣā, i.e., a saline earth. Compare *Rasajalanidhi* II, 104: ūṣaraka, a white caustic substance, identified as carbonate of potash (sora).
23 See D. Joshi (1991a): 76. Compare *Rasajalanidhi* II, 115–116.
24 Mākṣika with red tints is called vimala (*Rasajalanidhi* II, 77).
25 See D. Joshi (1991a): 73. Compare *Rasajalanidhi* II, 77–78.
26 The same three varieties are found in the *Rasārṇava*. Some treatises mention a fourth type, black in colour (see *Rasajalanidhi* II, 130–131).
27 Compare *Rasajalanidhi* II, 131: the white variety resembles khaṭī (chalk).
28 Some treatises, for example the *Rasaratnasamuccaya*, distinguish a third variety, called khaṇḍākhyā.
29 Compare *Arthaśāstra* 2.11.41; *Rasajalanidhi* III, 168.
30 A site in Mahārāṣṭra (see N.N. Bhattacharyya, 1991: 277–278).
31 Called Vạirāgara in the commentary; see N.N. Bhattacharyya (1991: 301) on Vairāgara.
32 Compare *Arthaśāstra* 2.11.37–38.
33 See N.N. Bhattacharyya (1991): 88.
34 See *Rasayogasāgara*, akārādi 289 and 441. Many rasayogas of the *Rasapaddhati* are absent from the *Rasayogasāgara*.
35 Called tavā in the vernacular according to the commentary. Hindī tavā designates a round plate, made of metal, on which bread is baked.
36 A synonym of jambīra.
37 A synonym of arka and jambīra (see M. Abdul Kareem, 1997, Nrs. 301 and 419).
38 Vānīra is a synonym of vetasa; nīravānīra may therefore be the same as jalavetasa, identified as *Salix caprea* Linn. and *S. tetrasperma* Roxb. (M. Abdul Kareem, 1997, Nrs. 1426 and 1427).
39 Bodleian c.308(5); see D. Wujastyk (1990): 100.
40 Dates assigned to the *Rasapaddhati* are: thirteenth century (S.K. Śarmā, 1992: 18), fourteenth century (C. Dwarkanath, 1991: 43), fifteenth century (S. Ārya, 1984: 107; AVI 462; Bhagwan Dash, 1986: 15; Siddhinandana Miśra's prākkathan to ed. b), first quarter of the seventeenth century (P.K. Gode, 1936d), and seventeenth century (ABI 414–415). G. Hāldār (Vṛddhatrayī 462) regards the author of the *Rasapaddhati* as identical with Bindunātha or Bindubhaṭṭa, who wrote the *Bindusāra* or *Bindusaṃgraha* in the ninth or tenth century; G. Hāldār claims that Bindu was a haṭhayogin and the author of the *Bandhutrayavidhāna* (see CC I, 367: an anonymous treatise on yoga).
41 The *Rasārṇava* is quoted ad *Rasapaddhati* 46–47. The *Rasendracūḍāmaṇi* (5.59 and 103) is quoted ad *Rasapaddhati* 9 and 16; the sādhāraṇarasas, mentioned in the comments ad 58, agree with those of the *Rasendracūḍāmaṇi*.
42 An almost identical list, from an unknown source, is found in the *Rasakāmadhenu* (I.3. 7cd–12).
43 The spinel or balas ruby.

44 See Yādavaśarman's Nivedanam to ed. a ; Yādavaśarman based his opinion on the colophon of the Bīkāner MS. Compare S. Ārya (1984: 107) and AVI 462.
45 The kṣmāśigru, mentioned by Bindu (verse 10), is interpreted by Mahādeva as an item peculiar to Mahārāṣṭra. Mahādeva's commentary contains a few vernacular names of plants (ad 157 and 165) which may also be of Marāṭhī origin.
46 CC I, 495; III, 106. AVI 469. V. Śukla I, 169–170. An anonymous *Rasapradīpa*, accompanied by a Hindī ṭīkā, is recorded by R. Mitra (Notices I, Nr. 148: a collection of prescriptions; compare STMI 179: by Sarasvatī?).
Edition: rasapradīpaḥ (anekagranthasaṃgṛhītaḥ), verīgrāmanivāsiśivasahāyaputraravidattaśāstrikṛta bhāṣāṭikāsahitaḥ, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1935.
47 The majority are also found in other works; compare the *Rasayogasāgara*.
48 Zinc is not mentioned.
49 The same series of seven upadhātus is found in the *Śārṅgadharasaṃhitā* (II.11.53cd–54ab).
50 CC I, 474 and 495; II, 110 and 115. STMI 465. Editions:
 a śrīyaśodharaviracito rasaprakāśasudhākaraḥ, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitaḥ prakāśitaś ca, Āyurvedīya Granthamālā, dvitīyaṃ puṣpam, *1st ed., 1910; 2nd ed., Nirṇayasāgar Press, Bombay 1923 (this edition also contains Kāyastha Cāmuṇḍa's *Rasasaṃketakalikā*) [IO.San.C.303; 9.C.22]; this edition is based on three MSS from private collections (see Yādavaśarman's bhūmikā).
 b ed. in *Bhāratīyarasāyanaśāstra* (together with *Kākacaṇḍīśvarītantra*), compiled by Viśveśvaradayālu Vaidyarāja, Harihara Press, Etawah 1930 [IO.San.B.986(c)].
 c śrī yaśodharaviracitaḥ rasaprakāśa sudhākaraḥ, sa ca rājavaidya paṃ. jīvarāma kālidāsa śāstri kṛta gurjarabhāṣāṃtara sahitaḥ, Rasaśālā Granthamālā, granthāṅkaḥ 10, Rasaśālā Electric Printing Press, Goṇḍal 1940.
 d ācārya yaśodhara kṛta rasaprakāśasudhākaraḥ, 'siddhipradā'hindīvyākhyā sahitaḥ, vyākhyākāraḥ: Dr. Siddhinandana Miśra, Jayakṛṣṇadāsa Āyurveda Granthamālā 54, Caukhambā Orientalia, Vārāṇasī/Dillī 1983.
References are to a, 2nd ed. The title of the treatise is not mentioned in the body of the work, but in the colophons only.
Some passages from the *Rasaprakāśasudhākara* were edited and translated into English by Prafulla Chandra Rāy (P. Rāy, 1956: 153–154; 355–362: extracts from the Sanskrit text).
51 Compare on the contents: S. Ārya (1984): 65–67; Atrideva (1961): 106–107; S.C. Banerji (1992): 143–144; Satyaprakāś (1960): 435–463; V. Śukla I, 160–162; D.G. White (1996): 159–160.
52 The description of biḍa is added (84).
53 See on the bandha of mercury, i.e., its solidification: A.K. Caudharī and C.B. Jhā (1998); D. Joshi's notes to his translation of *Rasaratnasamuccaya* 11.
54 The same as poṭa(bandha).
55 Cf. 2.70cd–107.
56 The same as the substance called rasasindūra in other treatises (see the footnote in ed. a).
57 A parpaṭī is a preparation of mercury and sulphur, made by melting a kajjalī on a slow fire and pressing it into thin flakes (see D. Joshi, 1991a: 328).
58 Its essence is identical with copper (tāmrarūpa; 5.77).
59 The ghanasāraka variety is omitted in many treatises.
60 S.K. Śarmā (1992: 211) remarks that karpūraśilājatu is identified as potassium nitrate, called kalmī sorā in Hindī.

61 Compare *Rasajalanidhi* II, 118–119. Dardura is laminated, kāravellaka non-laminated (P.C. Rāy, 1956: 171).
62 The essence of rasaka is said to resemble lead (sīsopama; 5.115); it consists of zinc.
63 Its essence has the colour of the indragopa (5.130).
64 The dala variety is the same as the pattra type, which occurs in the form of bright and thin laminae; the aśma variety is the piṇḍa type, which occurs in dull masses and contains more impurities (see D. Joshi, 1991a: 119).
65 The pītikā variety may be the same as the type called phaṭakī, which is heavy, brilliant and yellowish (pīta); the phullikā variety is light, brilliant and white (see D. Joshi, 1991a: 119). See on saurāṣṭrī = tuvarī = kāṅkṣī = sphaṭikā (alum, a double sulphate of potassium and aluminium) in general and on its sources: D. Joshi (1991a): 118–119.
66 The raktā variety is usually called kaṇavīrikā.
67 See on these kinds of añjana D. Joshi (1991a: 121–122), who argues that all kinds consist of galena (PbS, lead sulphide), which is beneficial to the eyes, whereas stibnite, an antimony compound, is toxic; he mentions that others regard sauvīra and sroto'ñjana as antimony sulphide (Sb_2S_3), rasāñjana as the yellow oxide of mercury, puṣpāñjana as zinc oxide, and nīlāñjana as lead sulphide.
68 Gandhakataila is also described (40cd–46ab).
69 See on kaṅkuṣṭha: D. Joshi (1991a): 122–123.
70 The saikata variety is the same as dhātu-, pāṃśu-, or vālukākāsīsa, which is granular and greenish; the puṣpa variety is yellowish (see D. Joshi, 1991a: 117).
71 The pāṣāṇa type is hard and copper-coloured, the svarṇa type is red, soft and smooth (see *Rasajalanidhi* II, 146).
72 The five defects of gems are called gharṣa, bindu, rekhā, trāsa and pānīyakṛtā sagarbhatā (28).
73 Types are not distinguished.
74 Synonyms of nīla mentioned are indranīla, vārinīlaka and śakranīla.
75 See on yantras: *Rasendracūḍāmaṇi.*
76 See *Rasaratnasamuccaya* 9.41. Compare *Pāradasaṃhitā* 6.146; *Rasajalanidhi* I, 261–262.
77 See *Rasaratnasamuccaya* 9.51 (ghaṭayantra).
78 See *Rasaratnasamuccaya* 9.31–32. Compare *Rasajalanidhi* I, 258–259.
79 See *Rasajalanidhi* I, 279–280.
80 At the end of the list, Yaśodhara claims that it contains the names of thirty-nine yantras.
81 See on types of mūṣā: *Rasendracūḍāmaṇi.*
82 The *Rasārṇava* may be quoted under this title (ABI 407).
83 The author of the *Rasendracūḍāmaṇi.*
84 P. Rāy (1956): 122.
85 Compare the quotation from the *Devīśāstra.*
86 AVI 459. G.P. Srivastava (1954): 113. See *Rasaratnasamuccaya* 1.4.
87 Chapter eight appears to be based on a work called *Prakāśāmṛta* (10.275).
88 See 1.62ab, 115, 139, 149; 2.1, 36, 70; 3.1; 4.1; 6.31; 8.276.
89 See 5.116.
90 Some consider the jalayantra to be identical with what is usually called the kacchapayantra (see the Hindī commentary of ed. d; Satyaprakāś, 1960: 441). Yaśodhara does not mention the kacchapayantra in his list of yantras of chapter ten. Compare on the jalayantra: *Pāradasaṃhitā* 6.95–109.

91 A shallow iron cup according to the Hindī commentary of ed. d.
92 Vahnimṛtsnā is described in several texts; it is a heatresistant mixture made of khaṭikā (chalk), salt and maṇḍūra powder in equal parts, pasted with buffalo milk; this preparation is recommended for sealing the joints of a mūṣā (see D. Joshi, 1991a: 329).
93 Defined, for example, in the *Rasaratnasamuccaya* (8.40) and *Rasendracūḍāmaṇi* (4.43).
94 Compare on these types of vedha: *Rasajalanidhi* I, 248–249.
95 The karbura variety is also mentioned in the *Rasamañjarī* and *Rasendracūḍāmaṇi.*
96 See P. Rāy (1956): 122.
97 The term sādhāraṇarasa is absent from the *Rasaprakāśasudhākara.*
98 Agnijāra is described as the desiccated jarāyu of an agninakra living in the ocean. Agnijāra is ambergris (see J. André and J. Filliozat, 1986: 370, n.211).
99 Mṛddāraśṛṅgaka, a substance of yellow colour, is found near the Arbuda mountain in Gujarāt (6.89).
100 See, for example, 8.18, 22, 35, 126.
101 A Rākṣasa, brother of Rāvaṇa.
102 Two allies of Rāvaṇa.
103 The formulae of vātanāśanarasa (8.118–120), ascribed to Bhairava, svacchandabhairavarasa (8.132–133), and manthānabhairavarasa (8.173–174) are exceptions.
104 P.V. Sharma (AVI 459) supposes that the *Soḍhalanighaṇṭu* was one of Yaśodhara's sources. The list of rasauṣadhis is related to that found in chapter seven of the *Rasendracūḍāmaṇi.*
105 The cipiṭayantra is described in the *Rasoddhāratantra* according to the Hindī commentary of ed. b.
106 See its description in chapter one (1.128–140ab).
107 Described in the *Pāradasaṃhitā* (6.133–136: quoted from the *Rasapaddhati*).
108 See D. Joshi (1986): 258.
109 Regarded as identical with copacīnī in the Hindī commentary of ed. d.
110 A synonym of madana (see M. Abdul Kareem, 1997, Nr. 357). Also identified as *Trewia nudiflora* Linn. (see M. Abdul Kareem, 1997, Nr. 1634).
111 Identified as *Eriobotrya japonica* (Thunb.) Lindl. (see M. Abdul Kareem, 1997, Nr. 681).
112 See, for example, 8.32 (nāgaphena), 37 and 118; 13.1 (ahiphenaka). Compare posta(ka).
113 Jīrṇa is usually identified as Jūnāgaṛh in Saurāṣṭra (ABI 407; S. Ārya, 1984: 65; Atrideva, 1961: 106, 1978: 205; AVI 459; Bhagvat Sinh Jee, 1927: 212; Satyaprakāś, 1960: 435; Siddhinandana Miśra's prākkathan to ed. d; STMI 465; V. Śukla I, 160; Yādavaśarman's bhūmikā to ed. a).
114 O.P. Jaggi's assertion (V, 134) that the *Rasaprakāśasudhākara* is a Buddhist Tantra is completely unfounded.
115 See P. Rāy (1956): 122.
116 See the verses on the extraction of the essence of rasaka, which is said to resemble lead (sīsa) (5.112–116).
117 ABI 407. Atrideva (1961): 106; (1978): 205. AVI 459. G.P. Srivastava (1954): 113. Atrideva (ABI 407) claims that the *Rasaprakāśasudhākara* is often quoted in the *Rasaratnasamuccaya.*
118 See: ABI 407; Atrideva (1961): 106, (1978): 205; Bhagwan Dash (1986): 14; O.P. Jaggi V, 134; P. Rāy (1956): 122; P. Ray (1967): 17; Satyaprakāś (1960): 435; G.P. Srivastava (1954): 113; V. Śukla I, 160; D.G. White (1996): 159. D. Joshi (1986: 3) and P.V. Sharma (AVI 459) place the work in the twelfth century. C. Dwarkanath (1991: 43) assigns it to the

thirteenth century. S.K. Śarmā (1992: 18) regards it as belonging to the fourteenth century. Bhudeb Mookerjee (Preface to his *Rasajalanidhi* V: XXXII) imagines that the *Rasaprakāśasudhākara* belongs to the first century B.C.

119 Dvīpāntarotthā is interpreted as cobacīnī in Siddhinandana Miśra's Hindī commentary to ed. d.

120 It is described for the first time in the *Bhāvaprakāśanighaṇṭu* as dvīpāntaravacā (see *Bhāvaprakāśanighaṇṭu*).

121 Bhagvat Sinh Jee (1927: 212) gives A.D. 1550 as Yaśodhara's date.

122 The *Bhāvaprakāśa* is the first work to describe syphilis.

123 CC: not recorded. CC I, 496 and II, 116: anonymous *Rasarāja* and *Rasarājalakṣmī*. Checklist Nr. 637. STMI 464: *Rasarājakalpalakṣmī* by Viṣṇu Paṇḍita, son of Mahādeva, with an explanation in Marāṭhī; three Bikaner MSS are recorded; one of the MSS dates from A.D. 1626/27; this work is undoubtedly the same as the *Rasarājalakṣmī*. Cat. Bikaner Nr. 1427: anonymous *Rasarājalakṣmī*, but begins in the same way as Viṣṇudeva's work. Cat. Sarasvati Bhavan XII, Nr. 44818. Cat. Tanjore Nr. 11106: incomplete (the first two chapters). S. Ārya (1984: 104): *Rasarāja* by Viṣṇudeva; undoubtedly identical with the *Rasarājalakṣmī*.

124 Only known from this mention.

125 The verses mentioning these sources are quoted by Atrideva (1961: 107) and P. Rāy (1956: 404–405). Compare ABI 408; S. Ārya (1984): 104; AVI 461; O.P. Jaggi V, 135; P. Rāy (1956): 159; G.P. Srivastava (1954): 113; V. Śukla I, 210.

126 ABI 408. S. Ārya (1984): 104. AVI 461. O.P. Jaggi V, 135. P. Rāy (1956): 159. V. Śukla I, 210.

127 Vṛddhatrayī 468–469. Compare Rāmeśvarabhaṭṭa's *Rasarājalakṣmī*.

128 P. Rāy (1956: 196) and G.P. Srivastava (1954: 113) describe it as a treatise giving an account of the rasas and the uparasas; it is said to be a work on nidāna and cikitsā in an anonymous article (BDHM 3, 1, 1965, 23).

129 *Rasakāmadhenu* I.4.150–158ab.

130 *Rasakāmadhenu* I.4.191–197.

131 *Rasakāmadhenu* I.4.203cd–211.

132 *Rasakāmadhenu* II.1.34–43ab.

133 *Rasakāmadhenu* II.3.3cd–4ab; the rasas are: abhraka, tutthaka, kānta, rājavarta, añjana, vajra, vaikrāntaka, and ṭaṅkaṇa (the same list is found in the Rasakalpa of the *Rudrayāmala*). The author of the *Rasakāmadhenu* criticizes Viṣṇudeva's views on this subject.

134 *Rasakāmadhenu* II.3.2cd–3ab; the mahārasas are: pārada, hiṅgula, vimala, sasyaka, śaila, capala, and rasaka (seven items, although their number is said to be eight; a closely related list, which has vaiṣṇava instead of vimala and adds amala as the eighth item, is found in the Rasakalpa of the *Rudrayāmala*).

135 *Rasakāmadhenu* II.3.24cd–26ab.

136 *Rasakāmadhenu* II.3.221: two varieties (suvarṇa- and tāramākṣika).

137 *Rasakāmadhenu* II.3.265cd–270ab; Atharvaṇākhya (v.l. Kharvaṇākhya) Lokanātha is referred to.

138 *Rasakāmadhenu* II.4.3; the uparasas are: tālaka, gandhaka, śilā, kṣiti, mṛd, aśman, gairika, etc. (compare the list of the Rasakalpa from the *Rudrayāmala*).

139 *Rasakāmadhenu* III.1.40.

140 *Rasakāmadhenu* III.3.7cd–9ab.

141 *Rasakāmadhenu* III.4.113–139.

142 *Rasakāmadhenu* III.4.312–325ab.

143 *Rasakāmadhenu* III.7.204–205.

144 Examples are: agastisūtarāja (*Rasayogasāgara*, akārādi 2), agnikumārarasa (akārādi 25), ānandarasa (akārādi 306), brahmarasa (pakārādi 392), kāminīmadavidhūnanarasa (kakārādi 188), kālavidhvaṃsanarasa (kakārādi 223), kṣudrādikṣāra (*Amṛtasāgara* 4.11, p.339), kuṣṭhaharalepa (kakārādi 303), grahaṇīkapāṭarasa (kakārādi 512; *Yogaratnākara* 249), lokanātharasa (yakārādi 260), navajvarebhāṅkuśarasa (takārādi 370; *Yogaratnākara* 206), pratāpalaṅkeśvararasa (pakārādi 238), vajraguṭikā (Ṭoḍara VI: 18.283), viśvatāpaharaṇarasa (yakārādi 537), vyādhigajapañcānanarasa (yakārādi 631), and vyādhividhvaṃsanarasa (yakārādi 633).

145 See the colophon of Cat. Tanjore Nr. 11106.

146 N. Venkataramanayya (1980): 276. Bukka I reigned from 1343 to 1379 according to R. Sewell (1972: 27), from 1354 to 1371 according to Atrideva (ABI 408–409), from 1350 to 1379 according to J. Gonda (1963: 91). Viṣṇudeva praises Bukka in one of his introductory verses (see Atrideva, 1961: 107).

147 BDHM 3, 1, 1965, 23. B. Rama Rao (1987): 157. Viṭṭhala, commonly called Viṭhobā, is the name of a god worshipped in the Deccan. See on Viṭhobā: G.A. Deleury (1960); G.-D. Sontheimer (1976).

148 See the colophon of CBORI XVI, 1, Nr. 254 (Viṭṭhala's *Rasasindhu*).

149 BDHM 3, 1, 1965, 23.

150 BDHM 3, 1, 1965, 23.

151 See Viṭṭhala's *Rasasindhu*.

152 The *Hitopadeśa* and *Vaidyacakoracandrikā* deal with āyurveda, not with rasaśāstra (see R.N. Śarmā, 1975).

153 Edition: Rasaratnadīpikā by Kavirāja Śrīvāṇeśvara-Bhaṭṭācārya-Kāvyatīrtha, R.P. Mitra and Son, Kalikātā, n.d. References are to page numbers of this edition.

154 Karpūramodaka (318) and somanātharasa (348–349); the latter formula cures somaroga, a disease not yet mentioned in the *Carakasaṃhitā*; compare the second somanātharasa of the *Rasayogasāgara* (śakārādi 551), a related, but shorter, formula, found in various treatises, in which Caraka is not mentioned.

155 Unmādabhañjanī vaṭī (266–267), chāgalādyataila (281–282), and mahāmadanamodaka (421–422).

156 Mahālavaṅgādicūrṇa (217–218; said to be from the grahaṇī chapter of Vaṅgasena, but absent there).

157 A disorder related to swelling of liver and spleen.

158 The symptomatology of this disease is described, followed by its treatment.

159 Mentioned in the formula of trailokyamaṅgalarasa (absent from the *Rasayogasāgara*).

160 Mentioned in the formula of jvarabhadrarasa (absent from the *Rasayogasāgara*).

161 Compare PW (s.v. bādhaka), which quotes a verse on these four beings from the *Śabdakalpadruma*.

162 The quotations are from the fifth chapter (paṭala), called vandhyāpraśamana. See on the *Bhairavītantra*: CC I, 417 and II, 95; Tāntrika Sāhitya 453.

163 See the vijñāpti and granthakāraparicaya.

164 See V. Śukla I, 187.

Chapter 8
Rasaratnākara

1 CC I, 295 and 496; II, 116, 207, 220; III, 106. NCC X, 119–120 and 122. Check-list Nrs. 444 (Mantrakhaṇḍa) and 643. STMI 451. R.G. Bhandarkar (1893), Nrs. 237 (Rasakhaṇḍa), 238 (Vādakhaṇḍa), 239 (Siddhakhaṇḍa). Bodleian f.88 (see D. Wujastyk, 1990: 101). Cat. Calcutta Sanskrit College X, Nr. 61 (up to a portion of the Mantrakhaṇḍa). Cat. Berlin Nrs. 963 (fragments from the Siddhakhaṇḍa, i.e., the Rasendrakhaṇḍa) and 1745 (Mantrakhaṇḍa; chapters one to seven and part of chapter eight). Cat. BHU Nrs. 166 and 167 (chapters from the Rasendrakhaṇḍa). Cat. Bikaner Nr. 1430 (part of the Rasāyanakhaṇḍa). Cat. Madras Nrs. 13199: said to contain nine chapters of the Rasakhaṇḍa, but, actually, only chapters one to seven and nine are from this khaṇḍa, while chapter eight (jvaranidāna) is from the Rasendrakhaṇḍa; 13200; 13201: part of the Rasakhaṇḍa; 13202: contains the twenty chapters of the Mantrakhaṇḍa; 13203: contains nineteen chapters of the Vādikhaṇḍa; 13204: contains chapter one of the Rasendrakhaṇḍa; 13205: contains part of the Rasendrakhaṇḍa; 13206. Cat. Mysore XIII, Nrs. 42325: contains the chapter of the Mantrakhaṇḍa called sāṅgopāṅgādhikāra; 42326–27; 42328: contains part of the Rasakhaṇḍa, up to the end of chapter ten; 42329–34. Cat. Sarasvati Bhavan XII, Nrs. 45084, 45096, 45097, 45098. Cat. Tanjore Nr. 11105: contains the first three khaṇḍas. CBORI XVI, 1, Nrs. 201: Rasakhaṇḍa and Rasendrakhaṇḍa; 202: Rasakhaṇḍa and Rasendrakhaṇḍa 1–29; 203: the chapter on jvara from the Rasendrakhaṇḍa, called Cikitsākhaṇḍa in this MS; 205: Vādikhaṇḍa; 206: Rasakhaṇḍa and a few lines of the Rasendrakhaṇḍa; 207: Rasakhaṇḍa and a large part of the Rasendrakhaṇḍa; 208: parts of the Rasakhaṇḍa and Rasendrakhaṇḍa; 209: part of the Mantrakhaṇḍa; 210: Mantrakhaṇḍa, twenty chapters; 211: fragment of the Rasāyanakhaṇḍa; 212: fragment of the Mantrakhaṇḍa; 213–214: Mantrakhaṇḍa; three BORI MSS of the Mantrakhaṇḍa were catalogued under the titles *Mantrasāra* and *Mantrasāroddhāra* in the Tantra section (see CBORI XVI, 1, Nr. 210). J. Filliozat, Liste Nrs. 129; 130: Mantrakhaṇḍa; 131; 132: Vādikhaṇḍa; 133: Siddhakhaṇḍa (i.e., Mantrakhaṇḍa); 134. B. Jawalia (1983): 332–333 (Serial Nrs. 2977–79, Accession Nrs. 668, 3537: dating from A.D. 1555/56, and 3541). P.M. Jinavijaya (1965): 240–241 (Serial Nr. 4908, Accession Nr. 5861). R. Nambiyar (1950): 1302–03 (Serial Nr. 135, Accession Nr. 571: Mantrakhaṇḍa). O. Sharma (1978): 146–147 (Serial Nr. 1301, Accession Nr. 22324: dating from A.D. 1556/57). H. Shāstrī (1940), Nrs. 6546–48 (Siddhakhaṇḍa), 6549 and 6550 (Mantrakhaṇḍa). Wellcome β359 (Rasakhaṇḍa 1–10; Rasendrakhaṇḍa 1–15 and beginning of 16); α423 (Mantrakhaṇḍa, chapter one and the beginning of chapter two); α862 (Mantrakhaṇḍa 1–7); δ7 (Mantrakhaṇḍa 1–7) (see D. Wujastyk, 1984a: 81–82).

A complete MS (all five khaṇḍas) of the *Rasaratnākara* forms part of the collection of the Granth Bhaṇḍār Department of the Rasaśālā Auṣadhāśrama at Goṇḍal (see Jīvrām Kālidās's Preface to ed. h).

Nītinātha's *Ṛddhikhaṇḍa* (NCC X, 160), Nāthasiṃha's *Rasaratnākara* (NCC X, 32), and the *Nityanāthatantra* (NCC X, 120) may be the same as (parts of) Nityanātha's *Rasaratnākara*.

Editions:

a Rasendracintāmaṇi by Rāmacandra Guha and Rasaratnākara by Nityānanda Siddha, ed. by Jīvānanda Vidyāsāgara, Sarasvatī Press, Calcutta 1878 [BL.14043.d.30; IO. 13.D.36].

b siddhanityanāthapraṇītaḥ rasaratnākaraḥ (samastarasagranthānāṃ śirobhūṣaṇam), māthuravaiśyāyurvedoddhārakaśālagrāmakṛta bhāṣāṭīkāvibhūṣitaḥ, Śrīveṅkaṭeśvar Steam-Press, Bombay 1987; this edition contains the Rasa- and Rasendrakhaṇḍa.

c Rasaratnākara by Nityanātha Siddha, ed. by Vaidya Jādavajī Tricamjī Āchārya, Āyurvedīya Granthamālā No. 10, Nirṇaya-sāgara Press, Bombay 1913 [BL.14044. bb.10; IO.San.C.303: incomplete].

*d Mantrakhaṇḍa of the Rasaratnākara, ed. by Rajvaidya Jivaram Kalidas Shastri, Gondal 1925/26 (the editor of ed. h refers to this edition in his Preface, but it is nowhere to be found according to D. Wujastyk in a personal communication).

e nityanāthasiddha viracita sārtha rasa-ratnākara (rasa-khaṇḍa va rasendrakhaṇḍa), (marāṭhī)bhāṣāntara-kāra vaidyarāja datto ballāḷa borakara, Hanumān Press, Poona 1925 [IO.San.D.470].

*f Rasaratnākara of Nityanātha, Vasumati Press, Calcutta 1932 (this edition contains thirty-one chapters).

*g Rasāyanakhaṇḍa, ed. by Yādavjī Trikamjī Āchārya, Vārāṇasī 1939.

h śrī pārvatīputranityanāthasiddhaviracita-rasaratnākarāntargataś caturtho ṛddhikhaṇḍaḥ-vādikhaṇḍaḥ, sa ca rājavaidya paṃ. jīvarāma kālidāsa śāstribhiḥ, rasaśālā auṣadhāśrama goṇḍal kāryālayādhyakṣaiḥ saṃśodhitaḥ pariṣkṛtaś ca, Rasaśālā Granthamālā Nr. 9, Rasaśālā Vidyut Press, Goṇḍal 1940.

i rasaratnākarāntargataḥ vādikhaṇḍaḥ-ṛddhikhaṇḍaḥ, śrī pārvatī putra nityanāthasiddha viracitaḥ, sampādak va prakāśak paṃ. viśveśvaradayālu vaidyarāj, Śrī Harihara Press, Barālokpur-Iṭāvā 1958.

*j Rasaratnākara of Nityanātha, ed. by Ram Venkatachalapati, with Telugu translation, Wijayawada 1958 (contains only 196 stanzas).

k śrīnityanāthasiddhaviracitaḥ rasaratnākara-rasāyanakhaṇḍaḥ, saṭippaṇa 'rasacandrikā'hindīvyākhyopetaḥ, vyākhyākāraḥ Dr. Indradeva Tripāṭhī, saṭippaṇa-sampādakaḥ vaidya Yādavajī Trikamajī Ācārya, Haridās Saṃskṛt Granthamālā 95, 2nd ed., Vārāṇasī 1982; this edition contains the text and the notes of ed. g, supplemented by a Hindī commentary.

l śrīnityanāthasiddhaviracitaṃ rasaratnākara-rasakhaṇḍam, sapariśiṣṭa 'rasacandrikā-'hindīvyākhyopetam, vyākhyākāraḥ Dr. Indradeva Tripāṭhī, bhūmikālekhakaḥ Dr. K.N. Uḍupā, pariśiṣṭa-lekhakaḥ Dr. Lālbahādur Siṃha, Caukhambā Āyurveda Granthamālā 11, Vārāṇasī 1985.

m the pramehacikitsā chapter of the Rasendrakhaṇḍa, ed. by Veṅkaṭa Ānandācārya and Gopālakṛṣṇa Śāstrī, Veṅkaṭeśvara Press, Guntur 1928 [IO.San.D.1215(c)].

2 Compare Atrideva (1961): 109–110; S.C. Banerji (1992): 145–147; D.G. White (1996): 160–162.

3 See I.1.5–6. Some parts of the *Rasaratnākara* refer to other sections (see, for example, Vādikhaṇḍa 19.139; Rasāyanakhaṇḍa 1.56).

4 References are to ed. l.

5 Compare for the titles of the chapters: D. Wujastyk (1984a): 71–72.

6 See on Caṇḍikā, for example: F. Baldissera (1996); Vettam Mani.

7 The vajra type of mica.

8 A synonym of mayūratuttha.

9 Dhānyābhraka is made in the following way: powdered mica, mixed with śāli rice (dhānya), is tied in a piece of cloth; this bundle is to be kept immersed in kāñjika for three days; on rubbing and pressing the bundle in the liquid, very minute particles of mica will come out and deposit themselves at the bottom of the vessel holding the kāñjika; the mica in this form is called dhānyābhraka (see *Rasajalanidhi* II, 9).

10 Bhāvanā is a procedure in which powdered drugs are ground or pasted with liquids to dryness (see D. Joshi, 1991a: 328).

11 The literal meaning of this term is: burnt diamond, but D. Joshi (1991a: 176) remarks that it is one of the names of vaikrānta.

12 References are to ed. b.

13 The Rasendrakhaṇḍa has twenty chapters in the Wellcome MS. The titles of chapters one to sixteen are: (1) sarvarogasādhyāsādhyasādhāraṇalakṣaṇa; (2) atisāracikitsā; (3) trayodaśasaṃnipātacikitsā; (4) dehaśodhanavamanavirekavastinasyarasapathyāpathyavidhi; (5) rājarogacikitsā; (6) kāsaśvāsahidhmānivāraṇa; (7) pāṇḍuśobhananivāraṇa; (8) vātavyādhinivāraṇa; (9) aśmarīmūtrakṛcchranidānanivāraṇa; (10) sarvakuṣṭhanidānanivāraṇa; (11) visarpinivāraṇa; (12) mehacikitsā; (13) udarādiśūlacikitsā; (14) bhagandarādigaṇḍalūtādinivāraṇa; (15) arśonivāraṇa; (16) grahaṇīcikitsā (see D. Wujastyk, 1984a: 72).

14 Many of the āyurvedic recipes are found in earlier works; a few examples are: cāṅgerīghṛta (grahaṇī 122–125 = Vṛnda's *Siddhayoga* 4.27cd–29), kalyāṇaguḍa (grahaṇī 117–121 = *Siddhayoga* 4.38–42), navāyasalauha (pāṇḍuroga 27.28 = Ca.Ci.16.70–71).

15 Many of these verses are from Ca.Sū.9 and 10, but they begin here with a maṅgala addressed to Śiva and his Śakti.

16 See jvara 115–149 (several mantras); unmāda 50–51; prose between śārīravraṇa 19 and 20; sūtikā 13–14 and 24–25; bālaroga 78; viṣa 8, 18, prose between 32 and 33.

17 See sūtikā 29: the well-known ubhayatriṃśaka- and ubhayapañcadaśakayantras.

18 See the glosses ad arśas 128–139.

19 See the glosses ad āmavāta 80, prameha 69, vidradhi 16 and 20, visarpa 16, netraroga 15.

20 See, for example, the gloss ad visarpa 22.

21 References are to ed. h; this edition is based on the Goṇḍal MS of the (complete) *Rasaratnākara*. Edition i contains chapters one to eighteen; its text and the number of verses of some chapters differ from ed. h. The Vādikhaṇḍa is referred to as Vādakhaṇḍa in Rasakhaṇḍa 1.5; the colophons of eds. h and i call it Vādikhaṇḍa; the colophons of ed. h mention Ṛddhikhaṇḍa as an alternative title. See for a study of the Vādikhaṇḍa: *Svāmināthamiśra (1991).

22 Compare *Rasārṇava* 11.180.

23 See on the meaning of varṇa (the colour of the streak of the touchstone): S.R. Sarma (1983a). See also on the assaying of gold by means of the touchstone: M.K. Pal (1978): 255. See on the technique and the criteria applied: *Arthaśāstra* 2.13.17–24.

24 A preparation used in the bandha of mercury and with which the crucible is plastered. See *Pāradasaṃhitā* 6.255–281.

25 Compare *Rasajalanidhi* I, 85.

26 See on svarṇabīja: *Pāradasaṃhitā* 25.11.

27 This form of mercury, made with bhūnāga preparations, is endowed with a very strong appetite for numerous substances; it is therefore called rākṣasa- and vaḍavāmukha.

28 Verses 13 to 56 are missing in the Goṇḍal MS (ed. h); ed. i does not notice this break.

29 Most of the verses describe methods to make large pearls out of small ones.

30 See on this subject: P.K. Gode (1946l).

31 See on these subjects: P.K. Gode (1947d); R.T. Vyas's Intr. to his edition of Gaṅgādhara's *Gandhasāra*, 66–67.

32 References are to ed. k. Compare on the contents: Satyaprakāś (1960): 408–414; V. Śukla I, 173–174.

33 Compare, for example, 2.9cd–13cd (vajreśvara) and *Rasayogasāgara*, yakārādi 383; 13cd–17 (vajradhāra) and *Rasayogasāgara*, yakārādi 364; 18–21ab (bhairavarasa) and *Rasayogasāgara*, pakārādi 456; 28cd–34ab (udayāditya) and *Rasayogasāgara*, akārādi 380; 34cd–37 (gaganeśvara) and *Rasayogasāgara*, kakārādi 383; 38–42 (vaṭeśvara) and *Rasayogasāgara*, yakārādi 385; 43–45 (acaleśvara) and *Rasayogasāgara*, akārādi 90; 46–49 (parameśvara) and *Rasayogasāgara*, pakārādi 84.

34 Compare, for example, 3.10–20ab (vajreśvarīguṭikā) and *Rasayogasāgara*, yakārādi 384; 35cd–40 (vyomasundarīguṭikā) and *Rasayogasāgara*, yakārādi 637; 52–56ab (vajratuṇḍāguṭikā) and *Rasayogasāgara*, yakārādi 361.

35 Some of these kalpas (e.g., the brahmavṛkṣa- and nirguṇḍīkalpas) have verses in common with similar kalpas of the *Kākacaṇḍīśvarakalpatantra*. Compare also the kalpas of the *Ānandakanda*, *Rasārṇava* and *Rasārṇavakalpa*.

36 Some formulae may not occur in earlier works: makaradhvaja (6.2–6; compare *Rasayogasāgara*, pakārādi 471); ratikāma (6.26cd–30ab; compare *Rasayogasāgara*, yakārādi 42); madanakāma (6.52cd–59; compare *Rasayogasāgara*, pākārādi 499).

37 The Mantrakhaṇḍa is called Mantrakhaṇḍa Nāgārjuna (colophons of chapters four and eight) and (Nāgārjuna's) *Kakṣapuṭa* (colophons of chapters one to three and seven) in Cat. Berlin Nr. 1745. The introductory verse of CBORI XVI, 1, Nr. 209 calls the treatise *Śrīnāgārjunī vidyā*. Siddhakhaṇḍa, Siddhikhaṇḍa, *Mantrasāra* and *Mantrasāroddhāra* are alternative titles of the Mantrakhaṇḍa (see CBORI XVI, 1, Nr. 214; J. Filliozat, Liste Nr. 133; the three Wellcome MSS in D. Wujastyk, 1984a: 82). *Mantrasāra* is a typically Tantric colophon (see T. Goudriaan and S. Gupta, 1981: 24).

38 The Mantrakhaṇḍa contains about 1,800 verses (Tāntrika Sāhitya 549).

39 See on vaśya or vaśīkaraṇa: T. Goudriaan (1978): 310–333.

40 See T. Goudriaan (1978): 322–325.

41 See T. Goudriaan (1978): 328–331.

42 See T. Goudriaan (1978): 294–309.

43 See T. Goudriaan (1978): 333–351.

44 See T. Goudriaan (1978): 369–373.

45 See T. Goudriaan (1978): 351–364.

46 See T. Goudriaan (1978): 379–384.

47 See T. Goudriaan (1978): 366–369.

48 See T. Goudriaan (1978): 379.

49 See T. Goudriaan (1978): 384–387.

50 These are the contents of the Wellcome MSS; see D. Wujastyk (1984a): 73–74. CBORI XVI, 1, Nr. 214 has a similar arrangement.

51 See on this subject T. Goudriaan (1978).

52 See D. Wujastyk (1984a): 75. D. Wujastyk regards the Mantrakhaṇḍa as an epitome of the *Kakṣapuṭa*, amounting to about one third of its length (this estimate is based on the

relative length of two Wellcome MSS); some MSS of the Mantrakhaṇḍa, however, contain a text that is much longer than the *Kakṣapuṭa* (see Tantrika Sāhitya 549). Compare the *Kakṣapuṭa*. Compare on the relationship between Mantrakhaṇḍa and *Kakṣapuṭa*: D.G. White (1996): 161.

53 Chapter seven is called gatyādistambhana and chapter eight senāstambhana in Cat. Berlin Nr. 1745; these are the titles of chapters seven and eight of the *Kakṣapuṭa*.

54 Unmanīkaraṇa in the *Kakṣapuṭa*.

55 Chapter twenty is called *Kakṣapuṭa* or *Kakṣapuṭī* in some of the MSS (CBORI XVI, 1, Nrs. 210 and 213).

56 The edition in the *Indrajālavidyāsaṃgraha* (see: *Kakṣapuṭa*).

57 See Cat. Berlin Nr. 1745; CBORI XVI, 1, Nr. 213.

58 See also the list of Rasasiddhas (Vādikhaṇḍa 1.66–70).

59 I.e., Cakrapāṇidatta.

60 Carpaṭisiddha is mentioned as the author of the *Svargavaidyakapālika* or the *Svargavaidya* and *Kapālika*. A variant (see Vṛddhatrayī 347) reads Dhūrjaṭisiddha pro Carpaṭisiddha.

61 The quotations at I.1.27–30 and 4.48–54 are indicated in ed. b only; I.1.16 mentions probably the *Dīpikā* of the *Rasamaṅgala* or the *Dīpikārasamaṅgala*.

62 See Cat. Berlin Nr. 1745; CBORI XVI, 1, Nr. 213.

63 Written as Jatrukarṇa.

64 See CBORI XVI, 1, Nr. 213.

65 See Cat. Berlin Nr. 1745; CBORI XVI, 1, Nr. 213.

66 D.G. White (1996: 161) expressed as his opinion that this cannot be the *Rasendramaṅgala*, which cites the *Kakṣapuṭa*, which is later than the *Rasaratnākara*.

67 These quotations are puzzling. Another treatise called *Rasaratnākara*, different from that by Nityanātha, may be meant.

68 See Cat. Berlin Nr. 1745; CBORI XVI, 1, Nr. 213.

69 Referred to in ed. b.

70 Referred to in ed. b.

71 See Cat. Berlin Nr. 1745.

72 P. Cordier (1901d: 150) claimed that the *Rasaratnākara* contains several extracts from the *Aṣṭāṅgahṛdayasaṃhitā*.

73 Referred to in ed. b.

74 It is not always certain that Nityanātha's work is meant.

75 Nityanātha's *Rasaratnākara* is mentioned.

76 Nityanātha's *Rasaratnākara* is mentioned.

77 See B.V. Subbarayappa's Intr. (2) to the *Rasārṇavakalpa*.

78 This work cannot be Nityanātha's *Rasaratnākara*, which is later than the *Rasasindhu*.

79 See E. Haas (1876a): 634. The *Ma'din al-Shifā'-i-Sikandar-Shāhī*, also called *Ṭibb-i-Sikandarī*, was composed in A.D. 1512 by Miyān Bhūwah, son of Khawās Khān, who dedicated his work to Sultan Sikandar Lodī (A.D. 1489–1517; see on him: Hameed-ud-Din, 1980a: 142–147). This medical treatise, written in Persian, was based on several Sanskrit works (since the author held Greek medicine to be unsuitable to the constitutions of Indians). Suśruta, Caraka, Jāmīkaran (probably Jatūkarṇa), Bhoja, Bheḍa, Vāgbhaṭa, *Rasaratnākara*, Śārṅgadhara, Vaṅgasena, *Cintāmaṇi*, *Mādhavanidāna*, *Cakradatta*, and Gayadatta are mentioned in the introduction; the author refers in the body of his work to a *Yogamuktāvalī* and a treatise called *Rasmotajarbati*. See on this work: M. Azeez Pasha (1964), (1965), (1971), (1972); Bhagwat Sinh Jee (1927): 199; F.R. Dietz (1833); E. Haas (1876a); O.P. Jaggi VIII (1977): 114–118; Nirmal and L.S. Guru (1978); M.Z. Siddīqī (1959): XXXVIII and 96–108; C.A. Storey (1971): 231–232.

80 Ṭoḍara II: 4.143, 229–230, 279.

81 Mentioned as one of the Rasasiddhas ad *Rasahṛdaya* 1.7.

82 See *Rasayogasāgara*, kakārādi 488.

83 See *Rasayogasāgara*, kakārādi 488.

84 See *Rasayogasāgara*, kakārādi 191.

85 See *Rasayogasāgara*, kakārādi 191.

86 See *Rasayogasāgara*, kakārādi 488.

87 See *Rasayogasāgara*, kakārādi 191.

88 See *Rasayogasāgara*, kakārādi 191.

89 See *Rasayogasāgara*, kakārādi 488.

90 See *Rasayogasāgara*, kakārādi 191.

91 *Bṛhadyogataraṅgiṇī* 147.236–240; see also *Rasayogasāgara*, kakārādi 191.

92 NCC X, 119–120.

93 NCC X, 119–120.

94 Yonikanda is referred to at Rasendrakhaṇḍa, yonivyādhi 8.

95 This subject is also dealt with in a *Ratiśāstra*, consisting of a dialogue between Nāgārjuna and Tuṇḍi (see Rati-sastram, Calcutta 1908, p.69–70).

96 Coraka is identified as *Angelica archangelica* Linn., *A. glauca* Edgew., and *Cleome gynandra* Linn. (see M. Abdul Kareem, 1997, Nrs. 134, 135, 835).

97 Compare the much longer list of Rasakhaṇḍa 5.1–2, which includes the substances called śakti in the Vādikhaṇḍa. This disagreement is probably due to the context: Vādikhaṇḍa I.53–60 describes a maṇḍala to be worshipped.

98 This list of mahārasas is very unusual in containing añjana and hiṅgula. Cinnabar (hiṅgula, darada) is also listed as a mahārasa in the *Rasārṇava* (7.2).

99 Govinda is called muniśreṣtha.

100 Not mentioned elsewhere. Compare the Rasasiddhas called Indrada and Indradhūma.

101 Not mentioned elsewhere. Compare the Rasasiddha called Kambali.

102 Not mentioned elsewhere.

103 Surasenaka in ed. i.

104 Not mentioned elsewhere. Compare the Rasasiddha called Tāntrika.

105 Aḍava in ed. i. Āḍava and Vāḍava are not mentioned elsewhere.

106 Compare the other lists of Rasasiddhas.

107 Ed. i has hastamūlikā.

108 Ed. i has bhṛṅgī.

109 Ed. i has vāluka.

110 Compare *Rasajalanidhi* II, 74.

111 See on the Kumārīs: Vṛddhatrayī 305–307.

112 See on the Yoginīs: *Ānandakanda* I.2.164–165.

113 The use of these fishes may be a borrowing from Islamic medicine, which calls them samaku'l sedā regmāhī (ABI 410; Atrideva, 1961: 109; Satyaprakāś, 1960: 408; Indradeva Tripāṭhī's prastāvanā to ed. k, 11).

114 See N.N. Bhattacharyya (1991): 55. Alampur forms a constitutive part of the sacred area of Śrīśaila (A. Roşu, 1992: 151, *1997a). See on Alampur: B. Dagens (1984); P. Hymavathi (1993): 283–285; P.V. Parabrahma Sastry (1985): 29; Sanjeeva Rao (1992).

115 This deity may be Oṃkāranātha, whose temple was situated in Amareśvara on the southern bank of the Narmadā (see N. Dey, 1979: 5).
116 See on Hastiśaila, probably the same as Hastiśilā: U. Thakur (1978): 107.
117 See P. Hymavathi (1993): 285: situated to the southeast of Śrīśaila.
118 See on Jaleśvara: U. Thakur (1978): 108.
119 See N.N. Bhattacharyya (1991): 192–193; U. Thakur (1978): 116.
120 See U. Thakur (1978): 119.
121 Liṅgaparvata may be the same as Śrīśaila.
122 The temple of Mallikārjuna is on Śrīśaila; it was controlled by the Kālāmukhas during the eleventh and twelfth century (see on this sect: D.N. Lorenzen, 1988, 1991; R.N. Nandi, 1977). See on this temple: D.N. Lorenzen (1988); (1991); P.V. Parabrahma Sastry (1985): 48–53; M. Rama Rao (1969); D.G. White (1996).
123 Probably the same as Mallikārjuna.
124 See N. Dey (1979): 21 (a forest in the Himālaya).
125 See P.V. Parabrahma Sastry (1985): 28. Compare: S.Ch. Banerji (1991): 365; N. Dey (1979): 164.
126 See N.N. Bhattacharyya (1991): 259; N. Dey (1979): 166. Compare U. Thakur (1978): 263–264.
127 The same as Śrīśaila.
128 The same as Śrīśaila.
129 The same as Śrīśaila.
130 A famous holy site. See on Śrīśaila: ABI 185–187; N.N. Bhattacharyya (1991): 279; B. Dagens (1984); N. Dey (1979): 193; P. Hymavathi (1993): 279–282; D.N. Lorenzen (1991); P.V. Parabrahma Sastry (1985); M. Rama Rao (1969); A. Roşu (1969) and (1992); P.V.P. Sastry (1985); R. Shaw (1997); D.G. White (1996; see index).
131 A place of pilgrimage (tīrtha).
132 See: P. Hymavathi (1993): 282; P.V. Parabrahma Sastry (1985): 27–28, 83–84; M. Rama Rao (1969): 2: famous as the eastern gateway of Śrīśaila.
133 See 3.114 and 194; 4.21–22, 39–40, 63–64, 66–67, 72–73, 75–76, 79–80, 91–92, 111–112, 114–115; 7.69–70, 70–71, 72–73; 8.47, 79, 84, 106, 109, 185.
134 Vādikhaṇḍa 8.118 mentions sābuṇī.
135 He is sometimes called Nemanātha (NCC X, 119), Nityānanda (NCC X, 124), or Siddhanātha (Vṛddhatrayī 468).
136 The colophon of chapter four (Vādikhaṇḍa) of ed. i calls the author Kalinātha, of kāśmīrakula. Gopīnātha Kavirāja (Tāntrika Sāhitya 549) records a MS which calls Nityanātha the son of Pārvatī and Śaṅkhagupta.
137 Umeśacandra Gupta (VŚS, Preface 6) supposed Nityanātha to be a native of the Northwestern Provinces. D.G. White (1996: 129, 160) thinks it probable that Nityanātha was a Nātha Siddha polymath, after the fashion of Gorakṣanātha.
138 Caturbhuja's commentary ad *Rasahṛdaya* 1.7, 3.17, 5.36, 19.77; *Pāradasaṃhitā* 1.102; *Rasajalanidhi* III.389–390. He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.7).
139 NCC II, 251 and X, 119–120: by Pārvatīputra Nityanātha Siddha or Siddhanātha. This work may be a part of the Mantrakhaṇḍa of the *Rasaratnākara*. Compare: *Kautūhalavidyā*.
140 NCC III, 110–112; X, 18–19. See: *Kakṣapuṭa*.
141 NCC X, 119–120: from the *Siddhakhaṇḍamantrasāra*, i.e., the Mantrakhaṇḍa. Tāntrika Sāhitya 89. See: Mantrakhaṇḍa.

142 ABI 319 and Vṛddhatrayī 468: by Nityanātha or Siddhanātha. See: *Kāmaratna*.
143 NCC III, 354 and X, 119–120. Probably the same as the preceding work.
144 NCC V, 106: *Kautūhalavidyā (Indrajāla)* from *Mantrasāra* by Pārvatīputra Nityanātha. Tāntrika Sāhitya 155. Compare: *Indrajālakautuka*.
145 CC I, 295 and 431. NCC X, 119–120. Tāntrika Sāhitya 480. This work is probably the Mantrakhaṇḍa.
146 NCC X, 120.
147 Quoted in the *Basavarājīya*.
148 See: *Rasaratnamālā*.
149 See: *Rasaratnasamuccaya*.
150 NCC II, 81 and X, 119–120; usually ascribed to Ādinātha. Compare D.G. White (1996): 129.
151 NCC X, 119–120. Tāntrika Sāhitya 699: usually attributed to Gorakṣanātha. Compare D.G. White (1996): 129.
152 NCC X, 119–120.
153 NCC VIII, 87; X, 119–20.
154 NCC X, 119–120.
155 NCC: not recorded. ABI 319 and Vṛddhatrayī 468: by Nityanātha or Siddhanātha.
156 Vṛddhatrayī 468.
157 *Rasayogasāgara*, kakārādi 488.
158 *Bhaiṣajyaratnāvalī*, grahaṇī 157–161. *Rasaratnasamuccaya* 27.115–118. *Rasayogasāgara*, kakārādi 191.
159 *Vaṅgasena*, rasāyana 279–282.
160 *Rasayogasāgara*, yakārādi 274.
161 *Bhāratabhaiṣajyaratnākara*, Nr. 514. *Rasayogasāgara*, akārādi 364.
162 Bhudeb Mookerjee, *Rasajalanidhi* V, Intr. XXVII, XXIX, XXXIII.
163 S. Ārya (1984): 79. Bhagwan Dash (1986): 14. R.C. Majumdar (1971): 233. Satyaprakāś (1960): 408. V. Śukla I, 174.
164 C. Dwarkanath (1991): 43.
165 P.K. Gode (1946l): 107. A. Roşu (1986): 251.
166 ABI 319. Vṛddhatrayī 468.
167 J. Filliozat in L. Renou et J. Filliozat (1953): 169. P. Hymavathi (1993): 78.
168 Atrideva (1978): 33. AVI 462. S.K. Śarmā (1992): 19. G.P. Srivastava (1954): 119. STMI 451. P. Rāy (1956: 159) places the work in the period A.D. 1300–1550.
169 D.G. White (1996): 160, 162.
170 J. Jolly (1901): 3 (C.G. Kashikar 4). Jolly refers to *G. Bühler (1873): 236. A Jodhpur MS dates from A.D. 1556/57 (see B. Jawalia, 1983, Nr. 2978, and O. Sharma, 1978, Nr. 1301). Two MSS of the Bhandarkar collection in Poona date from A.D. 1564/65 (CBORI XVI, 1, Nr. 208) and 1570/71 (CBORI XVI, 1, Nr. 204).

Chapter 9
Rasaratnasamuccaya

1 CC I, 496 and 559; II, 116 and 220. Check-list Nr. 648. STMI 463–464. Cat. BHU Nr. 162. Cat. Bikaner Nr. 1429. Cat. IO Nrs. 2722–2724 (compare F.R. Dietz, 1833: 134, 138, 152). Cat. Tanjore Nrs. 11098–11104. CBORI XVI, 1, Nr 200.
Editions:
- a śrīmad-vāgbhaṭācārya-viracitaḥ rasa-ratna-samuccayaḥ, bāpaṭa ity-upānamakena vi-nāyakasūnunā kṛṣṇarāva-śarmaṇā saṃśodhitaḥ, Ānandāśrama-Saṃskṛta-granthāva-li No. 19, Ānandāśrama Press, Poona 1890 [IO.27.G.11]; 2nd ed., 1905; this edition is based on thirteen MSS; variants are given in footnotes.
- b *ed. Jīvrām Kālidās, Bombay 1908/09.
- c rasa-ratna-samuccaya (prācīna rasa grantha) śrīmad-vāgbhaṭṭācārya-viracita, cara-ka-saṃhitā. . . prabhṛti granthera sampādāka praṇetā devendranātha sena sampādāka, upendranātha deva kavirāja kartṛka saṃśodhita, Dhanvantari Press, Calcutta 1915 [BL.14044.C.2(2); IO.San.D.41].
- d saṭīkaḥ rasaratnasamuccayaḥ [prācīnarasagranthaḥ] mahāmati śrīmadvāgbhaṭācārya-viracitaḥ, paṇḍita-śrīmadāśubodhavidyābhūṣaṇena tathā paṇḍita-śrīmannityabodha-vidyāratnena ca viracitayā rasaratnasamuccayabodhinyākhyayā ṭīkayā samalaṅkṛtaḥ prakāśitaś ca, 1st ed., Vācaspatyayantra, Kalikātā 1927.
- e śrīvaidyapatisiṃhaguptasūnuvāgbhaṭācāryaviracitaḥ rasaratnasamuccayaḥ. . . paṃ. hazārīlālasukulakṛtayā dīpikākhyayā saṃskṛtaṭīkayā, latikākhyayā hindī ṭīkayā collasitaḥ, prathamabhāgātmakaḥ (1–11 adhyāyaparyantaḥ), sa ca ṭīkākartraiva mudrayitvā prakāśitaḥ, 1st ed., Gokula Press, Benares 1929/30 [IO.San.D.853]; this edition contains chapters one to eleven of the *Rasaratnasamuccaya*.
- f khare-ityupanāmakavāmanātmajapaṇḍitavaracintāmaṇiśāstriviracitā saralārthapra-kāśinyākhyā rasaratnasamuccayaṭīkā, etat pustakaṃ 'vidyālaṃkāra-puruṣottama govinda rānaḍe' ity etaiḥ saṃśodhitam, tac ca B.A. ity upapadadhāribhiḥ vināyaka gaṇeśa āpaṭe ity etaiḥ puṇyākhyapattane śrīman 'mahādeva cimaṇājī āpaṭe' ity abhi-dheya-mahābhāgapratiṣṭhāpite ānandāśramamudraṇālaye āyasākṣarair mudrayitvā prakāśitam, Ānandāśramasaṃskṛtagranthāvali 115, Poona 1941; *4th ed., Poona 1992; this edition does not contain the text of the *Rasaratnasamuccaya*, but only the commentary.
- *g rasaratnasamuccaya, āyurvedācārya śrīdattātreya ananta kulakarṇī viracita (vijñāna-bodhinī)vyākhyāsameta, Mehar Chandra Laxmandas, 1st ed., Lahore 1942; *vol. I (chapters 1–11), 2nd ed., Delhi 1969.
- h śrīvāgbhaṭācāryaviracitaḥ rasaratnasamuccayaḥ, savimarśa 'suratnojjvalā' hindī vyākhyopetaḥ, vyākhyākāraḥ kavirāja śrī ambikādatta śāstrī, Haridāsa Saṃskṛta Granthamālā 91, Vārāṇasī, *1st ed., 1949/50; 3rd ed., 1961; *ed., 1976.
- i śrīsiṃhaguptasūnvaṣṭāṅgahṛdayakartṛ-śrīvāgbhaṭācāryakṛta rasaratnasamuccaya, . . . vaidyarāja śaṃkaralāla hariśaṃkarakṛta hindībhāṣāṭīkāsahita, Śrīveṅkaṭeśvar Press, Bombay 1952/53.
- *j Rasaratnasamuccaya, with the Tattvārthabodhinī Hindī commentary by Dharmāna-

nda Śarmā, Vārāṇasī 1962; 2nd ed., 1977.
- k saṅghaguptasūnu-śrīvāgbhaṭācāryaviracita rasaratnasamuccaya, saṃpādaka va ma-rāṭhī anuvādaka āryavaidya sadāśiva balavaṃta kulakarṇī, 2 vols., Śivājī-Vidyāpī-ṭha-Saṃskṛta-Prākṛta-Granthamālā 1, 2, Śivājī Vidyāpīṭha, Kolhāpur 1970, 1972.
- l Rasa ratna samuccaya by Śrī Vāgbhaṭa, parts I and II, edited with English translation and notes by Dr. Damodar Joshi, Indian National Science Academy, New Delhi 1991 (part I), n.d. (part II) (previously published in IJHS 22, 2, 1987, 1–34; 22, 3, 35–78; 22, 4, 79–128; 24, 1, 1989, 129–182; 24, 2, 183–266; 24, 3, 267–300; 24, 4, 301–334; 26, 3, 1991, 335–357; 26, 4, 451–477; 27, 2, 1992, 189–221; 27, 3, 313–377); this edition and annotated translation covers chapters one to eleven.
- m śrīvāgbhaṭācāryaviracitaḥ rasaratnasamuccayaḥ, savimarśa 'rasaprabhā' hindī vyākhyopetaḥ, vyākhyākāraḥ ḍā. indradeva tripāṭhī, sampādakaḥ ḍā. kapiladeva giri, caukhambhāsaṃskṛtabhavanagranthamālā 12, Vārāṇasī 1998.

References are to ed. d. Chapters one to eleven were translated by D. Joshi (see ed. l) and *Ashok D. Satpute (Karnataka, 1990). Some parts of the *Rasaratnasamuccaya* were edited and translated into English by P.C Rāy (P. Rāy, 1956: 165–195 and 371–403). The title of the treatise is mentioned at 1.8 and 30.138.

2 Compare on the contents: Atrideva (1961): 110–113; S. Ārya (1984): 68–75; Satyaprakāś 464–565; V. Śukla I, 179–181. See on special aspects: A.K. Biswas (1987).

3 Many Indian treatises attribute amazing properties to mercury; Brahmagupta, Bhāskara, and other astronomers thought that this substance can overcome inertia and used it in constructing perpetual motion machines (ajasrayantra) (see S.R. Sarma, *1986–87b and 1992; S.R. Sarma and Y. Sahai, 1995); Bhoja credited mercury with the property of overcoming gravity (*Samarāṅgaṇasūtradhāra* 31.95–100; see also V. Raghavan, 1956).

4 This belief is alluded to by non-medical writers, for example, Bhartṛhari and Bāṇa (see S.R. Sarma and Y. Sahai, 1995: 150–151).

5 See on the myths concerning the origin of mercury: S.R. Sarma and Y. Sahai (1995).

6 See for a survey of mercury in Indian medicine: D. Joshi (1979).

7 See on this chapter: D. Joshi (1991a): 70–79.

8 See on this chapter: D. Joshi (1991a): 113–129.

9 See on this chapter: D. Joshi (1991a): 154–181; S.R.N. Murthy (1979a), (1991).

10 See on this chapter: D. Joshi (1991a): 233–265.

11 See on this chapter: D. Joshi (1991a): 281–285.

12 See on this chapter: D. Joshi (1991a): 298–301.

13 See on this chapter: D. Joshi (1991a): 326–334.

14 See on this chapter: D. Joshi, IJHS 26, 3, 1991, 348–357.

15 See on this chapter: D. Joshi, IJHS 26, 4, 1991, 471–477.

16 See on this chapter: D. Joshi, IJHS 27, 2, 1992, 215–221.

17 Compare on the kakāras: *Pāradasaṃhitā* 39.134–139.

18 See on ārogyavardhanī guṭikā (20.87–93): R.R. Desāī (1980): 178–180; M.L. Dwivedi, S.V. Tripathi and H.S. Dwivedi (1984); B. Patgiri et al. (1999); S.K. Sharma (1991); S.C. Shukla et al. (1990); V.D. Śukla and R. Pāṭhak (1981).

19 See, however, the list of authors of works on rasaśāstra at the beginning of the *Rasaratnasamuccaya*; see also the authorities mentioned in the chapters borrowed from the *Rasendracuḍāmaṇi*.

20 *Rasaratnasamuccaya* 3.42 (= *Rasendracūḍāmaṇi* 11.31); 5.231 = 14.198; 8.1 = 4.1; 8.100 = 4.116 ; 9.1 = 5.1; 9.63 = 5.61. See A. Bendixen (1990): 166.

21 See A. Bendixen (1990): 166. Exceptions are: Bhairava (4.32 = *Rasendracūḍāmaṇi* 12.25), Brahmajyotis (4.42 = 12.37; 9.63 = 5.61), Nāgārjuna (3.127 = 11.91; 2.144 = 10.113; 9.63 = 5.61), and Nandin (3.50 = 11.88; 9.63 = 5.61).

22 *Rasaratnasamuccaya* 5.132–142 is from Rāmarāja's work according to eds. d and h.

23 *Rasaratnasamuccaya* 5.54–55 is from the *Rasaratnākara* according to ed. d.

24 *Rasaratnasamuccaya* 25.101–105 (puṣyānugacūrṇa; = Ca.Ci.30.90–95).

25 *Rasaratnasamuccaya* 2.132–133.

26 *Rasaratnasamuccaya* 16.57–61 (laghusiddhābhraka); 20.75–78 (dadrukuṣṭhavidrāvaṇarasa) and 106–112 (ārogyavardhinīguṭikā).

27 *Rasaratnasamuccaya* 27.115–118 (kāmeśvaramodaka).

28 *Rasaratnasamuccaya* 26.53–59 (sauśrutanārikela).

29 Compare A. Bendixen (1990).

30 *Rasaratnasamuccaya* 1.33–59 corresponds to *Rasahṛdaya* 1.3–33.

31 *Rasaratnasamuccaya* 2.2–20 = *Rasendracūḍāmaṇi* 10.2–20ab; 22–25 = 29–33; 27–36 = 37–47ab; 45–51 = 47cd–53; 52–55 = 61–64; 64 = 65; 69–72ab = 66–69ab; 72c-f = 70cd–71ab; 75–82 = 129–137; 84–87 = 138–141; 89–92ab = 85–88ab; 93–95 = 88cd–90; 98–109 = 91–102; 112–118 = 103–110ab; 119–122 = 71cd–74; 124cd–125 = 75ab–76; 128–134 = 77–84; 142–145 = 110cd–114; 147–153 = 115–122ab; 157–163 = 122cd–128. Absent are *Rasendracūḍāmaṇi* 10.21cd–28, 34–36, 55–60, 69cd–70ab, 142–147. Verses added are 2.21, 26, 37–44, 56–63, 65–68, 73–74, 83, 88, 92c-f, 96–97, 110–111, 123, 124ab, 126–127, 135–141, 146, 154–156.

The order in which the mahārasas are described differs from their arrangement in the *Rasendracūḍāmaṇi*. In addition, rājāvarta is not regarded as a mahārasa in the *Rasaratnasamuccaya*; it is replaced by capala (2.135–141; 2.135–137ab = *Rasārṇava* 7.23–24 and 27cd).

Rasaratnasamuccaya 3.14–27ab = *Rasendracūḍāmaṇi* 11.2–14; 28–42 = 15–31; 46–47ab = 85; 48–51 = 86–89; 52–56 = 78–80; 58–61 = 81–84; 62–68 = 49–53; 70–74 = 32–35; 80–83 = 36–39; 84–90 = 41–48; 91–94 = 54–57; 96 = 58; 98–108 = 59–68; 113–118 = 69–74ab; 121–125 = 74cd–77; 126–130ab = 90–94ab; 133–140 = 94cd–101; 141–152 = 102cd–110; 155–158 = 111–114. Absent are *Rasendracūḍāmaṇi* 11.40 and 102ab. Verses added are 3.2–13, 27cd, 43–45, 47cd, 57, 69, 75–79, 95, 97, 109–112, 119–120, 130cd–132, 153–154. The order differs again from that in the *Rasendracūḍāmaṇi*. Capala has been added to the list of sādhāraṇarasas (3.126 = 11.90), although it is described as one of the mahārasas in chapter two.

Rasaratnasamuccaya 4.6–14 = *Rasendracūḍāmaṇi* 12.1–8; 16–34 = 9–28ab; 35–68 = 29–63ab; 83 = 66. Absent are *Rasendracūḍāmaṇi* 12.28cd, 63cd–65 and 67–68. Verses added are 4.1–5, 15, 69–82, 84. *Rasaratnasamuccaya* 4.75–81 deals with rājāvarta, regarded as a mahārasa in the *Rasendracūḍāmaṇi* (4.75–77 = *Rasendracūḍāmaṇi* 10.55–57; 79 = 58; 78 and 80–81 do not occur in the *Rasendracūḍāmaṇi*; *Rasendracūḍāmaṇi* 10.59–60 is absent from the *Rasaratnasamuccaya*).

Rasaratnasamuccaya 5.1–2 = *Rasendracūḍāmaṇi* 14.1–2; 4–9 = 3–8; 12–15 = 13–17; 19 = 23; 21–26 = 26–31; 32–36 = 32–37ab; 41–44 = 39–42; 48–51 = 44–48ab; 58–60 = 66cd–68; 61 = 70; 67–72 = 77–79; 74–75 = 80–81; 77–80 = 82–85; 81 = 87; 82 = 86; 95–96 = 93–94; 100–101 = 95–96; 104–108 = 97–101ab; 110–113 = 101–105ab; 118–125 = 105cd–113; 131 = 114; 153–157 = 131–136; 159 = 137; 163–179 = 140–154; 184–200 = 155–170; 202–210 = 171–179; 212–231 = 180–198; 232–237 = 223cd–229. Absent are *Rasendracūḍāmaṇi* 14.9–12, 18–22, 24–25, 37cd–38, 43, 48cd–66ab, 69, 71–76, 88–92, 115–130, 199–223ab. Verses added are 5.3, 10–11, 16–18, 20, 27–31, 37–40, 45–47, 52–57, 62–66, 73, 76, 84–94, 97–99, 102–103, 109, 114–117, 126–130, 132–152, 158, 160–162, 180–183, 201, 211, 238–243.

32 *Rasaratnasamuccaya* 6.1–38ab = *Rasaratnākara* III.1.10cd–51ab; 6.39–60 = 1.51cd–76. Added are the mantras of 6.38 and 6.61–64. Absent is *Rasaratnākara* III.1.1–10ab. The origin of chapter six of the *Rasaratnasamuccaya* was already noticed by P. Cordier (see A. Roşu, 1989: LXXVIII).

33 *Rasaratnasamuccaya* 7.1–9 = *Rasendracūḍāmaṇi* 3.1–10ab; 10–13 = 16–20ab; 14 = 10cd–11; 15–17 = 20cd–22ab; 18 = 12ab; 19–20 = 22cd–23; 21–23 = 12cd–15; 24 = 24; 25–26 = 28; 27–29 = 25–27; 30–37 = 29ab–37.

34 *Rasaratnasamuccaya* 9.1–2 = *Rasendracūḍāmaṇi* 5.1–2; 11–13 = 89cd–92; 26 = 93; 36–37 = 77cd–78cd; 40 = 94; 44–45 = 14–17ab; 47–49 = 24–26; 50–59 = 45cd–55; 60–63 = 57cd–61; 64 = 56–57ab; 65 = 62–63ab; 66 = 66cd–67ab; 67–76 = 79–89ab; 79–80 = 5; 81–84ab = 6–10ab; 85–87 = 10cd–13. *Rasaratnasamuccaya* 9.14–20 = *Rasārṇava* 4.8–14; 27–30 = 16–19; 31–32 = 28–29.

35 *Rasaratnasamuccaya* 10.1–65 = *Rasendracūḍāmaṇi* 5.96–163; 10.82–84 = 11–13; 85–86 = 16cd–18ab; 87–97 = 21–31.

36 *Rasaratnasamuccaya* 11.1–3 = *Rasārṇava* 10.32–34; 11.53–59 is from the *Rasaratnākara* (see *Rasakāmadhenu* I.3.1–7ab).

37 According to P.V Sharma (AVI 188–189; 1972a: 73–74).

38 Erroneously catalogued as a MS of the *Rasaratnasamuccaya*.

39 D.Ch. Bhattacharyya's implausible assertion (1947a: 122) that Rasavāgbhaṭa is quoted in Candraṭa's *Yogaratnasamuccaya* is not confirmed by other scholars.

40 The number of Rasasiddhas is often twenty-seven, but differs in some rasaśāstra texts.

41 See on the lists of Rasasiddhas: D.G. White (1996): 81–86.

42 Ādima is either Śiva (Ādideva, Ādinātha, Śaṃkara), who first expounded the rasaśāstra, or it is the name of some rasācārya (S. Ārya, 1984: 27–29; Vṛddhatrayī 302). An *Ādimasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 975; compare NCC II, 86). Ādinātha is one of the Mahāsiddhas in Svātmārāma's *Haṭhayogapradīpikā*, a work probably dating from the fifteenth century according to C. Bouy (1994: 85) (1.5; identified as Śiva in Brahmānanda's commentary); he is the first guru of the Nātha lineage (see G.W. Briggs, 1973); the *Ānandakanda* (I.3.47) mentions him as one of the Nāthas. See on Ādinātha: C. Bouy (1994): 11–12; D.G. White (1996; see index). A Rasasiddha Ādima is mentioned in the *Pāradasaṃhitā* (1.96) and *Rasajalanidhi* (III, 389–390); the *Rasajalanidhi* (III, 65) describes him as a pupil of Śukrācārya (see also V, Intr. XVI–XVIII).

43 Bhāskara is mentioned as a Rasasiddha in the *Pāradasaṃhitā* (1.96), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). A *Bhāskarasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 981) as a rasāyanasiddhānta. See also on Bhāskara: commentators on the *Suśrutasaṃhitā*.

44 Brahmā is a Rasasiddha in the *Pāradasaṃhitā* (1.98), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). See on the presence of Brahmā in the list: D.G. White (1996): 124. The Kavīndrācāryasūcipatram records a *Brahmasiddhānta* (Nr. 994) as a work on rasāyana.

45 See: *Candrasenasiddhānta* and *Rasacandrodaya*.

46 G. Hāldār (Vṛddhatrayī 307) identifies the Rasasiddha Gomukha with a minister Gomukha of Naravāhana, king of the Vatsas, who lived somewhat later than the sixth century B.C. A *Gomukhasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 986; compare NCC II, 86 and Vṛddhatrayī 307). Gomukha is also mentioned as a Rasasiddha in the *Pāradasaṃhitā* (1.97) and *Rasajalanidhi* (III, 389–390).

47 Govinda is mentioned as a Rasasiddha in the *Pāradasaṃhitā* (1.98), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). This Rasasiddha Govinda is either the author of the *Rasahṛdaya* or the author of the *Rasasāra*. See Vṛddhatrayī 307–311. A *Govindasiddhānta*, dealing with rasāyana, is recorded in the Kavīndrācāryasūcipatram (Nr. 995; compare NCC VI, 208 and Vṛddhatrayī 307). A *Rasagovinda* by Govinda is also mentioned by some authors (see *Rasagovinda*).

48 A Rasasiddha called Hari is also mentioned in the *Pāradasaṃhitā* (1.98) and *Rasajalanidhi* (III, 389–390). Compare: Harīśvara.

49 A Rasasiddha called Indrada is also mentioned in the *Pāradasaṃhitā* (1.97) and *Rasajalanidhi* (III, 389–390). The Kavīndrācāryasūcipatram mentions the rasāyanaprakaraṇa of an *Indradagrantha* (Nr. 1053). Indradhūma is the name of a Rasasiddha in the *Pāradasaṃhitā* (1.104) and *Rasaratnasamuccaya* (6.52); a Rasasiddha called Indradyumna is known to the *Rasaratnākara* (III.1.66–70).

50 Kambali is also mentioned as a Rasasiddha in the *Pāradasaṃhitā* (1.97) and *Rasajalanidhi* (III, 389–390). He is sometimes regarded as one of the eighty-four Siddhas and as belonging to the lineage of Kaṇhapā (V. Pāṇḍey and M. Uniyāl, 1992: 7). See on Siddhas called Kambala, Kambhala, Kāṇhā and Kāṇhapa: A. Bareau (1964): 174, 175; L. Chimpa and A. Chattopadhyaya (1970): 152, 408, 412–413; A. Grünwedel (1916): 163–165, 175–177; A. Hermann-Pfandt (1992): 198–202; J.B. Robinson (1979); D.G. White (1996): 124. Ed. i reads Kalambi and mentions Kāmbali and Kapila as variants.

51 See: *Kāpālikatantra*.

52 See: *Kāpālīsiddhānta*.

53 Khaṇḍa also figures as a Rasasiddha in the list of *Rasaratnasamuccaya* 6.51–55, in the *Pāradasaṃhitā* (1.98), *Rasajalanidhi* (III, 389–390), and *Rasaratnākara* (III.1.66–70); he is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.8). A *Khaṇḍasiddhānta* is recorded in the *Kavīndrācāryasūcipatram* (NCC V, 179; Vṛddhatrayī 307). Khaṇḍin (v.l. Khaṇḍa) is a Rasasiddha in Caturbhuja's commentary on the *Rasahṛdaya* (1.7).

54 See: *Lampaṭatantra*. See on an ācārya called Lambaka: D. George (1991): 13–14.

55 I.e, Rāvaṇa. Laṅkeśa is also one of the Rasasiddhas in the *Pāradasaṃhitā* (1.96), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses); Laṅkā is a Rasasiddha in the second list of the *Rasaratnasamuccaya* (6.53); his name is replaced by Loka in the *Rasaratnākara* (III.1.66–70). A *Laṅkeśasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 977). Noteworthy is the fact that Rāvaṇa's daughters are the wives of the eighteen Tamil Cittars in Kampaṉ's *Irāmāvatāram* (see D.G. White, 1996: 58, 125).

56 See: authorities mentioned by Vāgbhaṭa.

57 Matta is also a Rasasiddha in the *Pāradasaṃhitā* (1.96), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). A *Mattamāṇḍavyasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 980).

58 Nāgabodhi is also a Rasasiddha in the *Pāradasaṃhitā* (1.98), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). He is regarded as a pupil of Nāgārjuna (A. Bareau, 1964: 173; L. Chimpa and A. Chattopadhyaya, 1970: 127,

152; A. Grünwedel, 1916: 214–215; V. Pāṇḍey and M. Uniyāl, 1992: 7; D. Seyfort Ruegg, 1982: 512). His name is on some of the lists of eighty-four Siddhas (see H.W. Schumann, 1986: 306–307; Sempa Dorje, 1998: 188–180 and 314; D.K. Snellgrove, 1957: 297). See on Nāgabodhi, his biography, and his works: H. von Glasenapp (1940): 51–53; J.B. Robinson (1979): 233–235 and 305. Nāgabodhi's name is replaced by Nāgabuddhi in the second list of the *Rasaratnasamuccaya* (6.52) and in the *Rasaratnākara* (III.1.66–70); Nāgabuddhi also figures in the *Rasendramaṅgala*. Nāgadeva is a Rasasiddha in Caturbhuja's commentary on the *Rasahṛdaya* (1.7). A *Nāgabodhīsiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 991; compare NCC X, 7 and Vṛddhatrayī 314). The formula of kanakasundararasa is ascribed to Nāgabodhi (*Rasaratnasamuccaya* 15.50–61; *Rasayogasāgara*, kakārādi 17).

59 See: Nāgārjuna.

60 A *Naravāhanasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 985). Compare: *Rasānandakautuka*.

61 Ratnakośa is also one of the Rasasiddhas in the *Pāradasaṃhitā* (1.97), *Rasajalanidhi* (III, 389–390), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). G. Hāldār (Vṛddhatrayī 338) is of the opinion that Ratnakośa is an error for Ratnaghoṣa; the latter is a Rasasiddha in the second list of the *Rasaratnasamuccaya* (6.51), in the *Pāradasaṃhitā* (1.103), and in the *Rasaratnākara* (III.1.66–70). Ratnaghoṣa also figures in the *Rasendramaṅgala*. G. Hāldār (Vṛddhatrayī 338) refers to him as the author of a lost *Ratnaghoṣasiddhānta*. The Kavīndrācāryasūcipatram mentions a *Ratnakośa* in its list of works on rasāyana.

62 Śambhu is also mentioned in the second list of the *Rasaratnasamuccaya* (6.53), and in the *Pāradasaṃhitā* (1.97), *Rasajalanidhi* (I, 280; III, 389–390; V, Intr. XXVI–XXVIII), *Rasaratnākara* (III.1.66–70), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). The Kavīndrācāryasūcipatram records a *Śambhusiddhānta* (Nr. 984) as a work on rasāyana. Compare the names of Brahmā and Hari as Rasasiddhas.

63 Sāttvika is also a Rasasiddha in the *Pāradasaṃhitā* (1.97) and *Rasajalanidhi* (III, 389–390). G. Hāldār (Vṛddhatrayī 344) regards Sāttvika as one of Viṣṇu's names. Sāttvika is replaced by Tāntrika in the second list of the *Rasaratnasamuccaya* (6.53), and by Tāttvika in the *Rasaratnākara* (III.1.66–70). The Kavīndrācāryasūcipatram records a work on rasāyana, called *Tāttvikasiddhānta* (Nr. 999).

64 Surānanda is also a Rasasiddha in Caturbhuja's commentary on the *Rasahṛdaya* (1.7), the *Pāradasaṃhitā* (1.98), *Rasajalanidhi* (III, 389–390), *Rasaratnākara* (III.1.66–70), and the second list of the *Rasaratnasamuccaya* (6.51). Surānanda is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6). The Kavīndrācāryasūcipatram records a *Surānandasiddhānta* (Nr. 990) as a work on rasāyana.

65 The Kavīndrācāryasūcipatram mentions a *Surasenasiddhānta* (Nr. 982) as a work on rasāyana. See: *Rasendrasuraprabhāva*.

66 Viśārada is also a Rasasiddha in the *Pāradasaṃhitā* (1.96), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses); his name is Śārada in the *Rasaratnākara* (III.1.66–70) and the second list of the *Rasaratnasamuccaya* (6.53). G. Hāldār (Vṛddhatrayī 341) supposes him to be the author of the *Viśāradasiddhānta*; this work is recorded in the Kavīndrācāryasūcipatram (Nr. 978).

67 See: Various ancient authorities.

68 Yaśodhana is also one of the Rasasiddhas in the *Pāradasaṃhitā* (1.98), the second list of the *Rasaratnasamuccaya* (6.51), the *Rasataraṅgiṇī* (1.29–32), and the *Rasendrasambhava*

(introductory verses). His name is Yaśodhara in the *Rasajalanidhi* (III, 389–390) and the *Rasaratnākara* (III.1.66–70). A *Yaśodhanasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 992; compare Vṛddhatrayī 334).

69 The list is incomplete; 'others' are mentioned at the end.

70 Bhairava is a Rasasiddha in the *Pāradasaṃhitā* (1.99), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). He is a Mahāsiddha in the *Haṭhayogapradīpikā* (1.6). Compare: *Rasabhairava*.

71 See: Various ancient authorities.

72 Harīśvara is one of the Rasasiddhas in the *Pāradasaṃhitā* (1.100). G. Hāldār (Vṛddhatrayī 350) regards him as a king of Trigarta (= Jālandhara), who lived in the second or third century A.D. Compare Hari, who is one of the Rasasiddhas.

73 See: *Kākacaṇḍīśvarakalpatantra*.

74 Mahādeva is a Rasasiddha in the *Pāradasaṃhitā* (1.100).

75 Eds. e, h, i and k have Maithilāhvaya, ed. d. has Maryalāhvaya. Maithilāhvaya follows upon Bhāluki and is regarded as an epithet of the latter by G. Hāldār (Vṛddhatrayī 325). The majority of the editors of the *Rasaratnasamuccaya* consider Maithilāhvaya as the name of an author who is distinct from Bhāluki.

76 See: Manthānabhairava.

77 Nandin is a Rasasiddha in the *Pāradasaṃhitā* (1.99), *Rasajalanidhi* (I, 265 and 271; II, 147), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). See on Nandin: commentators on the *Suśrutasaṃhitā*.

78 Narendra is also a Rasasiddha in the *Pāradasaṃhitā* (1.100), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). Narendra is sometimes regarded as an epithet of the second Vāsudeva mentioned in the list (Vṛddhatrayī 341).

79 Rasāṅkuśa is also a Rasasiddha in the *Pāradasaṃhitā* (1.99). G. Hāldār (Vṛddhatrayī 338) reads Rasāṅkuśabhairava and regards him as a Rasasiddha who wrote a work called *Rasāṅkuśa*, recorded in the Kavīndrācāryasūcipatram (Nr. 961). Compare: *Mahārasāṅkuśa*.

80 Rasendratilaka is also mentioned as a Rasasiddha in the *Pāradasaṃhitā* (1.101). G. Hāldār (Vrddhatrayī 340) regards him as the author of a work on rasāyana called *Rasendratilaka*, recorded in the Kavīndrācāryasūcipatram (Nr. 962). The word Yogin, which follows upon Rasendratilaka in the *Rasaratnasamuccaya*, may be his epithet; Rasendratilaka Yogin is supposed to be the author of the *Rasasāratilaka*.

81 Ṛṣiḥśṛṅga is by some (eds. e and i) regarded as identical with Ṛṣyaśṛṅga. The *Pāradasaṃhitā* (1.101) reads Ṛṣyaśṛṅga instead of Ṛṣiḥśṛṅga; editions d and h read Ṛṣi and Śṛṅga. Ṛṣiḥśṛṅga is called Kriyātantrasamuccayin, which probably means that he wrote the *Kriyātantrasamuccaya*; ed. h considers Śṛṅga as the author of the *Kriyātantrasamuccaya*. The *Pāradasaṃhitā* reads Vāsudeva before Kriyātantrasamuccayin, which makes Vāsudeva its author. G. Hāldār (Vṛddhatrayī 303–305) refers to Ṛṣyaśṛṅga as the author of a rasagrantha called *Ṛṣyaśṛṅgatantra* (see Kavīndrācāryasūcipatram Nr. 972: *Ṛṣiśṛṅgatantra*).

82 Svacchandabhairava is also one of the Rasasiddhas in the *Pāradasaṃhitā* (1.99), *Rasataraṅgiṇī* (1.29–32), and *Rasendrasambhava* (introductory verses). Eleven different formulae of a svacchandabhairavarasa are quoted in the *Rasayogasāgara* (śakārādi 584–594). A work called *Svacchandabhairava* is ascribed to Balabhadra.

83 Vāsudeva is also a Rasasiddha in the *Pāradasaṃhitā* (1.101). Vāsudeva is mentioned twice in the list of the *Rasaratnasamuccaya*, which may be the reason that edition d and the *Pāradasaṃhitā* (1.100) read Ratnākara instead of the second Vāsudeva; the commentator of edition e, which has Vāsudeva, prefers the reading Ratnākara. G. Hāldār (Vṛddhatrayī 341) distinguishes two Vāsudevas; the first Vāsudeva is identified as the son of Kṣemāditya; he was the author of the *Vāsudevatantra* and *Rasasarvasva*, and is placed in the thirteenth century; the second Vāsudeva, called king (narendra) in the *Rasaratnasamuccaya*, is regarded as a grandson of Kaniṣka and the author of the *Vāsudevasaṃhitā*. The *Vāsudevatantra* and *Vāsudevasaṃhitā* are recorded in the Kavīndrācāryasūcipatram (Nr. 948: *Vāsudevasaṃhitā* and Nr. 971: *Vāsudevatantra*). Compare *Rasasarveśvara* by Vāsudeva.

84 Yogin is an epithet of Rasendratilaka according to edition e; he is a distinct authority in editions h, i, k, and probably as well in Caturbhuja's commentary on the *Rasahṛdaya* (1. 7).

85 The *Rasaratnākara* has a list of twenty-eight names; Hara is added.

86 Āgama is also a Rasasiddha in the *Pāradasaṃhitā* (1.104); his name is replaced by that of Vāḍava in the *Rasaratnākara*.

87 Bali is also a Rasasiddha in the *Pāradasaṃhitā* (1.104).

88 Also mentioned in the *Pāradasaṃhitā* (1.104). Bāṇa is the name of a mighty Asura, known from the *Mahābhārata* and several *Purāṇas* (see Vettam Mani). The Kavīndrācāryasūcipatram mentions a work on rasāyana, called *Bāṇāsurasiddhānta* (Nr. 1000; compare NCC XIII, 254).

89 Also mentioned in the first list.

90 See: *Carpaṭīsiddhānta*.

91 Compare the first list.

92 Compare Indrada of the first list.

93 Also mentioned in the *Pāradasaṃhitā* (1.104). The *Rasaratnākara* has Kāmalin instead of Kāmāri.

94 Compare the first list.

95 Also mentioned in the *Pāradasaṃhitā* (1.104) and *Raseśvarasiddhānta* (see *Sarvadarśanasaṃgraha* 9.8). A *Kapilasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 987). See also: Various ancient authorities.

96 Compare the first list.

97 Some editions read Lampaka. Compare Lampaka of the first list.

98 Compare Laṅkeśa of the first list.

99 Compare the first list.

100 The Kavīndrācāryasūcipatram mentions a work on rasāyana, called *Muniśreṣṭhasiddhānta* (Nr. 1001).

101 Compare Nāgabodhi of the first list.

102 Compare the first list.

103 Compare the first list.

104 Compare Ratnakośa of the first list.

105 Compare the first list.

106 Compare Viśārada of the first list.

107 Also mentioned in the *Pāradasaṃhitā* (1.103).

108 Compare the first list.

109 Compare the first list.

110 The *Rasaratnākara* reads Tāttvika. Compare Sāttvika of the first list.

111 Also mentioned in the *Pāradasaṃhitā* (1.103). Compare Vyāḍi of the first list.

112 Compare the first list.

113 Kampilla is a reddish powder covering the ripening fruits of *Mallotus philippensis* Muell.Arg. (see D. Joshi, 1991a: 123–124).
114 Compare Ca.Ka.12.87–97; A.h.Ka.6.25–29ab.
115 See: D. Joshi, IJHS 27, 2, 1992 (annotated translation of *Rasaratnasamuccaya* 11); *Rasajalanidhi* I, 311–320.
116 Solidification of not properly purified mercury is called haṭhabandha.
117 Solidification of properly purified mercury.
118 Mercury, mixed with metals, that sublimates on heating, reverts to its natural form, and does not solidify, is called ābhāsabaddha.
119 Solidification of mercury that has been mixed with improperly purified metals.
120 Mercury that assumes the consistence of butter by rubbing, while exposing it to the heat of the sun, is called piṣṭikābaddha.
121 Mercury that is solidified by combining it with purified and killed śaṅkha, śukti or varāṭa is called kṣārabaddha.
122 When the quantity of mercury is reduced again and again on repeated heating, it is called khoṭabaddha.
123 Mercury is poṭa- or parpaṭībaddha when molten kajjalī is made into thin flakes.
124 Mercury is kalkabaddha when it assumes the appearance of mud on heating.
125 A combination of mercury and sulphur that assumes the consistence of a collyrium (kajjalī) on grinding is called kajjalībaddha.
126 Mercury that during the killing process sublimates and leaves the crucible is called sajīvabaddha.
127 Mercury, killed after digesting mica and sulphur, is called nirjīva.
128 Mercury killed by means of puṭapāka after digesting one fourth its quantity of gold and made into a lump (piṣṭī) by rubbing it with an equal quantity of sulphur is nirbījabaddha.
129 Mercury subjected to jāraṇā with several kinds of piṣṭī and killed with six times its weight of sulphur is bījabaddha.
130 Mercury killed with diamonds, etc., and combined with an equal amount of mercury that has been killed in another way, is śṛṅkhalābaddha.
131 The solidification of mercury after combining it with metals subjected to bāhyadruti.
132 Killing mercury after the digestion of an equal amount of mica.
133 The same, with a double amount of mica.
134 The same, with four times the amount of mica.
135 The same, with six times the amount of mica.
136 Making mercury heatresistant by means of divyauṣadhis, but without jāraṇā with mica.
137 Solidification of mercury by heating it with gold or silver.
138 See D. Joshi (IJHS 27, 2, 1992), who describes nine varieties of jalūkābandha; this type of bandha is not for therapeutic purposes, but for stimulating female sexual pleasure.
139 The order of the diseases resembles that adopted in *Aṣṭāṅgasaṃgraha* and *Aṣṭāṅgahṛdayasaṃhitā*.
140 Actually, the chapter on vidradhi, vṛddhi, gulma and śūla (chapter eighteen), also deals with kārśya, sthaulya and amlapitta.
141 Chapter twenty, on the treatment of visarpa, kuṣṭha and śvitra, also deals with kṛmiroga.
142 Chapter twenty-one is concerned with a number of vāta diseases, āmavāta, apasmāra, unmāda, vātarakta and pittaroga.
143 Chapter twenty-two is about the treatment of vandhyā, garbhiṇīroga, mūḍhagarbha, sūtikāroga and bālaroga.

144 Additional subjects of chapter twenty-four are apacī, gaṇḍamālā and arbuda.
145 Subjects of chapter twenty-five are kṣudraroga, stanavidradhi, liṅgaroga, yonivyāpad, ślīpada, snāyuka, bhasmaka, viṣa, etc.
146 A disease caused by corrupted blood according to the commentary on ed. d.
147 Vardhma is obviously identical with vṛddhi, which is of seven types.
148 A garbhasrāvī is a woman whose pregnancies end in abortion.
149 A woman whose pregnancies end in stillbirth or in the early death of the child (see 22.59).
150 A woman bearing only female children.
151 A woman bearing one child only.
152 Pīnasa is usually of five varieties.
153 The same as indraviddhā of the *Suśrutasaṃhitā* (Ni.13.11).
154 Koṭha and utkoṭha are also kṣudrarogas in Vāgbhaṭa's works.
155 Prasupti is also a kṣudraroga in Vāgbhaṭa's works.
156 This disorder is unknown from other medical works; the commentary of ed. d supposes it to be an error for cipya.
157 Unknown from other treatises.
158 The same as jālagardabha.
159 Probably identical with mukhadūṣikāḥ.
160 The commentator of ed. d regards it as identical with gandhamālā of the *Mādhavanidāna* (55.15).
161 See the commentary of ed. d.
162 The same as araṇī (Hindī commentary ed. m). Called āgiyā in the vernacular (commentary ed. d), i.e., *Striga asiatica* (Linn.) Kuntze = *S. lutea* Lour. (see WIRM X, 55; compare S.S.R. Bennet, 1987).
163 The root of citraka and the nut of bhallātaka (commentary ed. d).
164 A drug from a foreign country (commentary ed. d).
165 Identified as *Acacia pennata* Willd. (see A. Abdul Kareem, 1997, Nr. 21).
166 A variety of devadāru (commentary ed. d).
167 The same as candramallikā (commentary ed. d), i.e., *Chrysanthemum coronarium* Linn. (see M. Abdul Kareem, 1997, Nr. 392).
168 Identified as *Swertia chirayita* (Roxb. ex Fleming) Karsten (see M. Abdul Kareem, 1997, Nr. 1549).
169 The walnut (commentary ed. d).
170 The same as śrīhastinī (commentary ed. d), i.e., *Heliotropium indicum* Linn. (see M. Abdul Kareem, 1997, Nr. 859).
171 The same as brāhmī (commentary ed. d).
172 Identified as *Euphorbia thomsoniana* Boiss. by Bāpālāl Vaidya (1982: 222–225).
173 The same as haritāla (commentary ed. d).
174 Identified as *Ceratophyllum demersum* Linn. (see M. Abdul Kareem, 1997, Nr. 37).
175 The two kinds of jayā are mentioned in the *Carakasaṃhitā*. Several identifications of jayā are found in the literature.
176 The juice of kāravallī (commentary ed. d).
177 The same as kākamācī (commentary ed. d).
178 The same as aśvagandhā (commentary ed. d).
179 This is one of the names of *Embelia ribes* Burm.f. (see M. Abdul Kareem, 1997, Nr. 670).
180 Karālikā is one of the names of *Corypha umbraculifera* Linn. (see M. Abdul Kareem, 1997, Nr. 497).

181 Nāgadamana or śivaliṅgī (commentary ed. d).
182 Identified as *Vigna aconitifolia* (Jacq.) Marechal (see M. Abdul Kareem, 1997, Nr. 1688).
183 This is one of the names of apāmārga, *Achyranthes aspera* Linn. (see M. Abdul Kareem, 1997, Nr. 29).
184 The same as kukundara (commentary ed. d).
185 A variety of śarapuṅkhā (commentary ed. d), identified as one or more species of *Tephrosia* (see M. Abdul Kareem, 1997, Nrs. 1594, 1597, 1598, 1601).
186 Identified as *Alpinia galanga* (Linn.) Willd. (see M. Abdul Kareem, 1997, Nr. 95).
187 A kind of vacā (commentary ed. d).
188 The same as śvetāluka (commentary ed. d).
189 The same as añjīra (commentary ed. d).
190 A kind of grass (commentary ed. d).
191 The same as jyotiṣmatī (commentary ed. d).
192 A kind of aśvattha (commentary ed. d).
193 The same as raktapunarnavā (= punarnavā) (commentary ed. d).
194 Identified as *Amaranthus tricolor* Linn. (see M. Abdul Kareem, 1997, Nr. 111).
195 This may be *Momordica dioica* Roxb. ex Willd. (see M. Abdul Kareem, 1997, Nr. 1123). A kind of sūraṇa (commentary ed. d).
196 A foreign plant or saptaparṇa (commentary ed. d).
197 The same as raktekṣu (commentary ed. d).
198 The fruit of jaipāla (commentary ed. d).
199 A kind of eraṇḍa (commentary ed. d).
200 The author's father is sometimes called Saṅghagupta (Cat. IO Nr. 2724; ed. k), which may be due to a confusion with Nityanātha, the author of the *Rasaratnākara*, who is occasionally referred to as the son of Śaṅkhagupta or Saṅgagupta (P. Cordier, 1896: 8). The *Rasaratnasamuccaya* is in some of the MSS attributed to Aśvinīkumāra (J. Jolly, 1901: 4, C.G. Kashikar 4; A.B. Keith, 1973: 512; M. Winternitz III, 553), Nityanātha (CC I, 496; P. Cordier, 1896: 8; A. Roşu, 1989: XCIX), and Somadeva (P. Cordier, 1901d: 149; A. Roşu, 1989: XCIX).
201 The colophons of many editions call the author Vāgbhaṭa.
202 S. Ārya (1984: 76–77) gives a list of a number of authors accepting or rejecting this identity. See also Atrideva (1978): 208; N. Kumār and B. Pāṇḍey (1982).
203 See Jaggi IV, 135; P. Rāy (1956): 165.
204 G. Hāldār (Vṛddhatrayī 299–300) was even convinced that the original version of the *Rasaratnasamuccaya* belongs to the third century.
205 P. Cordier (1901d): 149–150.
206 See his *Pratyakṣaśārīra* I, 54–55. Gaṇanāthasena noticed the borrowings from *Rasendracūḍāmaṇi* and *Rasahṛdaya*.
207 AVI 459–461. P.V. Sharma argues that the *Rasaratnasamuccaya* may date from the middle of the thirteenth century, because one of the formulae (16.120–126: vaiśvānarapoṭalīrasa) is ascribed to Siṅghaṇa, one of the Yādava kings of Devagiri (first half thirteenth century); this formula, however, is attributed to a king of Siṃhala in ed. d, and a king of Siṃhala is also referred to at 16.137; a Kālayavana, mentioned in another formula (26.38), is identified by P.V. Sharma as a Muslim fakīr.
208 S. Ārya (1984): 76–79. This author adduces that the plant names hiyāvalī and gopālakarkaṭī, found in the *Rasaratnasamuccaya*, are absent from the *Aṣṭaṅgahṛdayasaṃhitā* and *Aṣṭāṅgasaṃgraha*; gopālakarkaṭī is a plant mentioned by Soḍhala (*Gadanigraha*, kāya 29.61), hiyāvalī is a name occurring in Ḍalhaṇa's commentary on the *Suśrutasaṃhitā* (see Bāpālāl Vaidya, 1982: 222).

209 Dates assigned to the *Rasaratnasamuccaya* are: eleventh or twelfth century (Bhudeb Mookerjee, *Rasajalanidhi* V, Intr. XXXVI–XXXVII: the author is the Vāgbhaṭa who is mentioned in Kalhaṇa's *Rājataraṅgiṇī*, who lived during the reign of king Jayasiṃha, A.D. 1199–1211), twelfth century (K.R. Srikanta Murthy, Intr. to his translation of the *Aṣṭāṅgahṛdayasaṃhitā*, XVII), thirteenth century (ABI 411–412; Atrideva, 1961: 110; AVI 459–461; C. Dwarkanath, 1991: 43; Gaṇanātha Sena, 1924; 54–55; Satyaprakāś, 1960: 464; V. Śukla I, 178), about A.D. 1300 (J. Filliozat in L. Renou et J. Filliozat, 1953: 169), thirteenth to fourteenth century (D.G. White, 1996: 167), fourteenth century (S.K. Śarmā, 1992: 18), thirteenth to fifteenth century (S. Ārya, 1984: 67), and the period 1300–1550 (P. Rāy, 1956: 158; said to be coeval with the *Rasendracintāmaṇi*). G. Hāldār (Vṛddhatrayī 299–300) regards the *Rasaratnasamuccaya* as the revised version of an earlier work; the revision is in his view due to Somadeva, the author of the *Rasendracūḍāmaṇi*, who lived in the thirteenth century.
210 This plant, called mahābharī (18.19), is described for the first time in the *Bhāvaprakāśanighaṇṭu* (harītakyādi 105). The mahābherī (30.64) may be the same plant as the mahābharī.
211 See J. Jolly (1901): 4 (C.G. Kashikar 5).
212 See edition f. References are to page numbers of this edition.
213 On the plant called utpalā (ed. d reads utpala: 11.54).
214 A verse on the characteristics of a yonikuṇḍa (see chapter six) is quoted from this work by Kṛṣṇācārya.
215 The *Arkaprakāśa* is referred to.
216 A quotation about the eight upadhātus.
217 The rasas and uparasas are enumerated.
218 A quotation on the nature of sindūra.
219 A description of Kirātadeśa is quoted. The *Śivaśaktisaṃgamatantra* is not recorded in the CC, nor in Tāntrika Sāhitya.
220 Some languages mentioned are : āṅglabhāṣā (28), brijabhāṣā (37, 38, 43, 47), gurjarabhāṣā (112, 119, 190), keralabhāṣā (39), mahārāṣṭrabhāṣā (28, 37, 38, 39, 47, 48). Some regions and localities referred to are: Amliyārākhyagrāma (120), Baḍodākhyanagarī (120; = Baroḍā), Gurjaradeśa (40, 41), Haridvāra (41), Junnaragrāma (38), Koṅkaṇa (113, 119), Saurāṣṭradeśa (39), Vahrāḍākhyadeśa (120), and Vaṅgadeśa (112).
221 See, for example, 32, 36, 68, 76, 112, 124.
222 See the introductory verses of the commentary and Vāmanaśāstrī Dātāra's prastāva to ed. f. G. Hāldār (Vṛddhatrayi 301) places the author, for unknown reasons, in the fifteenth century.
223 See edition d.
224 Mentioned in a quotation from Śivadāsa's commentary on the *Cakradatta*.
225 A quotation on the three types of pāka (= māraṇa) of iron. The *Amoghatantra* is not described in Tāntrika Sāhitya. An Amoghācārya is quoted in Trivikrama's *Lauhapradīpa*.
226 The koṣṭhikāyantra is described in the *Atrisaṃhitā*.
227 The bhūdharayantra is characterized.
228 The cakrayantra is described.

229 The Anuśāsanaparvan of the *Mahābhārata*.
230 A quotation from Śivadāsa's commentary on the *Cakradatta*.
231 A quotation found in the *Madhukośa* on the *Mādhavanidāna*.
232 I.e., the *Garuḍapurāṇa*.
233 I.e., the *Bhagavadgītā*.
234 Probably Bhāskara's *Līlāvatī*.
235 The *Mādhavanidāna* is quoted. Compare Mādhavakara, *Rugviniścaya*, and Rugviniścayakṛt.
236 A quotation from the *Āyurvedaprakāśa*.
237 The *Mādhavanidāna* is quoted. Compare Mādhava, *Rugviniścaya*, and Rugviniścayakṛt.
238 Compare Śrīkaṇṭha.
239 This *Rasendrasāra* may be identical with the *Rasendrasārasaṃgraha*.
240 A lexicographer.
241 Compare Mādhava(kara).
242 A lexicographer.
243 Compare Vṛnda.
244 Compare *Śivadāsavyākhyā*, *Tattvacandrikā*, and Tattvacandrikākāra.
245 Compare Śivadāsa.
246 Compare Madhukośakṛt and Vyākhyākusumāvalīkāra.
247 Compare Śivadāsa.
248 The lexicon of this name.
249 Varāhamihira, the author of the *Bṛhatsaṃhitā*.
250 Compare *Siddhayoga*.
251 Compare Śrīkaṇṭha.
252 See edition e; references are to page numbers (the numbering of the verses differs in ed. d).
253 Edition a is referred to.
254 Edition d is referred to.
255 The **Bhāratīyarasāyanaśāstra*, compiled by Viśveśvaradayālu Vaidyarāja, Harihara Press, Etawah 1930 [IO.San.B.986(c)]; this work contains the *Kākacaṇḍīśvarītantra* and the *Rasaprakāśasudhākara*, accompanied by a Hindī translation.
256 An unidentified work.
257 A work by Cūḍāmaṇi, quoted in his *Rasakāmadhenu*.
258 Compare *Rasapaddhati*.
259 The commentator on the *Rasahṛdaya*.
260 The author of the *Rasakāmadhenu*. Compare *Rasakāmadhenu*.
261 The author of the *Rasarājasundara*. Compare *Rasarājasundara*.
262 The author of the *Dharaṇīdharasaṃhitā*.
263 The *Rasendracintāmaṇi* is by some ascribed to Ḍhuṇḍhukanātha.
264 A lexicographer.
265 The commentator Gayadāsa.
266 The *Bhagavadgītā*.
267 The author of the *Rasasāra*. Compare *Rasasāra*.
268 Govinda, Govindācārya and Govindapādāḥ designate the author of the *Rasahṛdaya*. Compare *Rasahṛdaya*.
269 The author of the *Rasayogasāgara*.

270 Svātmārāma, the author of the *Haṭhayogapradīpikā*.
271 The edition of the *Rasaratnasamuccaya* by Jīvrām Kālidās (ed. b) is referred to.
272 An edition of the *Rasaratnasamuccaya* by Jyeṣṭhamalla is referred to.
273 The famous poet.
274 Edition c of the *Rasaratnasamuccaya* is referred to.
275 Edition e is referred to.
276 An authority mentioned in the *Rasaratnasamuccaya*.
277 The editor of edition a.
278 The poem by Kālidāsa.
279 Mādhava, the author of the *Āyurvedaprakāśa*.
280 The commentator on the *Rasapaddhati*.
281 Written by Muḥammad Akbar Arzānī b. Ḥājī Muqīm, who lived in the eighteenth century (see STMI 142–143); this author also wrote the *Ṭibb-e-Akbarī*.
282 Mentioned in the text of the *Rasaratnasamuccaya*.
283 This Nārāyaṇa may be the author of the *Vaidyāmṛta*.
284 The *Bhāvaprakāśanighaṇṭu* is quoted.
285 Nirañjanaprasāda's *Pāradasaṃhitā* is quoted. Compare *Pāradasaṃhitā*.
286 Yaśodhara, the author of the *Rasaprakāśasudhākara*. Compare *Rasaprakāśasudhākara* and Yaśodhara.
287 Compare Nirañjana.
288 Edition f is referred to.
289 The commentary of ed. f is quoted.
290 Unidentified.
291 Compare Govinda.
292 Compare Cūḍāmaṇi.
293 Compare Bindu.
294 Compare Yaśodhara.
295 Compare Dattarāma.
296 Compare Govindabhikṣu.
297 Compare Sadānanda.
298 A work by Śyāmasundarācārya. Compare Śyāma and Śyāmasundarācārya.
299 Compare Somadeva.
300 The well-known Bengali chemist and author of the 'History of Hindu chemistry'.
301 A lexicon.
302 Compare *Rasataraṅgiṇī*.
303 The *Śāligrāmauṣadhaśabdasāgara* is quoted. See: *Bṛhannighaṇṭuratnākara*.
304 Compare *Rasendracūḍāmaṇi*.
305 Compare *Rasāyanasāra*.
306 Umeśacandragupta, the author of the *Vaidyakaśabdasindhu*. Compare *Vaidyakaśabdasindhu*.
307 Compare Umeśa.
308 A lexicon by Yādavaprakāśa. Compare Yādava.
309 Edition i is referred to.
310 A lexicon.
311 Unidentified.
312 Compare *Vaijayantī*.

313 Compare *Rasaprakāśasudhākara*.
314 Navyāḥ: 171.
315 Vaijñānikāḥ: 42, 176.
316 Asmatsaṃpradāya: 242, 314, 362, 378, 451.
317 See the introductory verses and the colophons of the edition.
318 See A.K. Śrīvāstava (1993); AVI 466.

Chapter 10
Rasārṇava and *Rasārṇavakalpa*

1 CC I, 497; II, 116; III, 106. Check-list Nr. 650. STMI 456. R.G. Bhandarkar (1893), Nr. 242. Cat. Madras Nr. 13209: the introductory verses differ; the titles of the chapters, their order, and the verses quoted agree with the *Rasārṇava*. Cat. Mysore XIII, Nr. 42382. CBORI XVI, 1, Nr. 225. J. Filliozat, Liste Nrs. 141–142.
Editions:
a Rasārṇava, edited by Praphulla Candra Rāy and Hariś Candra Kaviratna, Bibliotheca Indica, New Series, No. 174, Calcutta 1910 [BL.14002.a (vol.174); IO.Bibl.Ind.174]; reprinted, Bibliotheca Indica Series, Work No. 175, Calcutta 1985; this edition is based on five MSS (the Madras, Mysore and Poona MSS, one from the Raghunātha Temple Library, Kaśmīr, and one from the Bīkāner collection); variants are given in footnotes.
b rasārṇavaṃ nāma rasatantram, pārvatīparameśvarasamvādātmakam, sāhityāyurvedācāryavyākaraṇatīrtha-darśanaśāstriṇā paṇḍita tārādatta pantena bhāgīrathyā ṭippaṇyā vibhūṣitaṃ sampāditañ ca, Haridās Saṃskṛt Granthamālā 88, Caukhambā Saṃskṛt Series Office, Banāras 1939; the text is that of edition a; 2nd ed., with the addition of the *Rasacandrikā* Hindī commentary by Dr. Indradeva Tripāṭhī, Vārāṇasī 1978.
References are to a. Parts of the *Rasārṇava* were translated into English by P.C. Rāy (P. Rāy, 1956: 135–140; text: 321–329).
The title, mentioned in the colophons, is *Śrīpārvatīparameśvarasaṃvāda Rasārṇava Rasasaṃhitā*.
2 Compare on the contents: S. Ārya (1984): 59–65; Atrideva (1961): 103–104; S.C. Banerji (1992): 148–154; Satyaprakāś (1960): 348–407; V. Śukla I, 159–160; D.G. White (1996): 148–152, 171–183. See also *P.K. Gode (1947h).
3 The *Rasārṇava* is sometimes ascribed to Śambhu (R.C. Majumdar, 1971: 233; J. Filliozat, Liste Nr. 141).
4 See about jīvanmukti (liberation before death from all liability to future births): G. Oberhammer (1992).
5 See on this myth of the origin of mercury: S.R. Sarma and Y. Sahai (1995).
6 Compare on the female companion: *Rasajalanidhi* I, 19–20 (called Kālinī).
7 See on this subject: D.G. White (1996): 258–260.
8 See on the yantras: *Rasendracūḍāmaṇi*.
9 See on the mūṣās: *Rasendracūḍāmaṇi*.
10 These oils (taila) can form a dividing layer between pure molten metal and atmospheric oxygen, thus reducing the possibility of further oxidation (V. Deshpande, 1994: 317).
11 Animal faeces (viṣ) may be able to form soluble salts from the respective insoluble salts and thus have a cleansing effect on metals (V. Deshpande, 1994: 317).
12 These five substances, consisting of guñjā, ṭaṅkaṇa (borax), honey, ghee and guḍa (5.41), remove oxides as surface contaminants, thus making the metal soft and miscible with other metals; borax can combine with metal oxides to form a flux, which floats on the surface

of molten metals and can thus be removed (V. Deshpande, 1994: 317, 318).
13 The mṛttikā type has been regarded as zinc oxide, the guḍābha type as zinc sulphide, the pāṣāṇābha type as zinc silicate or carbonate (see D. Joshi, 1991a: 77).
14 Carmāra is coloured like a parrot (śuka), śukatuṇḍaka is yellowish, haṃsapāda is red (see *Rasajalanidhi* II, 225).
15 D.G. White (1996: 148) notes that the *Rasārṇava* is the earliest text to deal with this subject.
16 The white variety is due to an admixture of chalk, the black variety to a mixture of black soil and kāsīsa, the yellow variety is the same as puṣpakāsīsa (see D. Joshi, 1991a: 117).
17 Varṇa is the technical term for the colour of the streak of the touchstone and came to designate the degree of fineness of gold, which was graded into sixteen varṇas (see on this subject: M.K. Pal, 1978: 255; S.R. Sarma, 1983a).
18 Compare on tārabīja: *Rasajalanidhi* I, 225–226.
19 Compare on viḍas: *Pāradasaṃhitā* 14.
20 Compare *Pāradasaṃhitā* 14.27–32.
21 The malagati is present when mercury, mixed with metallic impurities, converts itself into oxides, sulphides, etc., which are considered as malas (see D. Joshi, 1991a: 33).
22 The haṃsagati is present when very fine mercury (due to the effect of mūrchana) floats on the surface of water (see D. Joshi, 1991a: 33).
23 The dhūmagati is present when heated mercury is converted into fumes (see D. Joshi, 1991a: 33).
24 This divine gati is invisible (see D. Joshi, 1991a: 33).
25 Malagati is mentioned twice. The first occurrence of the term is probably an error for jalagati, which is missing. When washed with water, mercury goes with the water; this is called jalagati (see D. Joshi, 1991a: 33).
26 Compare 11.75, where the fourth avasthā is called sakampa.
27 The traditional eighteen saṃskāras are nowhere described in the *Rasārṇava*. D.G. White (1996: 148 and 428) remarks that the first eight of the series are reduced to two: śodhana and mardana; he suggests that this may be due to the fact that the *Rasārṇava* follows a rapid kāpālika method.
28 See on these types: *Pāradasaṃhitā* 18.94–100.
29 Compare 10.17–22.
30 See on bāla- and vṛddhajāraṇā: *Pāradasaṃhitā* 18.100 and 104–108.
31 Compare *Pāradasaṃhitā* 36.6–9.
32 Compare *Pāradasaṃhitā* 36.13–17.
33 Paṭṭabandha is a less usual term, also found in the *Rasopaniṣad*. Paṭṭabaddha mercury is described as resembling wax; it is white or yellow in colour and heatresistant.
34 Dāna corresponds to what is usually called sevana, i.e., the consumption of mercurial preparations.
35 Compare the description of the *Rasārṇavakalpa*.
36 The same as somalatā (Satyaprakāś, 1960: 400).
37 The same as kālī kapās according to Satyaprakāś (1990: 391).
38 Absent from the *Rasārṇavakalpa*.
39 Compare the kṣamāpālī of *Rasārṇava* 5.28.
40 Called vartulaparṇī in the *Rasārṇavakalpa*.
41 Omitted in the *Rasārṇavakalpa*, which inserts jyotiṣmatī and dagdhārohā here.

42 Padminī and kumudinī are omitted in the *Rasārṇavakalpa*.
43 The same as nāgadantī (Satyaprakāś, 1960: 399).
44 Omitted in the *Rasārṇavakalpa*.
45 Omitted in the *Rasārṇavakalpa*.
46 Compare the candrodaka-, viṣodaka- and śailodakakalpas of the *Rasārṇavakalpa*. See also the śailodakakalpa of the *Kākacaṇḍīśvarakalpatantra*.
47 Compare on gandhapiṣṭikā: *Pāradasaṃhitā* 52.73–78.
48 See on this subject: K.V. Zvelebil (1983).
49 This statement reminds one of the civakuṭinīr muppū (the muppū which is the liquid drunk by Śiva) of the Tamiḻ Siddhas (see K.V. Zvelebil, 1983: 5).
50 This *granthāntara* is referred to on the subject of śilājatu.
51 These MSS read ḍāmarākhya mahātantra instead of mahāmantra (3.23) (see D.G. White, 1996: 148 and 428, n.154).
52 The formula of rākṣasarasa (IV, 19).
53 Ṭoḍara II: 6.125–139 (= *Rasārṇava* 2.92–103); III: 4.683–689 (the formula of agnikumārarasa); IX: 1.58, 74 (= *Rasārṇava* 10.32), 181–183, 445, 461–464ab (= *Rasārṇava* 18.33–35 and 44ab); 2.38 (= *Rasārṇava* 4.7), 41, 66–67, 105–112, 133–136, 282–283, 288–305, 319–321; 3.71, 118, 166, 204; 4.2–3, 20 (= *Rasārṇava* 7.12), 23, 171, 191–194, 232–233 (= *Rasārṇava* 6.79–80), 298, 328–330, 421–426 (421–426ab = *Rasārṇava* 12.133–138), 427–431 (427–431ab = *Rasārṇava* 12.144–148), 701.
54 *Basavarājīya* 2: the *Rasārṇava* was proclaimed in the Tretāyuga.
55 *Bṛhadyogataraṅgiṇī* 41.96–99ab (on lohakiṭṭa); 42.3–8ab; 71.21–26 (śaṅkhavaṭīrasa); 76.117–121 (kumudeśvararasa).
56 *Rasārṇava* 7.2 is quoted.
57 Cat. Madras Nr. 13145.
58 Repeatedly quoted as *Rasārṇava*; once (ad 1.36 = *Rasārṇava* 1.21–22) cited as the words of Maheśvara.
59 See *Rasayogasāgara*, kakārādi 51 (kaphapraśoṣaṇarasa).
60 *Pākāvalī* 23–24 (the formula of śṛṅgārābhraka).
61 *Rasāmṛta* 3.64cd–65ab = *Rasārṇava* 7.14c-f; 3.122 cd–123 = *Rasārṇava* 7.28–29.
62 Ad *Rasataraṅgiṇī* 5.106–108; 7.90–92 (compare *Rasārṇava* 18.130–131 and 135cd).
63 *Rasendracintāmaṇi* 3 = *Rasārṇava* 1.18cd–19; 6.
64 *Rasendrapurāṇa* 17.7: the karṣaṇa variety of loha is referred to (see *Rasārṇava* 6.40).
65 *Raseśvaradarśana* 18–19 = *Rasārṇava* 18.1 and 17.165–166ab; 27–28 = 1.37–38.
66 *Yogaratnākara* 275 (the formula of śaṅkhavaṭī) and 337 (the formula of kumudeśvararasa); both formulae are also found in the *Yogataraṅgiṇī* and *Bṛhadyogataraṅgiṇī*; they do not form part of the edited text of the *Rasārṇava*.
67 *Yogataraṅgiṇī* 24.35–43 (the formula of kravyādarasa) and 54–59 (the formula of śaṅkhavaṭī); 27.49–53 (the formula of kumudeśvararasa); the formula of kravyādarasa is absent from the edited text of the *Rasārṇava*.
68 *Rasārṇava* 7.24cd is quoted ad *Rasapaddhati* 46–47.
69 See D.G. White (1996): 149.
70 See D.G. White (1996): 149–151.
71 See D.G. White (1996): 152.
72 This refers to Yogic practices.
73 *Rasārṇava 1.26* is close to *Haṭhayogapradīpikā* 3.47.

74 See on the ritual: A. Roşu (1986): 254–255. Compare the description found in the *Rasendracūḍāmaṇi*.
75 See on the Dūtīs of Tantrism: D. Heilijgers-Seelen (1994): 70–89.
76 One of the nine Dūtīs of the ninth group of nine is called Mṛtyuhantā in the *Kubjikāmatatantra* (see D. Heilijgers-Seelen, 1994: 77).
77 One of the Dūtīs of the ninth group, Kalanāṭmikā, is also known as Khecaranāyikā in the *Kubjikāmatatantra* (see D. Heilijgers-Seelen, 1994: 77).
78 Not mentioned by name.
79 Compare D. Joshi (1986): 228.
80 Cinnabar is also a mahārasa in the *Rasahṛdaya*; abhraka is absent from the list of mahārasas in the *Rasahṛdaya*.
81 See the table in D. Joshi (1986): 107.
82 Also called dhātumākṣika or madhudhātuka (7.14).
83 See D. Joshi (1986): 124, (1991a): 74: the gomūtra type smells like cow's urine, the karpūra type is white and granular like camphor (karpūra).
84 See Vettam Mani 658.
85 See on the Dānavas: Dowson; Hopkins; M. and J. Stutley (1977); Vettam Mani.
86 See V.M. Shah (1992).
87 See on a village called Ambakagrāma: N.N. Bhattacharyya (1991): 60.
88 See N.N. Bhattacharyya (1991): 170 and 194; N. Dey (1979): 104; B.C. Law (1984): 21 (modern Kaṇheri), 100 and 168 (the Karakorum). Mentioned in the *Rāmāyaṇa* (6.26.30; Bombay ed.).
89 See N. Dey (1979): 159.
90 See N. Dey (1979): 31.
91 See N.N. Bhattacharyya (1991): 100; N. Dey (1979): 40; B.C. Law (1984): 146.
92 See N.N. Bhattacharyya (1991): 138; N. Dey (1979): 70; B.C. Law (1984): 79, 153.
93 See N.N. Bhattacharyya (1991): 138; N. Dey (1979): 70; B.C. Law (1984): 79, 220.
94 See N.N. Bhattacharyya (1991): 185–186; N. Dey (1979): 100–101; B.C. Law (1984): 21–22.
95 See N.N. Bhattacharyya (1991): 214; N. Dey (1979): 123 (Mālyavānagiri); B.C. Law (1984): 21–22, 111.
96 See N.N. Bhattacharyya (1991): 241; N. Dey (1979): 144; B.C. Law (1984): 292.
97 See vol. Ib, 438, n.112.
98 See: *Rasaratnākara*.
99 Compare N.N. Bhattacharyya (1991): 314 (Vyāghrapura).
100 See the bhūmikā to ed. a, 21.
101 Identified as *Salvinia cucullata* Roxb. (absent from Hooker and WIRM) by Satyaprakāś (1960: 392).
102 *Lamprachaenium microcephalum* Benth. (see M. Abdul Kareem, 1997, Nr. 993).
103 The same as kacūr (Satyaprakāś, 1960: 393), i.e., *Curcuma zedoaria* Rosc.
104 The same as musta (Satyaprakāś, 1960: 397).
105 The same as jalaciñcikā (Satyaprakāś, 1960: 398).
106 The same as mūrvā (Satyaprakāś, 1960: 398).
107 A dark type of tulasī (Satyaprakāś, 1960: 395).
108 The same as śālmalī (Satyaprakāś, 1960: 395).
109 The same as mudgaparṇī (Satyaprakāś, 1960: 395).

110 The same as śatāvarī (Satyaprakāś, 1960: 400).
111 The same as guñjā (Satyaprakāś, 1960: 405).
112 The white type of guñjā (Satyaprakāś, 1960: 406).
113 The same as śāliparṇī (Satayaprakāś, 1960: 399).
114 Vahnikarkoṭī is not known from other texts and may be an error for vanyakarkoṭī.
115 These drugs remove the cāñcalyadoṣa (see the Hindī commentary of ed. b).
116 *Bombax malabaricum* DC. (Satyaprakāś, 1960: 401).
117 The same as brāhmī (Satyaprakāś, 1960: 401).
118 The same as cakramarda (Satyaprakāś, 1960: 397).
119 The same as liṅginī (Satyaprakāś, 1970: 397).
120 The same as vandhyākarkoṭakī (Satyaprakāś, 1960: 393).
121 *Cucumis melo* Linn. (Satyaprakāś, 1960: 396).
122 The same as śallakī (Satyaprakāś, 1960: 396).
123 The same as śūkaśimbī (Satyaprakāś, 1960: 407).
124 *Asclepias curassavica* Linn. (Satyaprakāś, 1960: 394).
125 The same as haridrā (Satyaprakāś, 1960: 394).
126 The same as jaṭāmāṃsī (Satyaprakāś, 1960: 396).
127 Identified as *Scirpus grossus* Linn.f. = *S. maximus* Roxb. (see Hooker VI, 659) by Satyaprakāś (1960: 396).
128 The same as vṛddhadāraka (Satyaprakāś, 1960: 396).
129 The same as kuruṇṭikā (Satyaprakāś, 1960: 395).
130 The white variety of tulasī (Satyaprakāś, 1960: 403).
131 Māninī is the same as lakṣmaṇā (Satyaprakāś, 1960: 402).
132 The same as ajamodā (Satyaprakāś, 1960: 402).
133 The same as anantā (Satyaprakāś, 1960: 399).
134 This may be the same as nīlavṛkṣa (Satyaprakāś, 1960: 399). Nīlavṛkṣa is a synonym of bṛhatī and śarapuṅkhā (see M. Abdul Kareem, 1997, Nrs. 1507 and 1597).
135 The red type of *Rhus succedanea* Linn. (Satyaprakāś, 1960: 403).
136 The same as rudantī (Satyaprakāś, 1960: 398).
137 The same as aśmantaka (Satyaprakāś, 1960: 404).
138 The odd number (fifty-three) of this list makes it probable that one item is missing.
139 Kanaka is a synonym of dhattūra.
140 The same as vṛścikālī (Satyaprakāś, 1960: 402).
141 The same as ākhuparṇī (Satyaprakāś, 1960: 405).
142 The same as bākucī (Satyaprakāś, 1960: 392).
143 The same as ajamodā (Satyaprakāś, 1960: 402).
144 The same as anantā (Satyaprakāś, 1960: 399).
145 The same as ākhukarṇī (Satyaprakāś, 1960: 399).
146 The same as mañjiṣṭhā (Satyaprakāś, 1960: 398).
147 To be employed for drāvaṇa.
148 Identified as *Commelina longifolia* Lam. = *C. salicifolia* Roxb. (absent from WIRM; see Hooker VI, 370; compare S.S.R. Bennet, 1987) by Satyaprakāś (1960: 393).
149 To be employed for krāmaṇa.
150 The same as aśvagandhā (Satyaprakāś, 1960: 404).
151 Haṃsapādī occurs twice in this list. The *Rasakāmadhenu* (I.3.48) reads bhīruṇī and riktā instead of cavī and kuravakā.

152 *Clerodendrum indicum* (Linn.) Kuntze = *C. siphonanthus* R.Br. (Satyaprakāś, 1960: 401).
153 The same as gorakṣī (Satyaprakāś, 1960: 407).
154 The same as kumārī (Satyaprakāś, 1960: 396).
155 Identified as *Acacia leucophloea* Willd. (see M. Abdul Kareem, 1997, Nr. 19).
156 Identified as *Barleria prionitis* Linn. (see M. Abdul Kareem, 1997, Nr. 212) and *Hibiscus esculentus* Linn. (WIRM V, 84).
157 The same as jayapāla (Satyaprakāś, 1960: 404).
158 Mentioned in the *Aṣṭāṅgahṛdayasaṃhitā*. Identified as *Ammannia baccifera* Linn. (see M. Abdul Kareem, 1997, Nr. 113). The same as brāhmī according to Satyaprakāś (1960: 401).
159 The same as nāgakeśara (Satyaprakāś, 1960: 399).
160 The same as pāṭalā (Satyaprakāś, 1960: 396).
161 Identified as *Clitoria ternatea* Linn. (see M. Abdul Kareem, 1997, Nr. 448).
162 The same as nāgabalā (Satyaprakāś, 1960: 397).
163 *Celastrus paniculatus* Willd. (see M. Abdul Kareem, 1997, Nr. 365).
164 The same as kākamācī (Satyaprakāś, 1960: 394).
165 Identified as *Artemisia vulgaris* Linn. (no longer a valid name) by Satyaprakāś (1960: 394).
166 The same as sūraṇa (Satyaprakāś, 1960: 393).
167 The name of several plants.
168 One of the names of viḍaṅga.
169 The name of several plants.
170 *Barleria cristata* Linn. (Satyaprakāś, 1960: 394).
171 The same as śallakī (Satyaprakāś, 1960: 395).
172 Identified as *Adiantum philippense* Linn., *Aristolochia bracteolata* Lam., and *Artemisia maritima* Linn. (see M. Abdul Kareem, 1997, Nrs. 46, 160, 169).
173 One of the synonyms of pāṭalā (see M. Abdul Kareem, 1997, Nr. 1535). The same as kākolī (Satyaprakāś, 1960: 396).
174 *Cissus quadrangularis* Linn. (see M. Abdul Kareem, 1997, Nr. 411). The same as snuhī according to Satyaprakāś (1960: 395).
175 The same as kāyphal (Satyaprakāś, 1960: 395), i.e., *Myrica esculenta* Buch.-Ham.
176 The same as raktacitraka (Satyaprakāś, 1960: 402).
177 The same as peṭārī (Satyaprakāś, 1960: 402).
178 The same as guḍūcī (Satyaprakāś, 1960: 399).
179 *Heliotropium indicum* Linn. (Satyaprakāś, 1960: 399).
180 The same as aśvabalā (Satyaprakāś, 1960: 400).
181 The same as aśoka (Satyaprakāś, 1960: 403).
182 The same as indravāruṇī (Satyaprakāś, 1960: 405).
183 The same as mūrvā (Satyaprakāś, 1960: 405).
184 The same as haridrā (Satyaprakāś, 1960: 407).
185 The same as bhūmyāmalakī (Satyaprakāś, 1960: 398).
186 *Crataeva magna* (Lour.) DC. = *C. nurvala* Buch.-Ham. (see M. Abdul Kareem, 1997, Nr. 500).
187 The same as tamāla (Satyaprakāś, 1960: 398).
188 The two kinds of haridrā (Satyaprakāś, 1960: 404).
189 The same as agastya (Satyaprakāś, 1960: 404).
190 The same as jyotiṣmatī (Satyaprakāś, 1960: 405).
191 The same as nārikela (Satyaprakāś, 1960: 404).

192 *Rasārṇava* 6.84; 14.85 and 136–137; 15.69; 16.28, 34, 45, 46, 54, 62. See on this subject: Satyaprakāś (1960): 388–391; D.G. White (1996): 148.
193 J. Filliozat, Liste Nr. 141. R.C. Majumdar (1971): 223. *Rasajalanidhi* V, Intr. XXVI–XVIII.
194 C. Dwarkanath (1991): 43. S.K. Śarmā (1992): 18.
195 See D.G. White (1996): 148 and 151.
196 P. Rāy (1956): 119.
197 ABI 406. S. Ārya (1984): 65. Atrideva (1961): 103; (1978): 204. AVI 458–459. Bhagwan Dash (1986): 14. C. Dwarkanath (1991): 43. J. Filliozat in L. Renou et J. Filliozat (1953): 169. Jaggi V, 133. J. Jolly (1901): 3 (C.G. Kashikar 4): earlier than A.D 1300. R.C. Majumdar (1971): 233. P. Rāy (1967): 17. P. Ray (1986): 148. S.K. Śarmā (1992): 18. Satyaprakāś (1960): 348. G.P. Srivastava (1954): 112. STMI 456. Bhudeb Mookerjee (*Rasajalanidhi* V, Intr. XXVIII) claims that the *Rasārṇava* was composed 800 years before Nāgārjuna, i.e., between the fifteenth and twelfth centuries B.C. D. Joshi (1986: 3) regards it as belonging to the fifth century.
198 P. Rāy (1956): 119.
199 G.P. Srivastava (1954): 112.
200 D.G. White (1996): 71, 148, 384–385.
201 P. Ray (1986): 148.
202 CC: not recorded. Tāntrika Sāhitya 550. Edition: Rasārṇavakalpa (Manifold powers of the ocean of rasa); text, edited and translated into English by Mira Roy, in collaboration with B.V. Subbarayappa, Indian National Science Academy, Monograph No. 5, New Delhi 1976. This edition is based on a MS of the Library of the Asiatic Society at Calcutta (described by *Haraprasad Shastri, Descriptive Catalogue of the Sanskrit MSS on Tantra, vol. 8, Calcutta 1940; see on this MS: B.V. Subbarayappa's Introduction to the edition); the verses dealing with religious and related aspects have, unfortunately, not been edited and translated, but their gist is found in footnotes; the edition is accompanied by an appendix (plant names and their identifications) and a glossary.
203 See the colophon.
204 B.V. Subbarayappa, the author of the Introduction to the edition, calls these parts rasāyanotpatti, rasaprakriyā, and kalpaprabhāga. Mira Roy mentioned, in an article written before the publication of the edition of the text, another division in three parts: 1–5 (on dhātu-, ratna- and rasasiddhi), 56–230 (on a variety of alchemical processes), and 231 to the end (on kalpas) (Mira Roy, 1967: 138).
205 Compare on the contents: S.C. Banerji (1992): 155–160; M. Roy (1967); B.V. Subbarayappa's Introduction to the edition.
206 See on these methods V. Deshpande (1984).
207 Compare *Rudrayāmala: Auṣadhikalpa*.
208 M. Roy (1967: 138–139) mentions twenty-eight kalpas; B.V. Subbarayappa counts twenty-nine kalpas.
209 Compare the aparājitākalpa of the *Kākacaṇḍīśvarakalpatantra*.
210 Compare the brahmadaṇḍīkalpa of the *Kākacaṇḍīśvarakalpatantra*.
211 Compare the aśvagandhākalpas of the *Ānandakanda* (I.15.265–266ab) and *Kākacaṇḍīśvarakalpatantra*.
212 Compare the musalīkalpa of the *Ānandakanda* (I.15.253cd–257).
213 Compare the jyotiṣmatīkalpa of the *Ānandakanda* (I.15.266cd–304).

214 Compare the śvetārkakalpas of the *Ānandakanda* (I.15.92–97ab), *Gaurīkāñcalikātantra*, *Kākacaṇḍīśvarakalpatantra* and *Rasaratnākara* (IV.4.73–75).
215 Compare the gandhakakalpas of the *Āyurvedaprakāśa* (2), *Kākacaṇḍīśvarakalpatantra* and *Rasataraṅgiṇī* (8.66–93).
216 Compare the uccaṭākalpas of the *Ānandakanda* (I.23.341cd–346) and *Kākacaṇḍīśvarakalpatantra*.
217 Compare the īśvarīkalpa of the *Kākacaṇḍīśvarakalpatantra*.
218 Compare the tṛṇajyotiḥkalpas of the *Ānandakanda* (I.23.338–341ab) and *Kākacaṇḍīśvarakalpatantra*.
219 Compare the devadālīkalpas of the *Ānandakanda* (I.23.399–402), *Kākacaṇḍīśvarakalpatantra*, *Rasaratnākara* (IV.4.67–72) and *Rasārṇava* (12.179–182).
220 Compare the kaṭutumbīkalpas of the *Ānandakanda* (I.23.377cd–380ab) and *Kākacaṇḍīśvarakalpatantra*.
221 Compare the kañcukīkalpa of the *Ānandakanda* (I.15.500–510).
222 Compare the rudantīkalpas of the *Ānandakanda* (I.15.102–111ab), *Kākacaṇḍīśvarakalpatantra* and *Rasaratnākara* (IV.4.80–84ab).
223 Compare the somarājīkalpas of the *Ānandakanda* (I.15.597–599ab) and *Kākacaṇḍīśvarakalpatantra*.
224 See on the geographical names mentioned: S.R.N. Murthy (1979).
225 Compare *Ānandakanda* I.23.417cd–428ab and *Rasārṇava* 12.189–200.
226 See on this subject V. Deshpande (1984). Compare *Ānandakanda* I.23.428cd–446ab and *Rasārṇava* 12.212–231.
227 Compare *Ānandakanda* I.23.480cd–527ab, *Rasārṇava* 12.277–357, and the śailodakakalpa of the *Kākacaṇḍīśvarakalpatantra*.
228 Compare the śālmalīkalpas of the *Gaurīkāñcalikātantra* and *Kākacaṇḍīśvarakalpatantra*.
229 Compare the eraṇḍakalpa of the *Kākacaṇḍīśvarakalpatantra*.
230 Nārada is reported to be acquainted with the names of aparājitā.
231 The relationship between *Rasārṇavakalpa* 78–207 and *Rasārṇava* 12.8–182 is mentioned by M. Roy (1967) and B.V. Subbarayappa (Intr. to the edition); these authors did not notice that a candrodaka-, viṣodaka- and śailodakakalpa also form part of chapter twelve of the *Rasārṇava*.
232 Compare *Rasārṇavakalpa* 239cd–240 and *Kākacaṇḍīśvarakalpatantra*, brahmadaṇḍī 11cd–12ab; 255–256 and musalīkalpa 4cd–6; 373ab and gandhaka 20cd; 492cd–493 and tṛṇajyotis 1cd–2; 591–592 and rudantī 2cd–4ab; 597ab and rudantī 6cd; 762–776 and aṅkola 9–11; 770ab and śālmalī 7ab; 774–775 and śālmalī 13cd–14; 777cd–780 and śālmalī 19–22; 784–787 and śrīphala 2–5; 792cd–797 and eraṇḍa 1–6ab; 807ab and eraṇḍa 12cd; 808–809 and eraṇḍa 13cd–14cd; 810–813 and eraṇḍa 16ab–19ab.
On some occasions both texts disagree; īśvarī and nāgadamanī are synonyms in the *Rasārṇavakalpa* (451–452), whereas the two plants are different in the *Kākacaṇḍīśvarakalpatantra*.
233 The identifications are those mentioned in the edition. Compare: *Rasārṇava*.
234 Possibly the same as brāhmī.
235 Identified as *Gynandropsis gynandra* (Linn.) Briq. = *G. pentaphylla* DC.
236 Regarded as identical with arkanamitā.
237 The name of a number of plants.
238 The same as bhṛṅgarāja.

239 *Clerodendrum phlomidis* Linn.f.
240 *Mesua ferrea* Linn.
241 Possibly *Heliotropium indicum* Linn.
242 *Boswellia serrata* Roxb. ex Colebr.
243 This may be brāhmī.
244 *Adiantum capillus-veneris* Linn.
245 *Nerium indicum* Mill. = *N. odorum* Soland.
246 Possibly the same as jaṭāmāṃsī.
247 The same as kaṅkālakhecarī.
248 This may be kolavallī or kāravallī.
249 *Nymphaea stellata* Willd.
250 *Ipomoea digitata* Linn.
251 *Hibiscus vitifolius* Linn.
252 The same as soma.
253 The same as kṣīrakanda.
254 *Pandanus odoratissimus* Linn.f.
255 Possibly the red variety of *Andropogon caricosus* Linn. = *Lepeocercis serrata* Trin. (see Hooker VII, 196).
256 The same as śvetārka.
257 The same as snuhī.
258 The same as śyonāka.
259 A variety of kuśa.
260 A kind of grass.
261 *Ipomoea digitata* Linn.
262 *Momordica charantia* Linn.
263 *Boerhaavia procumbens* Linn. (absent from WIRM; see Hooker IV, 709: = *B. repens* Linn.; compare WIRM II, rev. ed., 174).
264 See N.N. Bhattacharyya (1991): 173; N. Dey (1979): 92.
265 See N. Dey (1979): 31.
266 See N.N. Bhattacharyya (1991): 104; N. Dey (1979): 47; B.C. Law (1984); 29, 72–73. Compare vol. IB: 211, n.89.
267 See N.N. Bhattacharyya (1991): 244; N. Dey (1979): 148; S. Saxena (1995): 506–507.
268 See N.N. Bhattacharyya (1991): 270; N. Dey (1979): 180–181; B.C. Law (1984): 28, 121, 186. Compare: *Hārītasaṃhitā*.
269 See N.N. Bhattacharyya (1991): 277; N. Dey (1979): 188; B.C. Law (1984): 128. Compare: *Hārītasaṃhitā*.
270 See N.N. Bhattacharyya (1991): 58–59; N. Dey (1979): 4; B.C. Law (1984): 103.
271 See N.N. Bhattacharyya (1991): 100; N. Dey (1979): 40; B.C. Law (1984): 146.
272 See N.N. Bhattacharyya (1991): 130; N. Dey (1979): 60; B.C. Law (1984): 76.
273 See N.N. Bhattacharyya (1991): 138; N. Dey (1979): 70; B.C. Law (1984): 79, 153.
274 See N.N. Bhattacharyya (1991): 156.
275 See N.N. Bhattacharyya (1991): 210; N. Dey (1979): 119; B.C. Law (1984): 22. Compare vol. IB: 438, n.106.
276 See B.C. Law (1984): 321.
277 See N.N. Bhattacharyya (1991): 261; N. Dey (1979): 168–169; B.C. Law (1984): 328.
278 See N.N. Bhattacharyya (1991) 263; N. Dey (1979): 171; B.C. Law (1984): 21, 186. Compare vol. IB: 438, n.112.

279 See: *Rasaratnākara.*
280 See N.N. Bhattacharyya (1991): 292–293; N. Dey (1979): 205–206.
281 See Mira Roy (1967) and B.V. Subbarayappa's Intr. to the ed.
282 *Rasārṇavakalpa* 367 is said to be identical with a verse from the *Rasaratnākara* on gandhakaśuddhi (verse two of the extract in P. Rāy, 1956: 311).

Chapter 11
Rasasaṃketakalikā to *Rasendracūḍāmaṇi*

1 CC I, 185 and 496; II, 116; III, 106. NCC VII, 20–21. Check-list Nr. 655. STMI 437–438. H.D. Velankar (1944): 329. Cat. BHU Nrs. 169–170. Cat. Calcutta Sanskrit College X, Nr. 59. CBORI XV, 1, Nrs. 217 and 218. P.M. Jinavijaya (1963): 306–307 (Serial Nr. 2606, Accession Nr. 1745). See on the author: Cāmuṇḍa's *Jvaratimirabhāskara.*
Editions:
a śrīgovindācāryaviracito rasasāraḥ tathā kāyasthacāmuṇḍaviracitā rasasaṅketakalikā, saṃśodhakaḥ prakāśakaś ca ācāryopāhvas trivikramātmajo yādavaśarmā vaidyaḥ, Āyurvedīyagranthamālā, ṣaṣṭhaṃ saptamaṃ ca puṣpam, Nirṇaya-sāgar Press, Bombay 1912 [IO.San.C.303]; this ed. is based on one of the Poona MSS and a MS from a private collection (see the bhūmikā to the ed.).
b vaidyavarakāyasthacāmuṇḍaviracitā rasasaṅketakalikā, ācāryopāhvena trivikramātmajena yādavaśarmaṇā saṃśodhitā prakāśitā ca, 2nd ed., Āyurvedīyagranthamālā, saptamaṃ puṣpam (together with Yaśodhara's Rasaprakāśasudhākara, Āyurvedīyagranthamālā 2), Nirṇaya-sāgar Press, Bombay 1923.
c ed., with Rasacandrikā Hindī commentary, by Indradeva Tripāṭhī, Caukhambā Āyurveda Granthamālā 10, Vārāṇasī.
References are to ed. a.
2 A. Rahman (STMI 438) claims that the work contains 357 verses.
3 See on the contents: S. Ārya (1984): 92; Satyaprakāś (1960): 618–624; V. Śukla I, 162–163.
4 Quoted in the *Rasakāmadhenu* (I.4.77cd–80ab).
5 See on the term niruttha: A.K. Choudhary and C.B. Jha (1998): 446–447.
6 If the essence is not available, one should take purified (niścandra) mica as its substitute. See on the term niścandra: A.K. Choudhary and C.B. Jha (1998): 446.
7 The viṣas are not enumerated.
8 The last two recipes (karṇāmṛtataila and rājavallabhadhūpa) are of an āyurvedic character.
9 AVI 466. Somadevaśarman also wrote commentaries on the *Āyurvedaprakāśa.*
10 The same as poṭabandha.
11 A chloride of mercury (see Satyaprakāś, 1960: 619).
12 See on the colours of rasabhasman: V.M. Shah (1992).
13 Kharparasattva is the same as zinc.
14 Quoted in the *Rasakāmadhenu* (I.4.74cd–75ab).
15 Regarded as identical with bhaṅgā (see M. Abdul Kareem, 1997, Nr. 312).
16 *Rasasaṃketakalikā* 4.2–7 = *Jvaratimirabhāskara* 5.30–34ab.
17 Kravyādarasa (4.67–77); Bhairavānanda gave this formula to king Siṃhaṇa.
18 Karṇāmṛtaila (5.35–37).
19 Nāgārjunaguṭikā (5.15), mṛtasaṃjīvanī guṭikā (5.21–23), and nāgārjunavarti (5.25–27).
20 Śītabhañjīrasa (4.2–7) and putrapradarasa (4.108–118).
21 Kravyādarasa (4.67–77).
22 I.e., Kumbhakarṇa.

23 I.e. Agastya.
24 I.e., Bhīma.
25 I.e., the planet Saturn.
26 I.e., Indra.
27 I.e., Śiva.
28 I.e., Viṣṇu or Brahmā.
29 Examples are: arkalokeśvararasa (4.23–27; compare *Rasayogasāgara*, akārādi 221), udaradhvāntasūryarasa (4.35cd–37ab; compare *Rasayogasāgara*, akārādi 386), and unmādagajakesarirasa (4.63–66; compare *Rasayogasāgara*, akārādi 405).
30 The same as kākodumbara (see M. Abdul Kareem, 1997, Nr. 745).
31 The same as phiṭkarī.
32 Alum according to Satyaprakāś (1960): 623.
33 Nitre according to Satyaprakāś (1960): 623.
34 CC I, 167 and 496; II, 116 and 220; III, 106. NCC VI, 210. Check-list Nrs. 656–657: an alternative title of the *Rasasāra* is *Sadyogakautuka*; it is called *Rasaratnākara* in one of the MSS. STMI 441. H.D. Velankar (1944): 329. R.G. Bhandarkar (1893), Nr. 240 (author: Govindapūjyapāda). Cat. Mysore XIII, Nrs. 42360–61. Cat. Tanjore Nrs. 11107–09. CBORI XVI, 1, Nrs. 220–222. J. Filliozat, Liste Nr. 139. B. Jawalia (1983): 332–333 (Serial Nr. 2981, Accession Nr. 3143). M. Jinavijaya (1968): 406–407 (Serial Nr. 7355, Accession Nr. 17191). Kavīndrācāryasūcipatram, Nr. 1061. H. Śāstrī, Notices I, Nr. 309: 1,217 ślokas.
Edition: śrīgovindācāryaviracito rasasāraḥ tathā kāyasthacāmuṇḍaviracitā rasasaṅketakalikā, saṃśodhakaḥ prakāśakaś ca ācāryopāhvas trivikramātmajo yādavaśarmā vaidyaḥ, Āyurvedīyagranthamālā, ṣaṣṭhaṃ saptamaṃ ca puṣpam, Nirṇaya Sāgar Press, Bombay 1912 [BL.14044.bb.5(1); IO.San.C.303 and 26.C.38]; this edition is based on four MSS: one from the Mysore Oriental Research Institute collection, and three from private collections (see the bhūmikā to the edition); variants are recorded in footnotes. The title of the treatise is mentioned at 1.4 and 26.36 and 43.
35 Compare on the contents and special features of the *Rasasāra*: Atrideva (1961): 108–109; Satyaprakāś (1960): 415–423.
36 The three mantras of chapter one are the bahurūpamanu, raseśvaramanu and rasāṅkuśī mahāvidyā.
37 The earthworms (bhūnāga) used in alchemy are not those found in ordinary soil, but those present near gold, silver, iron, and copper mines; the first three varieties are difficult to procure (see *Rasajalanidhi* II, 234).
38 Quoted in the *Rasakāmadhenu* (I.4.92–94ab).
39 Quoted in the *Rasakāmadhenu* (I.4.89–90).
40 Quoted anonymously.
41 Ṭoḍara III: 4.950–955; IX: 1.507–517; 2.170; 3.164–166.
42 The alloy called vartaloha is absent.
43 The same as marakata, the emerald.
44 The same as gomeda.
45 Compare chapter ten on the gems.
46 A stone slab for grinding herbs.
47 A mortar made of iron.
48 An instrument for pounding iron. The *Rasasāra* also employs the verb retayati (7.6) and the noun retana (11.50).

49 A variant of this word is hatthoḍī (22.16); see 22.16 for a description.
50 An implement used for straining (cālana; 22.15). See on sieves (cālanī): *Rasajalanidhi* I, 13–14.
51 Probably the same as the chinnaka (22.15); the chinnī is an iron instrument employed for splitting pieces of metal.
52 An instrument for pounding metals, used in combination with the ghana (2.9).
53 Probably the same as the ghaṇī (22.17).
54 A pair of tongs; two types are mentioned, formed like the beak of a parrot and that of a crow.
55 A large pair of tongs.
56 This list is more or less, in conformity with the title of chapter three (anukramaṇikā), a table of contents of the *Rasasāra*.
57 The extraction of an essence of an uparasa (6.6) and the preparation of a druti (8.15) also take twenty-one days. Other operations have to be repeated twenty-one times (8.57).
58 The correct reading is kānta, which is mentioned a number of times in this chapter.
59 This may be (manaḥ)śilā.
60 This series of uparasas is very unusual. A closely related series is enumerated at 2.1 and 6.2cd–3ab: vaikrānta, sasyaka, tāpya, darada, rasaka, giri, vimala, kāntaka.
61 See 7.10. Caura is a frequent term; see, for example, 7.5 and 11; 9.14; 11.7, 9, 12, 13.
62 Kharparikā designates zinc in this context. Kharpara and kharparikā are synonyms of rasaka in many treatises.
63 Quoted in the *Rasakāmadhenu* (I.3.34–35ab).
64 Quoted in the *Rasakāmadhenu* (I.3.35cd–36).
65 *Rasasāra* 11.15–18: rā; 11.16 and 21: ririī. Rā is one of the synonyms of gold (see *Rasakāmadhenu* II.1.69ab).
66 Compare, for example, *Rasahṛdaya* 6.11–12.
67 The fat of the animal called chucchundarī.
68 Either the menstrual fluid or, more probably, the female equivalent of the male seed, believed to be secreted at the time of intercourse. See on the use of this fluid in Śākta rituals: F.A. Marglin (1982): 309–310.
69 Śata-, sahasra-, lakṣa-, koṭi-, dhūma-, sparśa-, avalokana-, and śabdavedha.
70 Powdered bricks.
71 This may be the same as nirjīvabandha.
72 Mercury becomes vedhin (able to transmute other metals) when it is freed from the avasthās.
73 Adding too large an amount of grāsa.
74 Adding a deficient amount of biḍa.
75 Adding too large an amount of biḍa.
76 Quoted in the *Rasakāmadhenu* (I.4.12–14ab).
77 This ahiphena of the *Rasasāra* is distinct from opium, also called ahiphena. The *Rasasaṃketakalikā* expresses the alternative view referred to. See the quotations on the subject in the *Rasakāmadhenu* (I.4.77–81).
78 Examples are the heart of an owl (20.16), a black pigeon (20.21), and a black cat (20.23); see, in particular, 20.26–28, where a series of animals (called siddhadravya) is enumerated.
79 This may not be a plant name. Variously interpreted: a bright yellow substance prepared from the bile of cattle (MW); a bezoar (W. Ainslie, 1826: I, 35–37). Compare VŚS

(gorocana). See on bezoar: Hobson-Jobson; B. Laufer (1967): 525–528; Moodeen Sheriff (1978): 68–71.

80 This list is also found in the *Pāradasaṃhitā* (between 7.86 and 87), which quotes it from the *Rasarājasundara*.

81 See on this yantra: *Rasajalanidhi* I, 283.

82 *Rasasāra* 18.1; 23.1; 26.32.

83 The same as Madhyadeśa, the country between the Gaṅgā and Yamunā (N.N. Bhattacharyya, 1991). Compare B.C. Law (1984): 66, 141.

84 *Rasasāra* 26.30cd–35.

85 Referred to as kirāteśa śrīyukta.

86 Śiva may be meant.

87 Vṛddhatrayī 469.

88 ABI 409–410. S. Ārya (1984): 80. Atrideva (1961): 108–109. Bhagwan Dash (1986): 14. C. Dwarkanath (1991: 43). P. Rāy (1956): 160. Satyaprakāś (1960): 415. V. Śukla I, 211. Yādavaśarman's bhūmikā to the edition of the *Rasasāra*.

89 S. Ārya (1984): 104. AVI 461. J. Filliozat in L. Renou et J. Filliozat (1953): 169. Vṛddhatrayī 469: fourteenth or fifteenth century.

90 S.K. Śarmā (1992): 19.

91 Edition: śrīmaddaivajñaratna paṇḍita jīvānandaśarmātmaja sadānandaśarmaviracitā rasataraṅgiṇī, Lahore 1924 [BL.14044.b.3(2)]; rasataraṅgiṇī, śrīkavirājanarendranāthamitramahodayāntevāsinā prāṇācāryaśrīsadānandaśarmaṇā viracitā, āyurvedācāryaśrīharidattaśāstriṇā kṛtayā prasādanīvyākhyayā samudbhāsitā ca, āyurvedācārya paṇḍita dharmānandaśāstriṇā 'rasavijñāna'nāmakahindībhāṣayā vaktavyena ca vibhūṣitā, sā ceyam.....chaparāmaṇḍalāntargatamurārapaṭṭīgrāmavāstavyena ca paṇḍita kāśīnāthaśāstriṇā sampāditā, *2nd. ed., 1935/36; 6th ed., Vārāṇasī 1959/60; *ed., 1965; *9th ed., 1975; references are to the sixth edition. See on the *Rasataraṅgiṇī*: ABI 599; S. Ārya (1984): 111; V. Śukla I, 183.

92 Two types: sagandhā and nirgandhā (with the addition of sulphur or without it).

93 Called 'grey powder' (Hindī commentary). See on mugdharasa: S.K. Śarmā (1992): 165–167.

94 A mixture of wax (siktha) and sesamum oil in an appropriate proportion, heated together until it is converted into a butter-like material (D. Joshi, 1991a: 330); compare 2.34.

95 See on rasakarpūra: *Pāradasaṃhitā* 35.22–79.

96 See on rasasindūra: *Pāradasaṃhitā* 35.112–214.

97 Called sarvāṅgasundararasa. See: *Pāradasaṃhitā* 35.94–111.

98 A *Capalanirṇaya* by Narendranāthamitra is appended to this chapter; the author identifies capala as the element selenium. See on capala, which has always been rare and very difficult to identify: D. Joshi (1991a): 76: it is regarded as a bismuth or tin ore, by a few as selenium. P.C. Rāy (1956: 171): capala is possibly a sulphidic mineral. Sources quoted in this section are: *Rasakāmadhenu*, *Rasamaṅgala*, *Rasaratnasamuccaya*, *Rasārṇava* and *Rasendracūḍāmaṇi*. Narendranātha was Sadānanda's teacher (see 6.37–38).

99 This process aims at the removal of remnants of impurities (doṣa); it is only required for particular bhasmans, such as those of mica and copper (see D. Joshi, 1991a: 326). See on the use of the term amṛtīkaraṇa in Tantrism: K.R. van Kooij (1972; see index).

100 See on abhrakabhasman: V. Bansal and P.K. Prajapati (1999); R.N. Chopra et al. (1958): 441–443; D. Joshi (1973–74); J.P. Pandey et al. (1978).

101 See on tālakabhasman (= haritālabhasman): S. Vasanth et al. (1971a).

102 Some synonyms are: saurāṣṭradeśasambhūtā mṛttikā, kāṅkṣī, sphuṭī.

103 The same as sudhā.

104 See on godantabhasman: V. Nageswar and S.K. Dixit (1996); Keerti Sharma et al. (1973).

105 See on these shells (usually called chanks) and the chank fishery: Hobson-Jobson 184–185; C.D. Maclean (1982): 187; H.R. Pate (1917): 234–236; G. Watt (1966): 989.

106 See on śaṅkhabhasman, śuktibhasman, varāṭabhasman, and related substances: R.K. Asundi and R.M. Dixit (1978); R.K. Gupta et al. (1968); D.B. Motlag and M.C. Nath (1958); V. Nageswar Rao and S.K. Dixit (1996); V. Narayanaswami, V.N. Sundararajan and S. Saradambal (1967); M. Rajaiah, D.S. Lucas and R. Anandarajashekhar (1991); A.K. Srivastava, L.N. Sharma and L.K. Dwivedi (1991).

107 See on śṛṅgabhasman: R.K. Asundi and R.M. Dixit (1978).

108 See on navasāra, i.e., ammonium chloride (NH_4Cl): A.D. Trivedi (1929). See on this substance in alchemical traditions: B. Laufer (1967): 503–508; E.O. von Lipmann (1931): 185–187 (s.v. Salmiak); J. Needham (1980): 435–448; J. Ruska (1923); H.E. Stapleton (1905).

109 The nirmalīkaraṇa and śodhana of soraka are described (14.29–35).

110 See on suvarṇabhasman: R.N. Chopra et al. (1958): 461–464; R.N. Chopra, S. Ghosh and A.T. Dutt (1937b).

111 See on rajatabhasman: R.N. Chopra et al. (1958): 454–456; J. Pandey, D. Joshi and S.P. Sen (1976); J. Pandey, S.P. Sen and D. Joshi (1976); J. Pandey and T.N. Sharma (1978).

112 See om tāmrabhasman: B. Das and D. Joshi (1991); W.U. Malik and S. Ahmad (1973); V. Pant (1977a); A.K. Sanyal, B.L. Pandey and R.K. Goel (1982); T.N. Sharma, D. Joshi and S.P. Sen (1996); D.S. Wadodkar, K.U. Pillai and H.S. Sharma (1991).

113 See on vaṅgabhasman: H.S.K. Agarwal (1974); R.N. Chopra et al. (1958): 443–445; R.L. Khosa and S.N. Dixit (1970); W.U. Malik and S. Ahmad (1973); V. Nagaraju, D. Joshi and N.C. Aryya (1984), (1985), (1991); S. Vasanth et al. (1971c). See on s(u)varṇavaṅga: R.L. Khosa and S.N. Dixit (1970); G. Sharma et al. (1985a), (1985b); P. Suresh et al. (1988).

114 See on nāgabhasman (nāga = sīsaka): M. Singh, D. Joshi and N.C. Aryya (1989); S. Vasanth et al. (1971c).

115 See on yaśadabhasman and its actions: H.S.K. Agarwal (1974); L.P. Gupta and K.N. Udupa (1977); R.L. Khosa and S.N. Dixit (1971); W.U. Malik and S. Ahmad (1973); C.M. Prasad and A.V. Sharma (1989); R.V. Sathe, N.G. Talwalkar and S.S. Ajgaonkar (1960); S.N. Thakur, C. Srinivas and P.J. Deshpande (1986).

116 See on lauhabhasman: R.N. Chopra et al. (1958): 445–448; R.N. Chopra, S. Ghosh and A.T. Dutt (1936b). See also P. Neogy and B.B. Adhikary (1910).

117 See on maṇḍūrabhasman: V. Pant (1977b); E. Sharma et al. (1985).

118 See on the effects of mākṣikabhasman and mākṣikasattvabhasman: A.K. Choudhary et al. (1997): A.K. Choudhary and S.K. Dixit (1998); A.K. Choudhary, S.K. Dixit and Mohan Kumar (1998).

119 Both the purification (21.106–112) and the nirmalīkaraṇa (21.73–77) of tuttha are described.

120 Its sattva is described as yaśadaprabha (21.206 and 208). See on kharpara: K. Portap Sinha (1930).

121 See on kāsīsa and kāsīsabhasman: S.K. Chaturvedi and U.S. Chaturvedi (1998); S.K. Dixit, G.K. Bhatta and R.K. Sharma (1977).

122 See on gairika: R.L. Khosa and R.H. Singh (1972).

123 See on pravālabhasman (= vidrumabhasman): R.K. Asundi and R.M. Dixit (1978); V. Nageswar Rao and S.K. Dixit (1998); V. Narayanaswami, V.N. Sundararajan and S. Saradambal (1967).

124 See on the purification of viṣas and upaviṣas: D. Joshi and V. Nagaraju (1988).

125 See Somadevaśarman's commentaries on the *Āyurvedaprakāśa* on the way Sadānanda made use of earlier works in composing his own verses.

126 The third method of preparing rasapuṣpa (6.32–38) derives from Narendranātha.

127 Agasta is a Rasasiddha in the *Rasendrasambhava*.

128 Gorakha is also a Rasasiddha in the *Rasendrasambhava*.

129 Śaṃkara is also a Rasasiddha in the *Rasendrasambhava*.

130 Viṣṇu is also a Rasasiddha in the *Rasendrasambhava*.

131 See on suvarṇamākṣika: D. Joshi (1991a): 72.

132 See on rajata- or tāramākṣika: D. Joshi (1991a): 73.

133 The two varieties of gairika may be the earthy and hard varieties of haematite, the red oxide of iron (Fe_2O_3) (see D. Joshi, 1991a: 116).

134 Formulae not incorporated in the *Rasayogasāgara* are, for example, 23.60–62, 82–86, 171–175, 176–181.

135 Compare *Rasendrapurāṇa* 7.88–92.

136 Called sujāk in the Hindī commentary.

137 Haridattaśāstrin was a pupil of Śivadattamiśra and a resident of Jāḍalanagara in the Jālandharamaṇḍala (see the colophon of his commentary).

138 Probably Mādhava Upādhyāya's *Āyurvedaprakāśa*.

139 See the Sanskrit commentary ad 1.5–8 and Sadānanda's bhūmikā to the edition.

140 AVI 464.

141 See *Rasataraṅgiṇī* 24.581–582 and the Sanskrit commentary.

142 Edition: rasāyanasāra, varṣaṣaṭkapariśrameṇa daśasahasramudrāvyayena ca jātānubhavaphalarūpaḥ arthāt chaḥ varṣ ke pariśram aur das hajār rūpyā kharc se prāpt hue anubhava kā phal, granthakartā rasāyanaśāstrī paṇḍit śyāmasundarācārya vaiśya, Śyāmasundar Āyurved Granthamālā kā pratham puṣpa, Vārāṇasī 1936; this edition is accompanied by a Hindī commentary; the commentary is useful and, at places, more elaborate than the Sanskrit text; the *Rasāyanasāra* is followed by two pariśiṣṭas; the first one contains Śyāmasundara's answers to twelve questions pertaining to rasaśāstra which were published in the Gujarātī journal called *Vaidyakalpataru* (the issue of August 1911), his answers to eleven questions of Vaidya Dāmodar Govind of Nāgpur, and his replies to questions asked by Mayārām Sundar of Jeṃtpur, Vidyādhar Śarmā of Kāṅgṛā and Tryambak Gurunāth Kāle of Bombay (published in the issues of the Gujarātī journal *Vaidyakalpataru* and the Marāṭhī journal *Vaidyakapattrikā*); the second pariśiṣṭa contains maṅgala verses by Śyāmasundara, accompanied by long explanations in Hindī; the edition ends with a praśaṃsā of Śyāmasundara (in Sanskrit) and an essay (in Hindī) by Kedārnāthśarmā on the author and his *Rasāyanasāra*.

143 This group consists of śuṇṭhī, guḍūcī, khalanī (= śvetamusalī), varī (= śatāvarī), and palaṅkaṣā (= gokṣura).

144 Destruction of the lustrous quality of mica.

145 Several statements in the Sanskrit text and Hindī commentary confirm that he composed the verses himself (see, for example, the commentary ad 4.13–18).

146 See, e.g., 5.93.

147 See, for example, 2.65–66; 3.16; 4.33–45, 128, 267; 5.65–67, 124–128, 160, 236–251, 347–348, 358–361.

148 See 4.39, 66, 267; 5.126–128, 246–251, 362–363ab.

149 See A.h.Sū.23.16cd–17.

150 See 5.236–251.

151 Two types: made of iron and of clay; the nāndī is used for the preparation of rasas in the vālukāyantra.

152 Called kaparauṭī or kapaṛmiṭṭī in Hindī: the wrapping of moist earth round a vessel to be put into fire. See Atrideva (1961): 155–156.

153 Joining two vessels with clay.

154 Various compound materials for joining vessels.

155 The same as the ḍamarūyantra or nalikāḍamarūyantra (see the Hindī commentary ad 5.141 and 255).

156 The same as ambara (see Śyāmasundara's footnote).

157 The same as īsabgola (see the Hindī commentary).

158 See on the biography of the author: AVI 464–465; Āyurvedamahāmaṇḍala II, 609–610; Kedārnāth Śarmā's article at the end of the edition of the *Rasāyanasāra*.

159 AVI 464–465.

160 AVI 234. Āyurvedamahāmaṇḍala II, 609.

161 CC: not recorded. Edition: rasayogasāgaraḥ, bhāṣāṭīkopetaḥ (gahanasthaleṣu saṃskṛtavivaraṇopetaḥ) saṃskṛtāṅglabhāṣopodghātābhyāṃ samalaṃkṛtaḥ, sa ca vaidya paṇḍita hariprapanna śarmabhir nirmitaḥ, tasya akārādis tavargāntaḥ prathamo bhāgaḥ, Bombay 1927; tasya pakārādir jñaparyantaḥ pariśiṣṭena sahito dvitīyo bhāgaḥ, Bombay 1930; *2nd ed., Krishnadas Ayurveda Series 7, Varanasi 1983; vol. I contains long introductions in English (104 pages) and Sanskrit (178 pages) on various aspects of āyurveda and its history; the Sanskrit introduction (upodghāta) has a long section on anatomical terms and their interpretation; the formulae are accompanied by a Hindī translation and occasional notes by the compiler.

162 See on agnituṇḍīvaṭī (akārādi 63): S. Satyanarayana, P. Prasanna Kumar and D. Visweswaram (1989); ānandabhairavarasa (akārādi 291–302): S.C. Shukla et al. (1990), D.M. Tupkar (1990b); icchābhedīrasa (akārādi 329–346): P. Suresh and D. Vinaya Kumari (1995), D.M. Tupkar (1990a); kaphaketurasa (kakārādi 44): R.R. Desāī (1978): 754; kubjavinodarasa (kakārādi 274): L.B. Singh (1997): 172–204; candrakalārasa (cakārādi 42): R.R. Desāī (1984): 14–15; tribhuvanakīrtirasa (takārādi 237–239): Subrata De and K.K. Dave (1989); dhātrīloha (takārādi 347–351): R.R. Desāī (1980): 273–274; bolabaddharasa (pakārādi 384–387): R.R. Desāī (1978): 317–319; makaradhvaja (pakārādi 469–472): R.N. Chopra et al. (1958): 449–453, P.K. Prajapati et al. (1994), P.K. Prajāpati and C.B. Jhā (1998), A. Singh et al. (1993); maṇḍūravaṭaka (pakārādi 486): R.R. Desāī (1980): 275; mallasindūra (pakārādi 538–541): H.L. Sawhney (1974), H.L. Sawhney, V.K. Agrawal and T.N. Sharma (1974), H.L. Sawhney et al. (1974); rasasindūra (yakārādi 110–119): T.K. Pramanik (1995); rohītakaloha (yakārādi 207): R.R. Desāī (1980): 275; vātagajāṅkuśarasa (yakārādi 450–452): A.K. Sharma (1992); vyādhiharaṇarasa (yakārādi 635): B.N. Pāṇḍey (1980); saṃjīvanīvaṭī (śakārādi 250): R.B. Saxena (1997); śilāsindūra (śakārādi 104): R.R. Desāī (1979): 963–964; śṛṅgārābhra (śakārādi 184 and 185): R.R. Desāī (1978): 754–755, (1979): 959; śothāriloha (śakārādi

192–193): R.R. Desāī (1980): 274; śvāsakāsacintāmaṇirasa (śakārādi 213): R.R. Desāī (1978): 755–756, (1979): 959; śvāsakuṭhārarasa (śakārādi 215): R.R. Desāī (1979): 957–959, M.S. Shastry, K.K. Dave and Subrata De (1991); saptāmṛtaloha (śakārādi 294–295): R.R. Desāī 272–273; samīrapannagarasa (śakārādi 302 and 303): R.R. Desāī (1978): 756–758, (1979): 960–961; suvarṇarājavaṅgeśvararasa (śakārādi 451): R.R. Desāī (1978): 756; somanāthitāmra (śakārādi 548): A.K. Caudharī and K. Dīkṣit (1999); savvīravatī (p.621: 107): R.R. Desāī (1979): 963.

163 See K.R. Srikantamurthy (1968): 113.

164 CC: not recorded. S. Ārya (1984): 125 and AVI 470: *Rasayogaśataka* by Vaidya Nilaṅgekar. Edition: rasayogaśatakam (bhāṣā ṭīkā sahita), prathamapuṣpam, lekhakaḥ: pradyumnācārya vaidya, Śrī Kṛpā Mudraṇālaya, Hyderabad 1965. References are to verse numbers of the edition.

165 See the author's Nivedana to the edition.

166 See the Nivedana.

167 See Dr. B. Ramkrishna Rao's foreword to the edition.

168 *Rasayogaśataka* 1.

169 CC I, 497 and 511; II, 117 and 220; III, 106. Check-list Nr. 680. STMI 452–453. Cat. Berlin Nr. 967 (with commentary). Cat. BHU Nrs. 171–172. Cat. BORI XVI, 1, Nrs. 227–228. Cat. Calcutta Sanskrit College X, Nrs. 64, 65, 66. Cat. IO Nr. 2758 (compare F.R. Dietz, 1833: 136). Cat. Oxford Nr. 1607. Cat. Sarasvati Bhavan XII, Nrs. 45117, 45171, 45217: by Rāmacandra(guha). M. Jinavijaya (1968): 406–407 (Serial Nrs. 7356 and 7357, Accession Nrs. 11856 and 17201: by Rāmacandra).
Editions:
a rasendracintāmaṇiḥ guhakulasambhavena śrīrāmacandreṇa saṃkalitaḥ tathā rasaratnākaraḥ śrīnityānanda siddhānta viracitaḥ, śrījīvānanda vidyāsāgara bhaṭṭācāryeṇa saṃskṛtaḥ prakāśitas ca, Sarasvatī Press, Calcutta 1878 [BL.14043.d.30; IO.13.D.36].
b rasendra-cintāmaṇiḥ, śrī-ṭuṇṭukanāthena viracitaḥ, śrī-umeśacandra-sena-gupta-kaviratnena pariśodhitaḥ sarala (vaṅga-)bhāṣayā anuvāditaś ca, Vidyā-ratna Press, Calcutta 1880 [IO.21.H.21].
c rasendracintāmaṇiḥ, śrī-ḍhuṇḍhukanāthena viracitaḥ, Saṃvāda-jñāna-ratnākara Press, Calcutta 1886.
d rasendracintāmaṇiḥ, cikitsāśāstraviśārada mahāmahopādhyāyena kālanāyaśiṣyena śrīḍhuṇḍhukanāthena viracitaḥ, śrīyutabhuvanacandra vasāka mahodayasya prārthanayā śrīyuktanavacandraśiromaṇinā pariśodhitam, śrīyutabābu bhuvanacandra vasākena prakāśitaḥ, Saṃvādajñānaratnākara Press, Calcutta 1887.
e Rasendracintāmaṇi by Rāmacandra Guha, with Telugu translation by Paṭṭisapu Veṅkaṭeśvaruḍu, edited by Viñjamūri Vīrarāghavācārya, Ananda Press, Madras 1909 [BL.14043.cc.30(3); IO.San.C.101].
f śrī-dhuṇḍhukanāthaviracitaḥ rasendracintāmaṇiḥ [hindī-bhāṣāntara-sahitaḥ], paṇḍita-baladevaprasāda-miśreṇa anuvāditaḥ, Śrī Veṅkaṭeśvara Press, Bombay 1925 [IO. San.D.463].
*g Rasendracintāmaṇi by Ḍhuṇḍhukanātha, Dhanvantari Mandir, Ratangarh, Rajasthan, 1929/30.
References are to page numbers of ed. d. The title of the treatise is mentioned at the beginning and in the colophons.

170 Compare on the contents of the *Rasendracintāmaṇi*: S. Ārya (1984): 82–86; Atrideva (1961): 110; Satyaprakāś (1960): 566–587.

171 Compare on gandharvataila: *Rasajalanidhi* I, 224–225.

172 See, for example, 163, 164, 166–167, 172.

173 The author occasionally refers to his sources. Different opinions (matāntara) on many subjects are referred to.

174 See the introductory verses.

175 See Vettam Mani 144–145.

176 Govindabhagavatpāda, the author of the *Rasahṛdaya*, is quoted.

177 Nāgārjuna's *Lauhaśāstra* is quoted in chapter nine (76); a formula is also attributed to him (166).

178 CC: not recorded.

179 Chapter nine refers to Caraka (66) and Trivikrama (160).

180 The Southerners (dākṣiṇātyāḥ) and Westerners (pāścātyāḥ) are mentioned.

181 See on these authorities and the references to them: Satyaprakāś (1960): 567–569.

182 Some examples, illustrating the frequency of this phenomenon, are: hemasundararasa (68) = *Rasendrasārasaṃgraha*, rasāyana 44–45; candrodayarasa (68–69) = rasāyana 65–74; śṛṅgārābhra (92–93) = kāsa 27–31; jayāvatī (94) = jvara 16; caturmukharasa (95) = vātavyādhi 38–44; svacchandabhairavarasa (96) = jvara 33–34; jvaradhūmaketurasa (97) = jvara 3; hiṅguleśvararasa (98) = jvara 2; śītabhañjīrasa (99) = jvara 128–130; navajvarebhasiṃharasa (9) = jvara 55–57; candraśekhararasa (99) = jvara 173–175; mahājvarāṅkuśa (100) = jvara 46–48; meghanādarasa (100) = jvara 293–294; siddhaprāṇeśvararasa (101–102) = jvara 11–15.
Some formulae carry the same name as formulae of the *Rasendrasārasaṃgraha* without being identical; examples are tripurabhairavarasa (96; compare *Rasendrasārasaṃgraha*, śūla 51–52) and śītārirasa (98; compare jvara 73–75 and vātavyādhi 57–58).

183 Quoted anonymously.

184 See Somadevaśarman's commentaries on the *Āyurvedaprakāśa*.

185 CC I, 497. Cat. Skt. MSS N.-W. P. I, Nr. 3, together with a commentary, called *Arthabodhikā*, by Rāmasena Kavīndramaṇi, the court physician of Mīr Jāfar (eighteenth century; see on him: P. Spear, 1978: 83–85). Vṛddhatrayī 470.

186 See D. Joshi (1986): 225–246.

187 See on vatsanābha: Ca.Ci.23.11–13. See also: L.B. Singh (1997).

188 Śṛṅgīviṣa is by some identified as *Aconitum chasmanthum* Stapf ex Holmes (see L.B. Singh, 1997: 39).

189 Related to plīhan and yakṛdroga.

190 S. Ārya (1984): 82. Jaggi V, 141. P. Rāy (1956): 206. Satyaprakāś (1960): 566. Somadevaśarman (ad *Āyurvedaprakāśa* 1.1). V. Śukla I, 175. Editions b, c, d, f, g. Edition b calls the author Ṭuṇṭukanātha.

191 Cat. Berlin Nr. 967. Cat. BHU Nrs. 171–172. Cat. IO Nr. 2758. CBORI XVI, 1, Nrs. 227–228. CC I, 497 and 511; II, 117 and 220; III, 106. Check-list Nr. 680. J. Jolly (1901): 3 (C.G. Kashikar 4). R.C. Majumdar (1971): 233. STMI 452–453. B.V. Subbarayappa (1971): 314. Editions a and e. The disputed authorship is mentioned by Atrideva (ABI 410; 1961: 110), Girīndranāth Mukhopādhyāya (HIM III, 848–849), G.P. Srivastava (1954: 119), and V. Śukla (I, 210–211).

192 See Bhudeb Mookerjee's Preface (XXII-XXV) to volume V of his *Rasajalanidhi*.

193 Bhudeb Mookerjee asserts (Preface, XXIV, to volume V of the *Rasajalanidhi*) that he consulted a MS of the *Rasendracintāmaṇi* that mentions as its author king Rāmacandra of the Sūrya dynasty, son of Daśaratha and disciple of Kālanātha. Bhudeb Mookerjee is also of the opinion that the *Rasendracintāmaṇi* consists of an old layer in elegant verse and a later one, mainly in prose.

194 HIM III, 845–850.

195 C. Dwarkanath (1991: 43; both authors are said to belong to the fourteenth century). G. Hāldār (Vṛddhatrayī 470–471: Ḍhuṇḍhukanātha is placed in the fifteenth, Rāmacandra in the sixteenth century). S.K. Śarmā (1992: 18 and 19: Rāmacandra Gupta is assigned to the thirteenth, Ḍhuṇḍhukanātha to the fourteenth century). P.V. Sharma (AVI 461–462).

196 See the beginning of the *Rasendracintāmaṇi* in ed. d.

197 HIM III, 848. Vṛddhatrayī 471. VŚS, Preface 7.

198 CC I, 511. This *Rasapradīpa* is probably the *Rasaratnapradīpa* of Rāmarāja.

199 CC I, 511. STMI 452.

200 Vṛddhatrayī 471.

201 HIM III, 848. VŚS, Preface 7. The *Rādhāvinodakāvya* is a work of Rāmacandra, son of Janārdana (CC I, 505; Krishnamachariar, 1989: 302).

202 Dates assigned to the *Rasendracintāmaṇi* are: twelfth century (R.C. Majumdar, 1971: 233), thirteenth or fourteenth century (P. Rāy, 1956: 206), fourteenth century (S. Ārya, 1984: 82; Bhagwan Dash, 1986: 14; C. Dwarkanath, 1991: 43; J. Filliozat in L. Renou et J. Filliozat, 1953: 169; Satyaprakāś, 1960: 566), fifteenth century (ABI 320), later than the fifteenth century (G.P. Srivastava, 1954: 119), earlier than the sixteenth century (STMI 452), and sixteenth century (AVI 462–463). Compare the views on the dates of two texts called *Rasendracintāmaṇi*.

203 CC I, 497 and 735. Check-list Nr. 681. STMI 461. Cat. Calcutta Sanskrit College X, Nr. 54. Cat. Sarasvati Bhavan XII, Nr. 45067. CBORI XVI, 1, Nr. 229: incomplete, contains adhyāyas 1–7 and part of 8, appears to be very old.
Editions:
a śrī somadevaviracito rasendracūḍāmaṇiḥ, āyurvedīyagranthamālā sampādakena ācāryopāhvena trivikramātmajena śrīyādavaśarmaṇā sampāditaḥ, āyurvedācārya śrī jayadeva vidyālaṅkāreṇa saṃśodhitaṣ ṭippaṇyā samupaskṛtaś ca, Bombay Saṃskṛta Press, Lahore 1932 [IO.San.D.1411(c)].
b ācārya somadeva kṛta rasendracūḍāmaṇiḥ, 'siddhipradā'hindīvyākhyāsahitaḥ, hindīvyākhyākāraḥ Dr. Siddhinandana Miśra, Jayakṛṣṇadāsa Āyurveda Granthamālā 57, Vārāṇasī/Dillī 1984.
Some extracts from the *Rasendracūḍāmaṇi*, accompanied by an English translation, are found in P. Rāy (1956): 151–152 and 351–354. References are to ed. b.

204 Compare on the contents: Atrideva (1961): 104–105; S.C. Banerji (1992): 161–162; V. Śukla I, 153–157; D.G. White (1996): 158–159.

205 See on 1.6–14: A. Roşu (1997b): 412–414 (annotated French translation). Chapter one closely follows the first chapter of the *Rasārṇava* in structure and content according to D.G. White (1996: 158–159).

206 The Kaulikas are the followers of the Kula or Kaula tradition of Śāktism.

207 The eight siddhis are mentioned at 1.6. The Kaulikas are described as beef eaters (gomāṃsabhakṣa) at 1.7; this expression, not to be taken literally, because it is an example of sandhābhāṣā, is elucidated at 1.9ab, where it is explained as the technique of moving the tongue backwards towards the palate, which results in a flow of amṛtavāruṇī. See on the Kaula tradition: B. Bhattacharyya (1964): 81; J.N. Farquhar (1967): 266; J. Gonda (1963): 31, 37.

208 See on some puṭas: S.K. Dixit (1981).

209 See Atrideva (1961): 151 (toyamṛtsnā); Bhagwan Dash (1986): 62 (jalamṛtsnā); D. Joshi (1986): 306, (1991a): 329–330 (toyamṛttikā: a water-resistant paste).

210 See Atrideva (1961): 151; Bhagwan Dash (1986): 62; D. Joshi (1986): 306, (1991a): 329.

211 Materials for joining two vessels or a vessel and its lid.

212 See D. Joshi (1986): 306, (1991a): 330 (vaṅkanāla); *Pāradasaṃhitā* 6.175–178.

213 See N.N. Bhattacharyya (1991): 139; N. Dey (1979): 70.

214 The same as Śrīśaila. See N. Dey (1979): 193.

215 See N.N. Bhattacharyya (1991): 263; N.Dey (1979): 171.

216 See N.N. Bhattacharyya (1991): 245; N. Dey (1979): 149.

217 The hills near Kiṣkindhā are probably meant; see N. Dey (1979): 100–101.

218 See N.N. Bhattacharyya (1991): 210; N. Dey (1979): 119.

219 See N.N. Bhattacharyya (1991): 214; N. Dey (1991): 123 (Mālyavānagiri).

220 This plant, growing in Gaja and on the Vindhya mountains, is named after a Rākṣasa called Prayoga (see *Rasārṇava* 12.3). The Hindī commentary of ed. b regards Gaja(kṣetra) as identical with Harihara(kṣetra); see on Hariharakṣetra: N.N. Bhattacharyya (1991): 145; N. Dey (1979): 74.

221 See on sasyaka: D. Joshi (1991a): 75: difficult to identify, but probably a copper ore.

222 Zinc carbonate ($ZnCO_3$).

223 See on the uparasas: D. Joshi (1991a): 113–115.

224 Sulphur takes its origin from the fat of Bali's body that, under the influence of the flames issuing from Vāsuki's mouth during the churning of the ocean, began to melt and to flow out in the form of sweat.

225 Kaṅkuṣṭha is said to be the product of a tree growing in the foot-hills of the Himālaya. Disagreeing opinions on the nature of kaṅkuṣṭha are recorded: some regard the excrements of newborn elephants as kaṅkuṣṭha, others take the umbilical cord of newborn horses. Compare P.C. Rāy (1956: 201): kaṅkuṣṭha may be an efflorescence of magnesium sulphate or sodium sulphate; the yellow colour might be due to an admixture with ferruginous dirt.

226 See *Rasaratnasamuccaya* 3.126.

227 White arsenic (see D. Joshi, 1991a: 125).

228 See D. Joshi (1991a): 125–126.

229 A cowrie (see D. Joshi, 1991a: 126–127).

230 See D. Joshi (1991a): 127.

231 Red oxide of mercury (see D. Joshi, 1991a: 127–128).

232 Litharge, the yellow oxide of lead (see D. Joshi, 1991a: 129).

233 Purification is not necessary, because it is a substance obtained from the sea (see D. Joshi, 1991a: 127).

234 Compare *Arthaśāstra* 2.11.34.

235 See D. Joshi (1991a): 236–238.

236 See D. Joshi (1991a): 239–241.

237 See D. Joshi (1991a): 241–245.

238 See D. Joshi (1991a): 245–251.

239 See D. Joshi (1991a): 251–253.

240 See D. Joshi (1991a): 256–258.
241 See D. Joshi (1991a): 253–255.
242 See D. Joshi (1991a): 261–262.
243 A.K. Biswas (1996: 461) remarks that kākatuṇḍī is evidently leaded brass, because it is said to turn black when dipped in acidic sour gruel.
244 See D. Joshi (1991a): 263–264.
245 See D. Joshi (1991a): 264–265.
246 See on pañcaloha and other multi-metallic alloys: A.K. Biswas (1996): 463–465.
247 See on these verses: S.R. Sarma and Y. Sahai (1995).
248 Pakṣaccheda has been brought about when mercury stays in the crucible, without moving upwards or downwards (see *Pāradasaṃhitā* 18.57).
249 See 4.1, 71, 116; 5.61 and 95; 6.1; 7.1; 11.26; 14.58 and 198; 15.66; 16.60.
250 *Rasendracūḍamaṇi* 6.3 refers to Bhairava's fourfold classification of plants used in alchemy (rasauṣadhi, mahauṣadhi, siddhauṣadhi, divyauṣadhi); 12.25 quotes a bhairavanyāya, derived from a Rasasiddha of this name according to the Hindī commentary; 12.28 is about Bhairava's opinion on the blemishes of gems. Bhairava is one of the Rasasiddhas listed in the *Rasaratnasamuccaya* (1.4–8).
251 Bhāluki was of the opinion that mercury is purified by means of ūrdhva- and adhaḥpātana (15.33), and that mercury can digest all the metals after being subjected to svedana and saṃnyāsa, which provide it with a mouth (mukha) (15.54–57). See on saṃnyāsa: *Rasendracūḍāmaṇi* 4.114–115 and 15.57.
252 Bhāskara regarded mercury as completely pure and siddhikara after having been subjected seven times to svedana, mardana and vimūrchana. Bhāskara is one of the Rasasiddhas in the *Rasaratnasamuccaya*. The *Rasendrabhāskara* is attributed to him.
253 Brahmajyotis was one of those who knew about vahnimṛtsnā.
254 One of the methods of peparing aṅkolataila was devised by Devasūnu, i.e., Somadeva himself (see the Hindī commentary).
255 Mercury is purified by means of mardana, svedana and saṃnyāsa according to Dineśvara.
256 The formula of a rasāyana containing lohabhasman was given by Girīśa, i.e., Śiva, to the father of Kālayavana.
257 Govindabhagavant (the author of the *Rasahṛdaya*) is convinced that mercury is purified when successfully subjected to svedana, mardana, mūrchā, pratyutthāna, pātana, nirodha and niyama.
258 A method of preparing capala from tin derives from a king (lokanātha) called Kharpaṇa (the Hindī commentary has Kharvaṇa). Kharpaṇalokanātha was a rasācārya of the Gorakṣapurīya Navanāthasampradāya according to G. Hāldār (Vṛddhatrayī 307).
259 Manthānabhairava is credited with verses describing the fate of the person who despises mercury (1.44). Somadeva asserts that the chapter on the divine herbs (divyauṣadhi; 6) is based on the teachings of Manthānabhairava, one of the Rasasiddhas.
260 The description of samukhajāraṇā derives from Mṛgacārin.
261 Nāgārjuna was one of those who were acquainted with vahnimṛtsnā (5.61) and the sādhāraṇarasas (11.91).
262 Nandin is mentioned in connection with the eulogy of mercury (1.35); the omniscient (sarvavedin) Nandin devised the nābhiyantra (5.54–57ab); he was acquainted with vahnimṛtsnā (5.59–61), and described the koṣṭhikāyantra (5.67cd–77ab) and pātālakoṣṭhikā (5.134–138ab); he was of the opinion that purified iron (or its bhasman) is like amṛta (sudhā; 14.128cd); he had his own views on the removal of the doṣas and kañcukas from mercury (15.29 and 35), and on its complete purification (15.66). Nandin belongs to the group of Rasasiddhas.

263 The raktashuhyādigaṇa was expounded by Śambhu.
264 The medicinal properties of the bhasman of copper (14.70–71) were described by Somanātha.
265 The description of the rasauṣadhis (chapter seven) is based on the teachings of Śrīkaṇṭha.
266 Svacchandabhairava, one of the Rasasiddhas, described the preparation of guhyanāga (4. 50cd–52ab). D.G. White (1996: 434) suggests that this may be a reference to the Bhūtiprakaraṇa of the *Gorakṣasaṃhitā*.
267 See D.G. White (1996): 159.
268 See: *Rasataraṅgiṇī*.
269 Quoted anonymously.
270 Quoted anonymously.
271 *Rasendracūḍāmaṇi* 10.110cd–113ab = *Dhanvantarīyanighaṇṭu* 6(rasāḥ).25–27.
272 Compare D.G. White (1996): 159.
273 See on this maṇḍala and its details: A. Roşu (1986): 252–254.
274 A mortar according to the Hindī commentary.
275 A sharp-edged knife.
276 The pālikā and karṇikā are probably cutting instruments.
277 See Bhagwan Dash (1986): 187–188; D. Joshi (1986): 305, (1991a): 313. Compare *Pāradasaṃhitā* 4.1.
278 The commission given by druggists to physicians (4.3); see D. Joshi (1986): 305, (1991a): 313. Compare *Pāradasaṃhitā* 4.2.
279 A black compound of mercury and sulphur, resembling kajjala (a collyrium). See Atrideva (1961): 137; Bhagwan Dash (1986): 184; D. Joshi (1986): 301 and 314–315.
280 A kajjalī ground with liquids and converted into a muddy (paṅka) substance. See Atrideva (1961): 138; Bhagwan Dash (1986): 184; D. Joshi (1986): 301.
281 A paste made by triturating twelve parts of mercury and one part of sulphur (4.8); see D. Joshi (1986): 301.
282 See Atrideva (1961): 141; Bhagwan Dash (1986): 184; D. Joshi (1986): 301, (1991a): 314.
283 A paste made from gold and mercury (4.10); see D. Joshi (1986): 301, (1991a): 314.
284 Revived (samutthita) gold and silver, made from their bhasman (4.11); see D. Joshi (1986): 302. Compare *Pāradasaṃhitā* 4.29.
285 Prepared from copper and tīkṣṇaloha (4.13); see D. Joshi (1986): 302, (1991a): 315. Compare *Rasajalanidhi* III, 385.
286 Gold coloured red by adding varaloha to it (4.14); see D. Joshi (1986): 302, (1991a): 315 (hemaraktī). Compare *Pāradasaṃhitā* 4.42.
287 Silver coloured by adding varaloha (4.13); see D. Joshi (1986): 302. Compare *Pāradasaṃhitā* 4.43–44.
288 Substances added to a metal which give it a white (candradala) or yellow (analadala) colour (4.16). See D. Joshi (1991a): 315.
289 Substances similar to candra- and analadala (4.17). See D. Joshi (1991a): 315.
290 Prepared from kāntaloha and lead (4.18–21).
291 Prepared from copper and lead (4.22–23); see D. Joshi (1986): 302, (1991a): 315–316. Compare *Rasajalanidhi* III, 384–385; *Pāradasaṃhitā* 4.30–33. High lead-content copper

alloy, known in Europe as caldarium, is brittle and suitable only for castings; it has been used in Gujarāt and for some South-Indian icons (A.K. Biswas, 1996: 461).

292 An alloy of two metals of white or yellow colour (4.26); see D. Joshi (1986): 303, (1991a): 316.

293 An alloy of sixteen parts of silver and twelve parts of copper (4.27); see D. Joshi (1986): 303, (1991a): 316.

294 Throwing some metal into the metal to be alloyed through a bent tube. See Bhagwan Dash (1986): 185; D. Joshi (1986): 295 and 303, (1991a): 316.

295 A bhasman floating on water is called vāritara. See Atrideva (1961): 139; Bhagwan Dash (1986): 187; A.K. Choudhary and C.B. Jha (1998): 446; D. Joshi (1986): 18–19 and 303, (1991a): 316.

296 This term refers to a bhasman test: the bhasman should enter into the intermediate spaces of the furrows of the fingers. See Atrideva (1961): 140; Bhagwan Dash (1986): 187; A.K. Choudhary and C.B. Jha (1998): 446; D. Joshi (1986): 19 and 303, (1991a): 317.

297 This term designates a bhasman that is not reconverted to its metallic form when treated in the prescribed way. See D. Joshi (1991a): 317.

298 Apunarbhava and niruttha are synonyms according to Atrideva (1961: 140–141), Bhagwan Dash (1986: 187) and A.K. Choudhary and C.B. Jha (1998: 446). D. Joshi (1986: 303) distinguishes them in the same way as the *Rasendracūḍāmaṇi* (4.32–33) does.

299 See D. Joshi (1986): 298, (1991a): 317.

300 The removal of one metal from an alloy by strong heating by means of the vaṅkanāla, a bent tube for blowing (D. Joshi, 1991a: 330; D. Joshi, IJHS 27, 3, 1992, 364). See also Bhagwan Dash (1986): 185; D. Joshi (1991a): 317.

301 See Bhagwan Dash (1986): 138; D. Joshi (1986): 304–305, (1991a): 317.

302 See Atrideva (1961): 148; Bhagwan Dash (1986): 184.

303 See D. Joshi (1991a): 318.

304 One of the terms designating firewood.

305 See Bhagwan Dash (1986): 184; D. Joshi (1986): 304, (1991a): 318.

306 Copper extracted from ghoṣa. See Bhagwan Dash (1986): 185; D. Joshi (1986): 303, (1991a): 318. Compare *Rasajalanidhi* III, 385–386.

307 See on its preparation: 4.44–50ab.

308 An alloy made by mixing tīkṣṇaloha and nīlāñjana (see D. Joshi, 1991a: 318). See on its preparation: 4.52cd–53ab.

309 Utthāpana of metals is described, which means that they recover their original form (4.53cd). See D. Joshi (1991a): 318.

310 Pouring liquefied materials into other materials. See Bhagwan Dash (1986): 185; D. Joshi (1986): 304, (1991a): 318.

311 The preparation of capala from lead (4.54cd–56ab) and tin (4.56cd–58ab) is described, followed by a rasa formula by Somadeva (4.58cd–71). See D. Joshi (1986): 304, (1991a): 76 and 319.

312 See D. Joshi (1986): 304, (1991a): 319.

313 Alloying or mixing two substances. See Atrideva (1961): 148; D. Joshi (1986): 304, (1991a): 319.

314 The colour of gold, slightly changed by adding some silver. See D. Joshi (1991a): 319.

315 Throwing some sand or water into the fire in order to subdue it is called bhañjinī (4.74ab). See D. Joshi (1991a): 319.

316 The power of some plants to give the colour of gold or silver to other metals (4.74cd). See D. Joshi (1991a): 319.

317 The process which makes the pataṅgī colour disappear again after a few days (4.75ab). This process is called cullakā in the *Rasaratnasamuccaya* (8.52).

318 Pataṅgīrāga is a pataṅgī colour that stays for a longer time (4.75c–f). See D. Joshi (1991a): 320.

319 Āvāpa is the throwing of other materials into a molten metal. See Bhagwan Dash (1986): 185; D. Joshi (1986): 295, (1991a): 320.

320 Throwing a hot substance into a liquid. See Bhagwan Dash (1986): 185; D. Joshi (1986): 295, (1991a): 320.

321 The appearance of a white flame during sattvapātana, which indicates the melting of metals. See Bhagwan Dash (1986): 185; D. Joshi (1986): 294, (1991a): 320.

322 The stage of sattvapātana in which the flame acquires the colour of the metal to be extracted, which indicates that the material is about to melt. See Bhagwan Dash (1986): 185; D. Joshi (1986): 294, (1991a): 7 and 320.

323 Cooled by itself, without being removed from the furnace. See D. Joshi (1991a): 320.

324 Cooled after removal from the fireplace. See on svāṅgaśīta and bahiḥśīta: Bhagwan Dash (1986): 186; D. Joshi (1986): 295, (1991a): 321.

325 See Atrideva (1961): 142; Bhagwan Dash (1986): 49–53; D. Joshi (1986): 295, (1991a): 321. Svedana results in loosening of the impurities.

326 See Atrideva (1961): 142; Bhagwan Dash (1986): 53–54; D. Joshi (1986): 296, (1991a): 321. Mardana destroys impurities of external origin.

327 Mūrchana makes mercury acquire the naṣṭapiṣṭa state. See Atrideva (1961): 141–143; Bhagwan Dash (1986): 54–56; D. Joshi (1986): 296, (1991a): 321. Mūrchana destroys some of the kañcukas.

328 Mercury in a very finely dispersed state. See D. Joshi (1986): 296, (1991a): 321.

329 Restoration of the original state of mercury after making it naṣṭapiṣṭa. See Atrideva (1961): 143; Bhagwan Dash (1986): 56–58; D. Joshi (1986): 296, (1991a): 321.

330 See Atrideva (1961): 143; Bhagwan Dash (1986): 58–62; D. Joshi (1986): 296, (1991a): 321. Pātana removes the vaṅga and nāga impurities.

331 Removal of the slackness of mercury or its potentiation. See Atrideva (1961): 143–144; Bhagwan Dash (1986): 62–63; D. Joshi (1986): 296–297, (1991a): 322.

332 Removal of the capalatva of mercury, acquired through rodhana. See Atrideva (1961): 144; Bhagwan Dash (1986): 63–64; D. Joshi (1986): 297, (1991a): 322.

333 Inducing hunger in mercury for the consumption of a grāsa. See Atrideva (1961): 144; Bhagwan Dash (1986): 64; D. Joshi (1986): 297, (1991a): 322.

334 The amount of metal that can be consumed by mercury. See Atrideva (1961): 144; Bhagwan Dash (1986): 65–66; D. Joshi (1986): 297, (1991a): 322.

335 Jāraṇā leads to the complete digestion and assimilation of a grāsa by mercury. Jāraṇā usually follows upon cāraṇā and druti; Somadeva gives the traditional order (cāraṇā, druti, jāraṇā) in chapter fifteen (15.28). See on the process: Atrideva (1961): 146; Bhagwan Dash (1986): 73–75; D. Joshi (1986): 298, (1991a): 322. The stages of jāraṇā called grāsa, piṇḍa and pariṇāma are mentioned, as well as samukha- and nirmukhajāraṇā (4.92–97). Addition of the prescribed amount of bīja is called nirmukhajāraṇā; when only 1/64th part of the bīja is taken, mercury acquires a mukha, which it makes greedy to consume a grāsa, even one consisting of hard metals; the latter process is called samukhajāraṇā (see D. Joshi,

1991a: 322–323). Somadeva also describes the rākṣasavaktra (the ability to consume all the metals) of mercury, which it acquires when heated, in combination with divine herbs, in an open furnace (prakaṭakoṣṭhī) (4.97; compare 15.62–64) (see D. Joshi, 1986: 298–299; 1991a: 323).

336 Putting a grāsa inside mercury. See Atrideva (1961): 145; Bhagwan Dash (1986): 67–71; D. Joshi (1986): 297, (1991a): 323.

337 Garbha- and bāhyadruti are described (4.98cd–101). Liquefaction of a substance inside mercury is called garbhadruti; when this takes place outside, it is called bāhyadruti. See Atrideva (1961): 145–146; Bhagwan Dash (1986): 71–73; D. Joshi (1986): 297, (1991a): 8, 323. Compare *Pāradasaṃhitā* 16 (garbhadruti) and 17 (bāhyadruti).

338 A biḍa is a mixture of substances (salts, acids, caustics, etc.) that enhance the metal-consuming power of mercury. See Atrideva (1961): 146–147; Bhagwan Dash (1986): 71; D. Joshi (1986): 299, (1991a): 324. Compare *Pāradasaṃhitā* 14.

339 Induction of a yellow or another colour. See Atrideva (1961): 147; Bhagwan Dash (1986): 75–77; D. Joshi (1986): 299, (1991a): 324.

340 Sāraṇā prepares mercury for the process of transmutation. See Atrideva (1961): 147; Bhagwan Dash (1986): 77–81; D. Joshi (1986): 299. (1991a): 324. Somadeva does not mention pratisāraṇā and anusāraṇā.

341 Vedha designates the proces of transmutation. Somadeva distinguishes lepa-, kṣepa-, kunta-, dhūma- and śabdavedha (4.106–111). See on vedha: Atrideva (1961): 147–148; Bhagwan Dash (1986): 82. See on its varieties: D. Joshi (1986): 299–300, (1991a): 324–325.

342 A process that removes discoloration and improves the brightness. See D. Joshi (1986): 300, (1991a): 325.

343 Compare 15.57–58. Saṃnyāsa is mild heating of mercury with particular drugs inside a sealed vessel. See D. Joshi (1986): 300–301, (1991a): 325.

344 See on krāmaṇa: Atrideva (1961): 147; Bhagwan Dash (1986): 81–82; D. Joshi (1986): 299, (1991a): 328.

345 See Atrideva (1961): 160–161; Bhagwan Dash (1986): 202–203; D. Joshi (1986): 249; D. Joshi, IJHS 26, 3, 1991, 350; Satyaprakāś (1960): 500. Compare *Pāradasaṃhitā* 6.24–28; *Rasajalanidhi* I, 250.

346 A khalva is a mortar. Three types are described: ardhacandrākṛti-, vartula- and taptakhalva (5.6–13). See Atrideva (1961): 158–159; Bhagwan Dash (1986): 219; D. Joshi (1986): 250–252; D. Joshi, IJHS 26, 3, 1991, 351–352 (khalva and taptakhalva); Satyaprakāś (1960): 517–518. Compare *Pāradasaṃhitā* 6.3–23; *Rasajalanidhi* I, 276–279.

347 Compare *Pāradasaṃhitā* 6.44–46; Satyaprakāś (1960): 509–510.

348 See on ūrdhva- and adhaḥpātana: D.G. White (1996): 247–250. See on the pātanayantras: Atrideva (1961): 163; Bhagwan Dash (1986): 204–209; D. Joshi (1986): 254–256; D. Joshi, IJHS 26, 3, 1991, 352–354; Satyaprakāś (1960): 501–502 and 510. Compare *Pāradasaṃhitā* 6.47–67; *Rasajalanidhi* I, 251–253. See on the tiryakpātanayantra: J. Needham (1980): 104–105.

349 See Atrideva (1961): 164; Bhagwan Dash (1986): 210–211; D. Joshi (1986): 256–257; Satyaprakāś (1960): 502. Compare *Pāradasaṃhitā* 6.76–92; *Rasajalanidhi* I, 253–254.

350 See D. Joshi (1986): 259. The antarālikayantra is mentioned in the *Rasaprakāśasudhākara* and *Śivatattvaratnākara*.

351 See D. Joshi (1986): 260–261; Satyaprakāś (1960): 506. Compare *Pāradasaṃhitā* 6.204–208; *Rasajalanidhi* I, 257–258.

352 See D. Joshi (1986): 263; Satyaprakāś (1960): 511. Compare *Pāradasaṃhitā* 6.68; *Rasajalanidhi* I, 270.

353 See Satyaprakāś (1960): 511. Compare *Pāradasaṃhitā* 6.147–150; *Rasajalanidhi* I, 269.

354 See D. Joshi (1986): 263; Satyaprakāś (1960): 511. Compare *Pāradasaṃhitā* 6.69–75; *Rasajalanidhi* I, 269–270.

355 See Atrideva (1961): 162–163; Bhagwan Dash (1986): 204–205 (regarded as identical with the ūrdhvapātanayantra); D. Joshi (1986): 254; Satyaprakāś (1960): 505 and 511–512. Compare *Pāradasaṃhitā* 6.34–39; *Rasajalanidhi* I, 251–252.

356 See Atrideva (1961): 162–163; Bhagwan Dash (1986): 217; D. Joshi (1986): 254, 260, 269; Satyaprakāś (1960): 512. Compare *Pāradasaṃhitā* 6.40–43; *Rasajalanidhi* I, 270.

357 See D. Joshi (1986): 265–266; Satyaprakāś (1960): 512–513. Compare *Pāradasaṃhitā* 6. 110–117; *Rasajalanidhi* I, 271–272.

358 See Satyaprakāś (1960): 514. Compare *Pāradasaṃhitā* 6.151; *Rasajalanidhi* I, 274.

359 See D. Joshi (1986): 262–263. Compare *Pāradasaṃhitā* 6.123–132; *Rasajalanidhi* I, 281–282.

360 See Satyaprakāś (1960): 514. Compare *Pāradasaṃhitā* 6.210; *Rasajalanidhi* I, 274.

361 See D. Joshi (1986): 269; *Pāradasaṃhitā* 6.165–166; Satyaprakāś (1960): 509.

362 See Atrideva (1961): 166; Bhagwan Dash (1986): 213–214; D. Joshi (1986): 259–260; D. Joshi, IJHS 26, 3, 1991, 354–355; Satyaprakāś (1960): 507. Compare *Pāradasaṃhitā* 6.140–141; *Rasajalanidhi* I, 259–261.

363 See Atrideva (1961): 166; Bhagwan Dash (1986): 213–214; D. Joshi (1986): 259–260; Satyaprakāś (1960): 507. Compare *Pāradasaṃhitā* 6.143; *Rasajalanidhi* I, 260–261.

364 See D. Joshi (1986): 258; Satyaprakāś (1960): 514. Compare *Pāradasaṃhitā* 6.155–161; *Rasajalanidhi* I, 274–276. J. Needham (1980: 105) advanced that this yantra shows Hellenistic influence, being a remarkably precise echo of Mary's kērotakis (Mary the Jewess belongs to the first century A.D.). See on the kērotakis: J. Needham (1980): 74–76.

365 See on a kandu- or svedanīyantra: *Pāradasaṃhitā* 6.30–33; *Rasajalanidhi* I, 251; *Rasaratnasamuccaya* 9.74–75; Satyaprakāś (1960): 515–516. A svedanayantra is described by Bhagwan Dash (1986: 215) and in the *Pāradasaṃhitā* (6.29), a svedanīyantra by Satyaprakāś (1960: 501), and a svedanī- or bāṣpasvedanayantra by Atrideva (1961: 161–162).

366 See J. Needham (1980): 104–105; Satyaprakāś (1960): 503–504. Compare *Pāradasaṃhitā* 6.186–188; *Rasajalanidhi* I, 254–255 (ḍekīyantra).

367 See D. Joshi (1986): 257–258; Satyaprakāś (1960): 505–506. Compare *Pāradasaṃhitā* 6. 94; *Rasajalanidhi* I, 257.

368 See D. Joshi (1986): 262; Satyaprakāś (1960): 508. Compare *Pāradasaṃhitā* 6.189–192; *Rasajalanidhi* I, 261.

369 See Bhagwan Dash (1986): 191; D. Joshi (1986): 276–277. Compare *Rasajalanidhi* I, 287.

370 See Bhagwan Dash (1986): 191; D. Joshi (1986): 280–281. Compare *Rasajalanidhi* I, 287–288.

371 See Bhagwan Dash (1986): 191; D. Joshi (1986): 278–279. Compare *Rasajalanidhi* I, 288.

372 See Bhagwan Dash (1986): 191; D. Joshi (1986): 277–278. Compare *Rasajalanidhi* I, 288–289.

373 See D. Joshi (1986): 278. Compare *Rasajalanidhi* I, 289.

374 See D. Joshi (1986): 279. Compare *Rasajalanidhi* I, 289–290.

375 See D. Joshi (1986): 280. Compare *Rasajalanidhi* I, 289–290.

376 See D. Joshi (1986): 286. Compare *Rasajalanidhi* I, 290.
377 See Bhagwan Dash (1986): 194; D. Joshi (1986): 281–282. Compare *Rasajalanidhi* I, 290–291.
378 See Bhagwan Dash (1986): 192; D. Joshi (1986): 285–286.
379 See Bhagwan Dash (1986): 193; D. Joshi (1986): 282–283.
380 See D. Joshi (1986): 282.
381 See D. Joshi (1986): 283.
382 See Bhagwan Dash (1986): 194; D. Joshi (1986): 283–284.
383 See D. Joshi (1986): 284.
384 See D. Joshi (1986): 284.
385 A koṣṭhī is a special type of fireplace or oven, used for the extraction of sattvas and their purification.
386 See Bhagwan Dash (1986): 195; D. Joshi (1986): 269–270. Compare *Rasajalanidhi* I, 263–264.
387 See Bhagwan Dash (1986): 196; D. Joshi (1986): 270–271. Compare *Rasajalanidhi* I, 264–265.
388 See D. Joshi (1986): 271. Compare *Rasajalanidhi* I, 265–266.
389 See D. Joshi (1986): 271.
390 See on puṭa, a scheduled heating system: D. Joshi (1991a): 5; D. Joshi, IJHS 26, 4, 1991, 473–474.
391 See Atrideva (1961): 153; Bhagwan Dash (1986): 198; D. Joshi (1986): 289–290; D. Joshi, IJHS 26, 4, 1991, 474. Compare *Pāradasaṃhitā* 6.327–329.
392 See Atrideva (1961): 153; Bhagwan Dash (1986): 199; D. Joshi (1986): 290; D. Joshi, IJHS 26, 4, 1991, 474–475. Compare *Pāradasaṃhitā* 6.330–332 and 334–335.
393 See Atrideva (1961): 153; Bhagwan Dash (1986): 199; R.K. Gupta et al. (1968); D. Joshi (1986): 290–291; D. Joshi, IJHS 26, 4, 1991, 475. Compare *Pāradasaṃhitā* 6.333.
394 See Atrideva (1961): 153; Bhagwan Dash (1986): 199; D. Joshi (1986): 291; D. Joshi, IJHS 26, 4, 1991, 475. Compare *Pāradasaṃhitā* 6.336.
395 See Atrideva (1961): 153–154; Bhagwan Dash (1986): 199; D. Joshi (1986): 291; D. Joshi, IJHS 26, 4, 1991, 475.
396 See Atrideva (1961): 154; Bhagwan Dash (1986): 199; D. Joshi (1986): 292; D. Joshi, IJHS 26, 4, 1991, 476. Compare *Pāradasaṃhitā* 6.338–339.
397 See Atrideva (1961): 154; Bhagwan Dash (1986): 200; D. Joshi (1986): 292; D. Joshi, IJHS 26, 4, 1991, 476. Compare *Pāradasaṃhitā* 6.340.
398 See Bhagwan Dash (1986): 201; D. Joshi (1986): 292; D. Joshi, IJHS 26, 4, 1991, 476. Compare *Pāradasaṃhitā* 6.341.
399 See Bhagwan Dash (1986): 201; D. Joshi (1986): 292. Compare *Pāradasaṃhitā* 6.342.
400 See Atrideva (1961): 154; D. Joshi (1986): 292; D. Joshi, IJHS 26, 4, 1991, 475. Compare *Pāradasaṃhitā* 6.343.
401 Chapter six is quoted in the *Rasakāmadhenu* (I.3.54–123), which differs in some of its readings: akṣīrā is called akṣarā; bhṛṅgavallī is called kṣīravallī; bhūtumbinī is called tumbinī; gonasā is called sarpiṇī; kṣīravallī is called vīravallī; lambinī is omitted; mraṅkṣaṇagandhinī is replaced by navanītakagandhā; pattravallī is called padmavallī; pītavallikā is omitted; raktavallī is called jyotirnāmnī; raktāṅgī is called garuḍavallī; saptapattrī is replaced by saptaparṇī; the verse on somakalā belongs to the description of somavallī = somalatā; tāmravallikā is omitted; tilakandā is absent; added are mallikā, mayūrikā and viśalyā.

402 Compare the related list of *Rasārṇava* 5.2–7.
403 The total number amounts to eighty-two instead of eighty-four.
404 Compare *Rasārṇava* 5.17–21.
405 Compare *Rasārṇava* 5.22–23.
406 Compare *Rasārṇava* 5.24–25.
407 The *Rasakāmadhenu* (I.4.14cd–16) quotes the following list of eighteen viṣas from the *Rasendracūḍāmaṇi*: binduka, cakra, hāridra, harita, kālakūṭa, kardama, markaṭaka, mayūrākhya, musta, puṣkara, saktuka, śaṅkhanābha, śikhi, śṛṅgī, sumaṅgala, vāluka, and vatsanābha.
408 Compare the Hindī commentary.
409 The Hindī commentary mentions lead and manaḥśilā as the enemies (ari) of gold; haritāla is the enemy of silver, tāla the enemy of tin, sulphur the enemy of copper.
410 The preparation of antimony was discovered first in Europe by Basil Valentine (1605); see P. Ray (1986a): 148–149. Varanāga is also mentioned in the *Rasahṛdaya* (5.37) and *Rasasāra* (7.5).
411 O.P. Jaggi (V, 133–134) calls the *Rasendracūḍāmaṇi* a Buddhist Tantra.
412 According to the colophon of the last chapter of ed. a (absent from edition b), reproduced by Siddhinandana Miśra (prākkathan 13 to ed. b) and V. Śukla (I.153). Somadeva once calls himself Devasūnu, i.e., son of Nārāyaṇa (according to Siddhinandana Miśra) and a mahāmātya (14.199). G. Hāldār (Vṛddhatrayī 347; compare 466) asserts that Somadeva was the son of Rāghavadeva, the father of Śrīkṛṣṇaśārṅgadhara, and the pupil of Acyuta, son of Goṇikā.
413 This is not the name of some lineage according to Siddhinandana Miśra (commentary ad 1.2); others (S. Ārya, 1984: 104; AVI 459) regard it as the name of some vaṃśa.
414 Some regard him as a king of Karavālabhairavapura (Atrideva, 1961: 104; AVI 459; CBORI XVI, 1, Nr. 229; Siddhinandana Miśra's prākkathan and the Hindī commentary ad 2.1); G. Hāldār (Vṛddhatrayī 347) considers him to be a sāmanta.
415 D.G. White (1996: 158) remarks that this name corresponds to no known Indian toponym, either mediaeval or modern.
416 V. Śukla I, 153.
417 See the Hindī commentary ad 2.1.
418 V. Śukla I, 157. V. Śukla bases his view on Rājasthānī words and the mention of Gujarāt and Saurāṣṭra as regions where some plants are found (references are not given).
419 Vṛddhatrayī 347.
420 ABI 407. S. Ārya (1984): 103. Atrideva (1961): 105 and (1978): 204–205. AVI 459. Bhagwan Dash (1986): 14. C. Dwarkanath (1991): 43. J. Filliozat in L. Renou et J. Filliozat (1953): 169. Jaggi V, 133. D. Joshi (1986): 3. C.G. Kashikar 156. R.C. Majumdar (1971): 233. P. Rāy (1956): 122. P. Ray (1986a): 149. A. Roşu (1986): 253. S.K. Śarmā (1992): 18. G.P. Srivastava (1954): 112–113. STMI 461. B.V. Subbarayappa (1971): 314. Vṛddhatrayī 347 and 466. D.G. White (1996): 158.

Chapter 12
Rasendramaṅgala to *Rasopaniṣad*

1 CC I, 497 (the Jammu MS). NCC X, 18–19. Check-list: not recorded. STMI 153. Cat. BHU Nr. 173 (anonymous; complete). *Cat. Bikaner IV, Nr. 4281. *Cat. B.B.R.A.S. III–IV, 494. Cat. Jammu (M.A. Stein, 1894: 187), Nr. 3153: *Rasaratnākara* by Nāgārjuna. Cat. Puṇyavijayaji *Nr. 6498. J. Filliozat, Liste Nr. 146 (a copy of the Bikaner MS, with a number of corrections on the original). A.P. Shah (Ed.) (1968: 166–167): Vaidyaka 1285 (Accession Nr. 9442): *Rasendramaṅgala* by Nāgārjuna. M. Vinayasagar and J. Baldwa (1984): 448–449 (Serial Nr. 4024, Accession Nr. 4080: anonymous). See on the MSS: D.G. White (1996): 164 and 435; D. Wujastyk (1984a).
An edition of the *Rasendramaṅgala* by Jīvrām Kālidās (Goṇḍal 1924) is mentioned by Atrideva (ABI 400; 1961: 97), but copies of this edition are nowhere traceable (D. Wujastyk, personal communication; D. Wujastyk searched for a copy in Goṇḍal, even in the library of the late Jīvrām Kālidās, but was unable to find one).
2 The *Rasaratnākara* and *Rasendramaṅgala* are still sometimes mentioned as two separate works by Nāgārjuna (see, for example: AVI 457, 470, 472; NCC X, 18–19; G.P. Srivastava, 1954: 89–90 and 215; STMI 153 and 450). Nāgārjuna is considered to be the author of a *Rasaratnākara* by R.C. Majumdar (1971: 233).
3 P. Cordier (1903b): 347–348.
4 See Atrideva (1961: 96–97), who also refers to Jīvrām Kālidās's bhūmikā to his edition of the *Rasendramaṅgala*.
5 Atrideva (1961): 96–97.
6 See, for example: S. Ārya (1984): 102; Satyaprakāś (1960): 309–313.
7 D. Wujastyk (1984a).
8 The description of the contents is based on a transcript of the Paris MS (Collection P. Cordier), kindly made available to me by D. Wujastyk (The Wellcome Institute for the History of Medicine, London); this MS contains chapters one to four. Compare on the contents: ABI 400–402; Atrideva (1901): 96–100; D. Joshi (1986): 11, 17; Satyaprakāś (1960): 309–320; D.G. White (1996): 164–167.
9 The two MSS consulted by D.G. White (1996: 164) give in their opening verses the contents of eight chapters.
10 It is not clear which of the substances are rasas and which uparasas.
11 *Rasendramaṅgala* 1.40–44 = P. Rāy's *Rasaratnākara* 1, 2–6.
12 *Rasendramaṅgala* 1.49–51 = P. Rāy's *Rasaratnākara* 9–11; 1.53–54 = 13–14.
13 P. Rāy's *Rasaratnākara* 23–32 and 35–38 are from this part of chapter two.
14 P. Rāy's *Rasaratnākara* 50–51 belongs to this part of chapter two.
15 P. Rāy's *Rasaratnākara* 52–55 is from this part of chapter two.
16 Compare *Rasayogasāgara*, takārādi 167.
17 Compare *Rasayogasāgara*, śakārādi 244.
18 Compare *Rasayogasāgara*, kakārādi 144.
19 Compare *Rasayogasāgara*, cakārādi 160.
20 Compare *Rasayogasāgara*, yakārādi 398.

21 Compare Rasayogasāgara, śakārādi 503 (sūtavaṭī).
22 Compare *Rasayogasāgara*, akārādi 98.
23 Compare *Rasayogasāgara*, pakārādi 707.
24 Compare Rasayogasāgara, takārādi 414.
25 Compare *Rasayogasāgara*, yakārādi 33.
26 Compare *Rasayogasāgara*, śakārādi 486 (sūtabhasmayoga) and 674 (hemasūtakarasa).
27 Compare *Rasayogasāgara*, cakārādi 166 (jarāmaraṇahararasa) and 167 (jarāvyādhihararasa).
28 Compare *Rasayogasāgara*, śakārādi 241–242.
29 Compare *Rasayogasāgara*, cakārādi 48.
30 Compare *Rasayogasāgara*, śakārādi 241.
31 Compare *Rasayogasāgara*, kakārādi 376.
32 This formula differs from the tīkṣṇamukharasa already described.
33 Compare *Rasayogasāgara*, kakārādi 556.
34 Compare *Rasayogasāgara*, kakārādi 137 (kāntapiṣṭīrasa).
35 Compare *Rasayogasāgara*, pakārādi 242: different from the pratāpalaṅkeśvararasa already described.
36 Compare *Rasayogasāgara*, yakārādi 166.
37 Compare *Rasayogasāgara*, yakārādi 94.
38 Compare *Rasayogasāgara*, pakārādi 246.
39 Compare *Rasayogasāgara*, takārādi 333.
40 The term saṃkalā or saṃkalikā is also known from other treatises, e.g., *Rasasāra* 14.21–33.
41 Compare *Rasayogasāgara*, yakārādi 380.
42 Compare *Rasayogasāgara*, akārādi 165–166.
43 Compare *Rasayogasāgara*, śakārādi 666.
44 Compare *Rasayogasāgara*, pakārādi 577.
45 Compare *Rasayogasāgara*, yakārādi 600 and 601; the second formula of vaikrāntaguṭikā is absent from the *Rasayogasāgara*.
46 Compare *Pāradasaṃhitā* 36.77–78.
47 Compare *Rasayogasāgara*, kakārādi 185.
48 P. Cordier (1903b: 347) asserted that, next to Ratnaghoṣa, Śūrasena (one of the Rasasiddhas) is mentioned (he interpreted sūtasena of the Paris MS as Śūrasena).
49 P. Cordier (1903b: 347) was of the opinion that Śālivāhana's spouse, called Madasundarī, is mentioned too; the reading of the Paris MS, mama sundarī, more probably refers to the Vaṭayakṣiṇī.
50 Compare P. Rāy (1956): 132–133 and 317–318. See also P. Cordier (1903b): 347–348.
51 P. Rāy (1956: 134 and 318) presents a reading in which Nāgārjuna says "I shall convey to you what has been experimented upon by Sākaṇḍa"; the Paris MS has kathayāmi na saṃdeho mārtaṇḍa yena yat kṛtam, in which Mārtaṇḍa may refer to Ratnaghoṣa.
52 See P. Rāy (1956): 134 and 318–319.
53 The section of chapter three on mercurial bhasman refers to the jvarādhikāra, which undoubtedly forms part of chapter five.
54 See P. Rāy (1956): 134 and 319.
55 Āḍhamalla presents a closely related list in his comments ad Śārṅgadhara II.12.4cd–13ab. See: Āḍhamalla.

56 The vaṃśa- and nalikāyantra are absent from the ṭippaṇa. Āḍhamalla mentions a vaṃśanalikāyantra.
57 Absent from the ṭippaṇa and Āḍhamalla's list, which have the ḍamaruyantra instead of the gamanayantra.
58 Absent from the ṭippaṇa. Āḍhamalla mentions a gandhakaṭahikāyantra.
59 The ṭippaṇa reads kāṃsabhājana; Āḍhamalla's commentary has kāṃsyabhājana.
60 The ṭippaṇa has ghāṇayantra; Āḍhamalla reads bāṇayantra.
61 Absent from the ṭippaṇa and Āḍhamalla's list; the ṭippaṇa has a gaḍakayantra; Āḍhamalla mentions a garuḍayantra.
62 Also mentioned by Āḍhamalla. The ṭippaṇa has jālūkāyantra.
63 The ṭippaṇa has vāraṇayantra.
64 According to P.V. Sharma (1972a): 73–74.
65 Apart from those already referred to, the *Rasayogasāgara* contains the following formulae from the *Rasendramaṅgala*: akārādi 142 (abhrabaddhaguṭikā), 157 (abhravaṭī); kakārādi 63 (karṇarogahara), 557 (ghanasaṃkocarasa); cakārādi 81–84 (capalarasa); takārādi 169 (tṛṣṇāchardiharararasa), 301–302 (dardurarasa); pakārādi 67 and 71 (pañcāmṛtarasa), 138 (pāradādivaṭī), 237 (pratāpalaṅkeśvararasa, different from 242); yakārādi 27 (yonidoṣahararasa), 210 (laṅkeśvararasa), 367 (vajrabaddhaguṭikā), 568 (visarpanāśanarasa), 603 (vaikrāntabaddharasa), 610 (vaikrāntasūtakarasa); śakārādi 239 (saṃkocagolarasa), 324 (sarvamukhāmayahararasa), 349 (sarvāpasmārahararasa), 485 (sūtabhasmayoga).
Many of these formulae are probably from chapters three and four, but part of them may also be from chapter five. Obviously, Hariprapanna, the compiler of the *Rasayogasāgara*, had access to a good MS of the *Rasendramaṅgala*.
66 Ṭoḍara IX: 4.154 (sulphur has the same nature as a sattva; for that reason, it is described along with mercury).
67 D.G. White (1996: 164) remarks that the *Rasendramaṅgala* freely copies from the *Rasārṇava* and a number of other Tantric alchemical works.
68 See P. Rāy (1956): 311–319.
69 See *Rasayogasāgara*, yakārādi 210.
70 See *Rasayogasāgara*, pakārādi 237; yakārādi 210 and 568.
71 See *Rasayogasāgara*, yakārādi 380.
72 See *Rasayogasāgara*, yakārādi 166.
73 See *Rasayogasāgara*, śakārādi 324.
74 See *Rasayogasāgara*, yakārādi 210 and 380.
75 See *Rasayogāsagara*, yakārādi 33, 166, 210.
76 See *Rasayogasāgara*, yakārādi 210 and 603.
77 See *Rasayogasāgara*, pakārādi 237, yakārādi 166 and 210.
78 See *Rasayogasāgara*, pakārādi 237; yakārādi 166.
79 See *Rasayogasāgara*, cakārādi 81, 82, 83, 84; yakārādi 367, 380, 603.
80 See *Rasayogasāgara*, kakārādi 144; cakārādi 48; takārādi 167 and 302; pakārādi 71 and 138; yakārādi 210 and 380; śakārādi 242 and 244.
81 See *Rasayogasāgara*, yakārādi 210.
82 See *Rasayogasāgara*, pakārādi 138 and 237.
83 See *Rasayogasāgara*, yakārādi 166.
84 See *Rasayogasāgara*, yakārādi 166.
85 See *Rasayogasāgara*, yakārādi 210.

86 See *Rasayogasāgara*, kakārādi 63; takārādi 302; yakārādi 27, 210, 380; śakārādi 324 and 503.
87 Compare the reflections of D.G. White (1996: 165–166) on the author and the Nāgārjuna to whom he refers.
88 P. Cordier (1930b: 348) was also convinced that the *Rasendramaṅgala* cannot be by Nāgārjuna himself.
89 He is called karuṇāveśita and preaches maitrīkaruṇādi.
90 P. Cordier (1903b: 348) was the first to point to the Buddhist elements in the *Rasendramaṅgala*. P. Rāy (1956: 116) regarded the work as a Mahāyāna Tantra. G.P. Srivastava (1954: 11) also describes it as a Mahāyāna Tantra, but adds that some characteristics of a Śaiva Tantra are perceptibly included in it.
91 A kāpālikayoga, employed in the liquefaction of diamonds, is described in chapter two.
92 See *Rasayogasāgara*, yakārādi 380.
93 P. Rāy (1956: 117): seventh or eighth century at the latest. S. Ārya (1984: 102), C. Dwarkanath (1991: 43), and G.P. Srivastava (1954: 111): seventh or eighth century. Satyaprakāś (1960: 309): eighth century. See also J. Filliozat in L. Renou et J. Filliozat (1953): 168–169; J. Filliozat (1975): 10.
94 D.G. White (1996: 164) dates it to the late thirteenth or early fourteenth century.
95 ABI 400–401. Atrideva (1961): 100.
96 The vālukāyantra is mentioned in the *Rasendracūḍāmaṇi*, usually dated to the twelfth or thirteenth century.
97 See the description of the contents of the *Rasendramaṅgala*.
98 Compare Āḍhamalla ad *Śārṅgadharasaṃhitā* II.11.44–45 and Kāśīrāma ad II.11.40cd–53ab. The types called madhyasāra, cakramarda, bandha, kaliṅga and bhadra cannot be traced in the ṭippaṇa.
99 D. Wujastyk (1948a: 77), who refers to *H.D. Velankar (1930): 494.
100 Edition: paṭiyālārājyāntargata-ṭakasālanivāsī paṭiyālāke rājyavaidya vaidyaratna paṇḍit rāmprasād vaidyopādhyāy praṇīt rasendrapurāṇ, Lakṣmīveṅkaṭeśvar Press, Bombay 1926/27. Rāmaprasāda planned to write a work in three volumes; volume I was published in 1926/27; volume II, containing rasayogas against various diseases, has, to my knowledge, not been published; no information is available on volume III (see Rāmaprasāda's bhūmikā to the edition of vol. I).
101 Rāmaprasāda tells a story about Vīrabhadra's wish to receive instruction in the medical science from Brahmā, who rejected him as a pupil on account of the unsteadiness of his mind; Vīrabhadra, in his anger at the insult, cut off Brahmā's head; later, he repented, went to the Aśvins who replaced Brahmā's head, and turned to Śiva who taught him the science of alchemy. See on several stories about Vīrabhadra: Vettam Mani.
102 These five kinds are red, black, somewhat yellow, white, and coloured like a peacock's feather respectively (see *Rasajalanidhi* I, 33–34).
103 Compare *Pāradasaṃhitā* 33.1–53.
104 Some of the pills described are: siddha-, khageśvarī- (compare *Pāradasaṃhitā* 37.123–130 and p.306–307), brahmāṇḍa- (compare *Pāradasaṃhitā* 37.115–122 and p.307), and khecarīguṭikā (compare *Pāradasaṃhitā* 37.100–109 and p.302, 308).
105 The sattva is described as white in colour and resembling copper (7.140).
106 See, for instance, 20.55 (the drāvaṇa of the essence of mākṣika); 23.26–27 (the māraṇa of tutthasattva).

107 *Rasendrapurāṇa* 3.250–251 = *Rasasaṃketakalikā* 1.17–18; 3.253–254 = 1.27–29ab.
108 *Rasendrapurāṇa* 3.10 = *Rasaratnasamuccaya* 11.25; 3.52–55 = 11.30–33; 3.58–59 = 11.34–35; 3.210–237 = 11.60–86; 3.247–249 = 11.87–89.
109 *Rasendrapurāṇa* 3.6–9 = *Rasendrasārasaṃgraha* 1.10–13ab; 3.70–71 = 1.37–38; 3.75–76 = 1.42–43; 3.79–81 = 1.44–46; 3.195–196 = 1.74–75; 3.180–185 = 1.76–81.
110 See: *Rasendrasambhava*.
111 The actual use of mercurial preparations.
112 Well-purified mercury, suitable to internal use, is called āroṭa (see D. Joshi, 1991a: 329).
113 Baddharasa is also defined at 3.249.
114 Anonymously quoted from the *Rasasaṃketakalikā*.
115 Anonymously quoted from the *Rasasaṃketakalikā*. See on talabhasman: *Pāradasaṃhitā* 31.108–117.
116 Synonyms are: kāṅkṣī, saurāṣṭrī, and sphaṭikā.
117 Two types: dakṣiṇāvartin (turning to the right) and vāmāvartin (turning to the left).
118 Three varieties: white, red, and yellow.
119 Sikatā is the same as vālukā (sand).
120 Fuller's earth.
121 Some authorities distinguish a third variety, called kāṃsyamākṣika (see 22.5).
122 Bola is of three types: red, śyāma, and manuṣyaja (27.42).
123 Compare 2.22–23 (five viṣas: śṛṅgika, kālakūṭa, vatsanābha, kṛtrima, pitta) and 3.98 (the same series of nine viṣas as in 30.38).
124 Compare 2.24 (seven upaviṣas: arka, jayā, karavīra, kanaka, lāṅgalī, tilvaka, viṣamuṣṭi) and 3.99–100 (seven upaviṣas: ahiphena, arka, dhattūra, guñjā, karavīraka, lāṅgalī, sehuṇḍa).
125 The same series is quoted from the *Rasarājasundara* in the *Pāradasaṃhitā* (prose between 7.86 and 87).
126 Compare *Rasataraṅgiṇī* 10.56–64.
127 See Śrīkānta Śāstrī (1981): 116.
128 Edition: rasendra-sambhava (bhāṣā ṭīkā sahita), śrī kāśī prāntāntargate dubauliyā grāma nivāsī śrī 108 dvijarāja paṃ. hanumāna dvivedī tanayaḥ, śrī paṃ. viśvanātha dvivedī "vaidya" adhyakṣa tathā ānveṣaka aur rasāyanajña dubauliyā rasāyana śālā, banārasa, praṇīta, Dubauliyā Rasāyana Śālā, Banāras 1953/54. The title of the work is mentioned in the granthakāraparicaya, appended to chapter five.
129 Identified as jade.
130 Unidentified.
131 See on kūpīpakva preparations: D. Joshi, IJHS 26, 3, 1991, 355–357 (annotated translation of *Rasaratnasamuccaya* 9).
132 Anupānas are important in late āyurveda, rasaśāstra, and Siddha medicine; the range of indications of a drug depends on the anupāna taken in combination with it. See on anupānas in Siddha medicine: J.J. Thas (1983).
133 The concepts of pathya and apathya are more important in Siddha medicine than in āyurveda (see J.J. Thas, 1983).
134 *Rasendrasambhava* 1.101–108 has been taken from Ca.Sū.4.9–10.
135 *Rasendrasambhava* 1.282–283 = *Rasataraṅgiṇī* 2.43–44; 1.284 = 2.36; 1.286= 2.58.
136 *Rasendrasambhava* 1.183–196 = *Rasendrasārasaṃgraha* 1.89–101; 1.199–220 = 1.319–335.

137 *Rasendrasaṃbhava* 1.59–95 = A.h.Sū.15.9–45.
138 *Rasendrasambhava* 1.294–302 = *Rasendracūḍāmaṇi* 5.103–110; 1.307–318 = 5.113–124.
139 *Rasendrasambhava* 1.295–322 = *Rasendrapurāṇa* 2.194–217; 1.328–344 = 2.51–65; 1.345–430 = 2.68–153; 1.435 = 2.154; 1.437–460 = 2.155–178; 2.232 = 11.9; 2.233–235 = 11.18–20; 2.240–245 = 11.30–35.
140 Compare *Rasajalanidhi* I, 279.
141 Compare *Rasajalanidhi* I, 280–281.
142 Compare *Rasajalanidhi* I, 271–273.
143 Compare *Rasajalanidhi* I, 282–283.
144 Compare *Rasajalanidhi* I, 283–284.
145 Compare *Rasajalanidhi* I, 284.
146 See about many of these diseases: *Bhaiṣajyaratnāvalī*.
147 See on the author: S. Ārya (1984): 121–122.
148 See the bhūmikā to the edition.
149 CC I, 161 and 497. NCC VI, 135. Check-list Nr. 685. STMI 440.
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a with ṭīkā and Bengali translation by Abhayānanda Gupta, Albert Press, Calcutta 1878 [IO.9.G.27].
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e ed., with notes, by Jīvānanda Vidyāsāgara, 2nd ed., Calcutta 1896 [BL.14043.cc.12]; *ed., 1932.
f ed., with a commentary, Subodhinī, by the author, and a Bengali translation by Kālīprasanna Kaviśekhara, Basak Press, Calcutta 1905 [BL.14043.a.8; IO.22.E.28].
g rasendrasāra-saṃgrahaḥ, mahāmatiśrīmadgopālakṛṣṇabhaṭṭaviracitaḥ prācīnarasagranthaḥ, granthakārakṛtayā bālabodhinīsamākhyayā ṭippaṇyā samalaṅkṛtaḥ, ...śrīdevendranātha sena gupta kavirājena tathā śrīupendranātha sena gupta kavirājena saṃśodhitaḥ prakāśitaś ca, 2nd. ed., Dhanvantari Press, Calcutta 1912 [IO.8.K.38]; 3rd ed., 1914 [IO.24.C.51].
h mahāmahopādhyāya gopālakṛṣṇabhaṭṭa sūriviracita-rasendrasārasaṃgraha, paṭiyālārājyastha paṇḍita rāmaprasāda vaidyaratna kṛta-bhāṣāṭīkāsahita, Lakṣmīveṅkaṭeśvar Steam Press, Bombay 1915 [IO.San.C.278]; ed., 1951.
i rasendrasārasaṃgrahaḥ, śrīgopālakṛṣṇasaṅkalitaḥ, śrīmajjīvānandavidyāsāgarabhaṭṭācāryeṇa saṅkalitayā tadātmajena paṇḍita-śrīāśubodhavidyābhūṣaṇena pratisaṃskṛtayā ṭīkayā samalaṅkṛtaḥ prakāśitaś ca, 3rd ed., Vācaspatya Press, Calcutta 1915 [IO.16.I.22]; 5th ed., Siddheśvara Press, Calcutta 1932.
j śrī gopālakṛṣṇa bhaṭṭa kṛtaḥ rasendrasārasaṃgrahaḥ, yaś ca...śrīvidyādhara vidyālaṅkāreṇa...kṛtayā saralānāmni bhāṣāṭīkayā suśobhitaḥ, lavapurīyena ca suprasiddha rasavaidyena kavirāja śrīnarendranāthamitreṇa saṃśodhitaḥ, Mumbaī Saṃskṛta Press, Lahore 1927 [IO.San.D.449]; ed., 1932; 4th ed., 1976.
k ed., with Oriya translation by Vrajasundara Dvivedin, Part I, Raghunath Press, Balasore 1932 [IO.San.D.1133(b)].
*l ed., with ṭīkā by Vaidya Ghanānand, Delhi 1937.

m śrīgopālakṛṣṇasaṅkalito rasendrasārasaṃgrahaḥ, ...paṇḍita śrīambikādattaśāstriṇā vi-
racitayā gūḍhārthasandīpikāvyākhyayopetaḥ, ...tenaiva saṃśodhitaḥ, Haridās Saṃskṛta Granthamālā 64, Banāras 1937.

*n ed., with the Rasacandrikā Hindī commentary by Paṇḍit Prayāgadatta Jośī, and notes (vimarśa) by Paṇḍit Girijādayālu Śāstrī, Haridas Sanskrit Series No. 74, Benares 1938.

o rasendrasārasaṅgraha (sacitraḥ), āyurvedācārya paṃ. śrīnīlakaṇṭhapāṇḍeya-vyākaraṇācārya-kṛtayā 'rasāyanī'samākhyayā bhāṣāṭīkayā vibhūṣitaḥ, sāhitya-śāstri-paṃ. rāmatejapāṇḍeyena saṃśodhitaḥ, Paṇḍita-Pustakālaya, 1st ed., Kāśī 1943; *ed., 1947; *ed., 1953/54.

p rasendrasārasaṃgrahaḥ, savimarśa 'rasavidyotinī'-hindīvyākhyopetaḥ, vyākhyākāra Dr. Indradeva Tripāṭhī, Jayakṛṣṇadāsa Āyurveda Granthamālā 50, Vārāṇasī/Dillī 1987.

*q ed. by Narendranāth Miśra, Dillī 1999.

*r ed., with the author's Bālabodhinī notes and the Bhāgīrathī notes by Paṇḍit Śrī Tārādatta Panta, Haridas Sanskrit Series No. 78.

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150 See on the *Rasendrasārasaṃgraha*: ABI 409; S. Ārya (1984): 86; Atrideva (1961): 108–109; P. Ṛāy (1956): 161; Satyaprakāś (1960): 588–600; G.P. Srivastava (1954): 120.

151 See the introductory verses.

152 See on this mantra: D. Heilijgers-Seelen (1994): 155–156.

153 See on the preparation of the bhasman of mercury: R.K. Gupta (1969).

154 Compare *Rasajalanidhi* I, 112–113.

155 Compare *Rasajalanidhi* I, 113–114.

156 See on the purification of sulphur: D. Joshi (1982).

157 See on vaikrānta: V.N. Sharma et al. (1982).

158 See on abhraka: D. Jośī (1968); A.K. Singh, R.M. Singh and T.N. Sharma (1978); S. Vasanth et al. (1971b).

159 The preparation of rasamāṇikya is also described (1.182–187).

160 See on svarṇamākṣika (= hemamākṣika): S. Saradambal, N. Saradha and V. Narayanaswami (1969).

161 See on the purification of aconite: R.S. Singh et al. (1981).

162 See on mahālakṣmīvilāsarasa (kapharogacikitsā 17–29): P.V. Sharma et al. (1975).

163 Two formulae are said to derive from Caraka (mūtrakṛcchra 3–6: varuṇādyalauha; prameha 36–43: kastūrīmodaka).

164 According to P.V. Sharma (AVI 188–189; 1972a: 73–74).

165 Quoted anonymously.

166 Examples are: *Rasendrasārasaṃgraha* 1.114–115 = *Rasaratnākara* I.5.1–3; 1.120–121 = I.5.5–6; 1.124 = I.5.9; 1.127 = I.5.10; 1.132–133 = I.5.11–12; 1.136–138 = I.5.47–49; 1.171–172cd = I.7.2–3; 1.173–174 = I.7.6–7.

167 Atrideva (1978): 205. Vṛddhatrayī 466–467.

168 Compare the related list of *Rasārṇava* 5.2–7.

169 Compare *Pāradasaṃhitā* 19–33.

170 A separate chapter is devoted to somaroga and mūtrātīsara.

171 A separate chapter is devoted to these disorders.

172 Mentioned in the chapter on visarpa, visphoṭa and tantukaroga.

173 See Satyaprakāś (1960): 588–591. A remarkably large number of formulae are attributed to Gahanānanda(nātha), also called Gahananātha.

174 P. Rāy (1956): 161. G.P. Srivastava (1954): 120. See: *Rasendracintāmaṇi*.

175 Atrideva (1978: 205) calls him Gopālabhaṭṭa.

176 See Śivadāsasena ad *Cakradatta*, plīhayakṛt 21 (lokanātharasa) in edition q; the comments on this formula (also known as bṛhallokanātharasa) are not found in all the editions of the *Cakradatta*, and impress as later interpolations. The formula of bṛhallokanātharasa forms part of the *Rasendrasārasaṃgraha* (plīharoga 6–14).

177 AVI 188–189.

178 Rasakarpūra and rasasindūra are found in the *Rasamañjarī*.

179 Dates assigned to the *Rasendrasārasaṃgraha* are: thirteenth century (ABI 318 and 409; Atrideva, 1961: 108, 1978: 205; P. Cordier, 1899b: 562; C. Dwarkanath, 1991: 43; D. Joshi, 1986: 3; V. Śukla I, 182; Vṛddhatrayī 466–467), fourteenth century (S. Ārya, 1984: 86; Bhagwan Dash, 1986: 14; J. Filliozat in L. Renou et J. Filliozat, 1953: 169; S.K. Śarmā, 1992: 19; Satyaprakāś, 1960: 588), fifteenth century (G.P. Srivastava, 1954: 120), and sixteenth century (AVI 463; Siddhinandana Miśra's Prākkathan to ed. p).

180 Compare V. Śukla I, 183.

181 See the editions of the *Rasendrasārasaṃgraha*. References are to ed. g.

182 The author of the ṭippaṇī on the *Rasendrasārasaṃgraha*.

183 The remark quoted (rasaka = kharpara) suggests that Mādhava, the author of the *Āyurvedaprakāśa*, is meant.

184 Someśvara is a rasaśāstra authority.

185 See ABI 322; AVI 221; N. Gangadharan (1982): 156; Vṛddhatrayī 466–467 and 474.

186 See edition i.

187 Rāmasena's commentary on the *Rasendracintāmaṇi*; the commentary on the *Rasendrasārasaṃgraha* according to G. Hāldār (Vṛddhatrayī 466–467).

188 Gopālakṛṣṇa is often called Gopālakṛṣṇa Bhaṭṭa (ABI 322; S. Ārya, 1984: 86; Vṛddhatrayī 474). Compare the Bhaṭṭa quoted by Gopālakṛṣṇa himself.

189 Mādhava Upādhyāya, the author of the *Āyurvedaprakāśa*.

190 The author of the *Mādhavanidāna*.

191 CC I, 465; II, 107. Tāntrika Sāhitya 526.

192 See, for example, the commentary ad 1.73, 96, 141, 146, 148.

193 See, for example, the commentary ad 1.21, 24, 39, 61, 74.

194 See edition m.

195 Edition: rasoddhāra tantraṃ [rasasaṃhitā], prathamaḥ cikitsā khaṇḍaḥ, kartā: raseśācārya śrī caraṇatīrtha mahārāja, prakāśakaḥ: rasaśālā auṣadhāśrama, Goṇḍal 1964; the other parts of the work have not been published.
The Gujarātī version of the *Cikitsākhaṇḍa* (also called *Upacārapaddhati*), the first part of the *Rasoddhāratantra*, was very well received; twenty editions of it have been published (see the prastāvan to the edition in Hindī). See on the author: *Bheṣajasaṃhitā*.

196 Numerous formulae from the Sanskrit version of the *Rasoddhāratantra* are quoted in the *Bheṣajasaṃhitā* of Jīvrām Kālidās.

197 A mṛdvī and kaṭhinā variety are distinguished.

198 Caturvaṅga is an alloy of equal parts of zinc, mercury, lead and tin.

199 A substance borrowed from Yūnānī medicine.

200 An alloy of equal parts of lead, tin and zinc.
201 A substance consisting of equal parts of iron and mica.
202 Five varieties are mentioned, distinguished by their colour.
203 Identified as jade.
204 Described as a semi-precious stone, found in Khambhāta in Gujarāt.
205 CC: not recorded. Editions:
a The Rasopaniṣat, edited by K. Sāmbaśiva Śāstrī, Trivandrum Sanskrit Series No. XCII, Śrī Setu Lakṣmī Prasādamālā No. IV, Trivandrum 1928; this edition is based on two MSS from private collections; the edition comprises eighteen chapters; variants are given in footnotes and in a pāṭhabheda at the end; this ed. was reviewed by L.D. Barnett (JRAS 1930, 445–446).
b rasopaniṣat (prathama-khaṇḍa) ("śaraccandraprabhā" bhāṣāṭīkā saha), anuvādaka: vaidya badrīnārāyaṇa śarmā (vijayanagarastha), Kṛṣṇa-Gopāla Granthamālā Nr. 28, Ajmer 1959; this edition comprises chapters one to sixteen; the MSS on which it is based are not indicated; the Hindī commentary is useful; two indexes (vargānukramaṇikā and vanauṣadhināmasūcī) are found at the end.
References are to a. The title is mentioned at 1.3 and in the chapter colophons.
See on the *Rasopaniṣad*: ABI 328; BDHM 3, 2, 1965, 106; V. Deshpande (1992), (1994); S. Lévi (1930/32: 421); V. Śukla I, 158–159; Tāntrika Sāhitya 551; D.G. White (1996): 155.
206 D.G. White (1996: 155) classifies the *Rasopaniṣad* as a Māheśvara Siddha work. See on the Māheśvara Siddhas: D.G. White (1996): 101–103.
207 The treatise begins with Pārvatī requesting Śiva to expound the *Rasopaniṣad* to her (1.3); complying with her request, he asks her to listen to his exposé on the *Mahodadhi* (1.9). The names *Mahodadhi* and *Rasopaniṣad* figure next to each other in the chapter colophons, which may indicate that both titles refer to the same work. The work itself is referred to as *Mahodadhi* (1.56); another *Mahodadhi* is also mentioned (12.26). The editors of editions a and b, Atrideva (ABI 328), and V. Śukla (I, 158) assume that the *Rasopaniṣad* forms part of a larger work called *Mahodadhi*.
208 Edition a, however, has at the end: samāptā ceyaṃ rasopaniṣat.
209 Prose is found between 16.101ab and 101cd, 17.208 and 209 (a mantra), 18.117 and 118, 464 and 465, 466 and 467, 467 and 468, 475 and 476, 477 and 478, 479 and 480, 481ab and 481cd, 489ab and 489cd, 494ab and 494cd, 501ab and 501cd, 505ab and 505cd, 506ab and 506cd.
210 See 1.21cd–23ab.
211 See 1.23cd–24ab. Drāvaṇa consists of melting, purifying and recasting for obtaining untarnished metals (V. Deshpande, 1994: 317).
212 Sparśavṛddhi is the transmuting power of a mercurial preparation (see the Hindī commentary of ed. b ad 3.4–5).
213 A substance called mahāṅkuśa appears to be the same as abhrakasattva (see 3.4–5).
214 See 1.24cd–25ab.
215 See 1.25cd–26ab. Compare on dīpikāyantra: *Rasajalanidhi* I, 254.
216 See 1.26cd. The bījas mentioned are suvarṇa- and tārabīja, consisting of purified gold, respectively silver (see the Hindī commentary of ed. b).
217 See 1.26cd–27ab.
218 See 1.27cd–28.

219 See 1.29ab.
220 See 1.29cd.
221 See 1.30a-c.
222 See 1.30d–31ab.
223 Kālikāccheda is the cleansing of metal surfaces and the removal of tarnishes according to V. Deshpande (1994).
224 See 1.31cd–32ab. Compare about this chapter: V. Deshpande (1994). Dirt or grease was removed by using hot water (12.11) or an alcoholic fluid, surface tarnishes were removed by cleansing with a suitable reagent, for example acidic plant juices (see the amlagaṇa of 4.30–31); whenever the surface layer was insoluble in the reagent, it was converted into a soluble salt and then washed away (V. Deshpande, 1994: 316–317).
225 See 1.32cd–33. Compare on this chapter: V. Deshpande (1992).
226 See 1.34–35ab.
227 See 1.35cd–39ab.
228 See 1.39cd–40ab.
229 See 1.40cd–46ab and 46cd–50ab.
230 See D.G. White (1996): 155.
231 Śodhana is described at 1.67–69 and 11.15. Śodhana removes the impurities called kālikā, etc.
232 Tejana is described at 1.70, where the Hindī commentator of ed. b equates it with dīpana; the Hindī commentary ad 1.20cd–21ab regards tejana as a combination of svedana, mardana, mūrchana and utthāpana (saṃskāras not separately mentioned in the list of the *Rasopaniṣad*; svedana and mardana are referred to at 1.65).
233 Pācana is described at 1.71–72, pāśana at 1.73. The Hindī commentator of ed. b remarks that 1.71–73 actually are about pāśana, which is probably correct, because pācana is not a common term in the *Rasopaniṣad*. Pāśana removes impurities of external origin; it is also described at 11.14.
234 Dāśana, which frees mercury from the internal impurities called mala, agni and viṣa (see the Hindī commentary of ed. b), is described at 1.74–75 and 11.13.
235 Cāraṇa is described at 1.83–84. This process makes mercury into a piṇḍa.
236 Pātana is described at 1.76–77; this process frees mercury from the vaṅgaja and nāgaja kañcukas (see the Hindī commentary of ed. b).
237 Nigraha is described at 1.85–86; it is probably the same as niyāmana. The Hindī commentator of ed. b interprets it as a process diminishing the cañcalatā of mercury (ad 1.21cd), or as pakṣaccheda (ad 1.85 and 86).
238 Described at 1.88.
239 Described at 1.89–90. Interpreted by the Hindī commentator of ed. b (ad 1.21cd) as the process which increases the ability of mercury to combine with other substances, in particular with metals (bubhukṣitakaraṇa, usually called mukhakaraṇa). The secret (guhya) aṅkuśa (used to control mercury, in the same way as the aṅkuśa controls the elephant), consists of bandhana, krāmaṇa, rañjana, and vedhana (1.91).
240 Described at 1.82 (gatikṣaya = pakṣaccheda) and 1.105 (pakṣaghātana).
241 The same as agnikarman. Interpreted as garbhadruti by the Hindī commentator of ed. b (ad 1.22).
242 Interpreted as jāraṇa by the Hindī commentator of ed. b (ad 1.22).
243 The eight pākas are not enumerated; the Hindī commentator of ed. b considers them to consist of svedana, mardana, mūrchana, utthāpana, pātana, rodhana, niyamana and dīpana.

244 The *Rasopaniṣad* omits kaṅkuṣṭha.
245 Zinc is not mentioned.
246 Vaikṛnta is the same as vaikrānta.
247 A better reading is amṛtāśman (see ed. b and its commentary), the diamond.
248 A sapphire according to the commentary of ed. b.
249 A pearl according to the commentary of ed. b.
250 A ruby according to the commentary of ed. b.
251 Vaikrānta according to the commentary of ed. b.
252 Vaiḍūrya or sūryakānta according to the commentary of ed. b.
253 Uṣṭrī is the same as pāṃśuja lavaṇa according to the commentary of ed. b.
254 Hindī commentary ed. b: = citraka.
255 Hindī commentary ed. b: the white kaner (= karavīra).
256 Hindī commentary ed. b: = mūrvā.
257 Hindī commentary ed. b: = kabābacīnī.
258 Hindī commentary ed. b: = vandhyākarkoṭakī.
259 Hindī commentary ed. b: = kṣudrāgnimantha.
260 *Strychnos nux-vomica* Linn. (Hindī commentary ed. b: kucilā).
261 Hindī commentary ed. b: = kolakanda.
262 Hindī commentary ed. b: mardana (= kāsamarda) and kodrava.
263 Hindī commentary ed. b: = keśinī.
264 Hindī commentary ed. b: = kṛṣṇaśirīṣa.
265 Hindī commentary ed. b: = śyonāka.
266 Hindī commentary ed. b: = dugdhikā.
267 Compare on raktahāṭaka: 7.57–62.
268 Mixtures of two, three, or all four kinds of hāṭaka mentioned. Hāṭaka is usually a synonym of gold.
269 These types resemble copper, añjana, or śaṅkha, i.e., they are coppery, black, or white in colour.
270 Caturthasāra contains one fourth part of gold. Compare 12.25.
271 Mātṛkottara, which means better than mātṛkā, is an alloy containing equal amounts of gold and copper (see V. Deshpande, 1994: 323). Mātṛkā is an alloy with one fourth part of gold and three fourths of copper (see 7.56).
272 This alloy contains one sixth part of gold to that of copper (see V. Deshpande, 1994: 324).
273 See about this method, appropriate for the metal tin: V. Deshpande (1994): 319.
274 Compare the avasthās of *Rasahṛdaya* and *Rasārṇava*.
275 See on the gatis: 15.98.
276 Agnijihvaviḍa, dāvāgniviḍa, rañjanaviḍas, jāraṇaviḍas.
277 The river Tāptī according to the commentary of ed. b.
278 Vaikṛnta is identical with vaikrānta. See on vaikrānta the commentary of ed. b ad 16.60.
279 The Kāverī or Kāśmīrī according to the commentary of ed. b.
280 Bārāmūlā or Balkh according to the commentary of ed. b.
281 Vaikrānta is useful in jyeṣṭhayoga (aurifaction) and madhyamayoga (argentifaction) (16. 59).
282 See also 16.55cd–56 and 63–77ab, where five types are distinguished: hema-, tāra-, rasa-, puṣpa-, and vajravaikṛnta.
283 Mewāṛ (see N.N. Bhattacharyya, 1991; N. Dey, 1979).

284 Jammū according to the commentary of ed. b.
285 The same as Śrīśaila.
286 A region in Mahārāṣṭra (see N.N. Bhattacharyya, 1991; N. Dey, 1979).
287 The same substance as agnijāra. Compare the remarks and quotations in the Hindī commentary of ed. b (ad 2.17–18), which identifies it (ad 16.142–145ab) as a product of marine algae.
288 A red type is mentioned at 2.17.
289 Several siddhis are mentioned.
290 The sādhaka becomes vajrakāya, sucirāyus, uttamaujas, etc.
291 Compare 18.101cd–111ab.
292 Many of these plants are described or mentioned again in the prose section between 18.117 and 118.
293 Also mentioned at 15.93; yavacarcī is found at 7.77 and 14.16.
294 Compare 17.210cd–240.
295 Many of these plants are described in the prose section between 18.117 and 118.
296 Compare aṃśumatī (17.223).
297 Compare agnivṛkṣa (17.300).
298 Probably an error for ūrdhvakeśī (mentioned in the prose section between 18.117 and 118).
299 Many of these plants are described in the prose section between 18.117 and 118.
300 Also mentioned at 15.8. The same as mañjiṣṭhā (Hindī commentary ed. b).
301 Compare maharā, mentioned in the prose section between 18.117 and 118.
302 Also mentioned at 15.109. The same as raktacitraka (Hindī commentary ed. b).
303 Also mentioned at 12.27 and 15.83. The same as mūrvā (Hindī commentary ed. b).
304 Compare meghā, mentioned at 18.82.
305 Also mentioned at 15.144; 16.271; 18.24 and 32.
306 Also mentioned at 17.319–320.
307 Compare ardhakeśī (18.83).
308 Also mentioned at 18.113; vajranārācikā is found at 17.385.
309 Compare mahirā, mentioned at 18.103.
310 Also mentioned at 14.9.
311 A term for tāmrabhasman according to the commentary of ed. b.
312 A synonym of tāmra (Hindī commentary ed. b).
313 A name for rājāvarta according to the commentary of ed. b.
314 A name for rājāvarta according to the commentary of ed. b.
315 A term for vaṅgabhasman according to the commentary of ed. b.
316 The same as the pātālayantra (Hindī commentary ed. b).
317 The same as abhrakasattva (Hindī commentary ed. b).
318 Bell-metal.
319 A name of tāmra (Hindī commentary ed. b).
320 A synonym of vālukā (sand).
321 I.e., the animal usually called chucchundara (Hindī commentary ed. b). The cuccundarī is mentioned at 15.77 and 104.
322 The same as ghoṣākṛṣṭa (Hindī commentary ed. b).
323 A name for cinnabar according to the commentary of ed. b.
324 A name for sulphur according to the commentary of ed. b.
325 A name for vaikrāntasattva (Hindī commentary ed. b).

326 A name for nāgabhasman according to the commentary of ed. b.
327 A name for suvarṇabhasman according to the commentary of ed. b.
328 A name for haritāla according to the commentary of ed. b.
329 Compare narapudgala (13.23), explained in the Hindī commentary of ed. b as naramāṃsa, which is interpreted as the flesh of a rabbit (khargoś) or wild boar (varāha).
330 *Trichodesma indicum* R.Br. (Hindī commentary ed. b).
331 The same as araṇī (Hindī commentary ed. b).
332 The same as vandhyākarkoṭakī (Hindī commentary ed. b).
333 A synonym of bhūmikurava.
334 The same as the red variety of lajjālu (Hindī commentary ed. b).
335 The same as lāṅgalī.
336 Identified as *Cassia senna* Linn. and *Teramnus labialis* (Linn.f.) Spreng. (= māṣaparṇī) (M. Abdul Kareem, 1997, Nrs. 351 and 1602).
337 The same as svarṇayūthikā (Hindī commentary ed. b).
338 The same as sūraṇa (Hindī commentary ed. b).
339 The same as (vandhyā)karkoṭī (Hindī commentary ed. b).
340 The same as guggulu (Hindī comentary ed. b).
341 *Ailanthus excelsa* Roxb. (Hindī commentary ed. b).
342 Hindī commentary ed. b: = raktacitraka.
343 Hindī commentary ed. b: = rāsnā.
344 The same as jaṭāmāṃsī (Hindī commentary ed. b).
345 Ed. b reads surajihvā.
346 The same as suvarṇakṣīrī (Hindī commentary ed. b).
347 Hindī commentary ed. b: = devadālī. Ed. a reads saputriṇī.
348 Hindī commentary ed. b: = vanyakarkoṭī. Ed. a has ...kura.
349 A synonym of pṛśniparṇī, *Uraria lagopodioides* (Linn.) Desv. (M. Abdul Kareem, 1997, Nr. 1666). The same as bhūmyāmalakī (Hindī commentary ed. b).
350 The same as pāṭhā (Hindī commentary ed. b).
351 D.G. White (1996: 155) regards the *Rasopaniṣad* as datable to the twelfth to thirteenth century. S.K. Śarmā (1992: 18) mentions a *Rasopaniṣad* by Somanātha, assigned to the tenth century.

Chapter 13
Various works on rasaśāstra and ratnaśāstra

1 NCC I, 315. MS Collection Punyavijayaji. Bhagvat Sinh Jee (1927): 207.
2 NCC I, 315.
3 NCC I, 315.
4 NCC: not recorded. Cat. Mysore XIII, Nr. 41252.
5 NCC: not recorded. Bodleian d.723(2); see D. Wujastyk (1990): 91.
6 NCC: not recorded. Cat. Mysore XIII, Nr. 41251.
7 NCC II, 86. Kavīndrācāryasūcipatram, Nr. 975.
8 S. Ārya (1984): 122. AVI 467. The NCC does not record an *Agastyasaṃhitā* that deals with rasaśāstra.
9 See S.R Sarma's edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, Introduction 14, where an *edition by Krishnaprasada Bhattarai, Kāṭhmāṇḍū 1963/64, is mentioned. S.R. Sarma also wrote an article on the tools of the lapidary according to the *Agastyasaṃhitā* (*S.R. Sarma, 1983). Compare Cat. Puṇyavijayaji II, Nr. 6407: *Ratnaparīkṣāsamuccaya* by Agasti, also known as *Agastisaṃhitā*.
10 Editions:
*a Agastimataṃ nāma ratnaśāstram, ed. by Rāmadāsa Sen, Calcutta 1883.
b edited and translated into French by L. Finot (1896: 77–139).
See on the *Agastimata* and its contents: A.K. Biswas and S. Biswas (1996): 77–78; Motīcandra's Ṭhakkura Pherūkṛta Ratnaparīkṣākā paricaya, 2–3 and 5, in Ṭhakkura-Pherū-viracita Ratnaparīkṣādi-sapta-granthasaṃgraha, ed. by Jinavijaya Muni, Jodhpur 1961 (Motīcandra's exposition is based on the work of L. Finot); G. Wojtilla (1980): 397.
11 See verses 69 and 72.
12 See A.K. Biswas and S. Biswas (1996): 75; L. Finot (1896): IV–V; S.R. Sarma's annotated translation of the *Rayaṇaparikkhā*, 73.
13 See L. Finot (1896): V.
14 A.K. Biswas and S. Biswas (1996): 70.
15 L. Finot (1896): XI.
16 According to L. Finot (1896): XI. Mallinātha quotes Agastya ad *Śiśupālavadha* 1.16 and 4.44 on the mahānīla, said to be found in Siṃhala.
17 See C.H. Tawney's translation of the *Prabandhacintāmaṇi*, 104.
18 NCC I, 19. Edited and translated by L. Finot (1896): 179–193.
19 See the English translation of this chapter, accompanied by comments, by S.R.N. Murthy (1990: 69–99). Twenty-seven verses from this chapter have been edited in: Ratnaparīkṣā, ed. by K.Ś. Subramaṇyaśāstrī and V. Gopālaiyaṅgār, Tanjore Sarasvati Mahal Series No. 126, Thanjavur 1980, 81–88.
20 NCC: not recorded. Cat. Mysore XIII, Nr. 41342.
21 NCC: not recorded. P.M. Jinavijaya (1976): 306–307 (Serial Nr. 2727, Accession Nr. 21427).
22 NCC I, 448. V. Śukla I, 196.
23 NCC I, 418. Check-list Nr. 40. R. Nambiyar (1950): 1290–91 (Serial Nr. 12, Accession

Nr. 1287).

24 NCC I, 452.

25 See NCC II, 1 on works of this title.

26 Several authors wrote an *Ekākṣaranighaṇṭu* (see NCC III, 59).

27 A divyarasāyana is attributed to Siddhanātha (Vaṅgasena, rasāyana 279–282). Compare CC I, 717: Siddhanātha, author of a *Tulādānaprakaraṇa*; III, 148: author of *Abhedakārikāḥ*; quoted by Utpala in *Spandapradīpikā*. Siddhanātha may also be Nityanātha, the author of the *Rasaratnākara*.

28 STMI 26.

29 NCC I, 452.

30 NCC: not recorded. Cat. Mysore XIII, Nr. 41373.

31 NCC: no anonymous treatise of this title recorded. Cat. Bikaner Nr. 1383: treating of mercurial and other metallic preparations.

32 NCC II, 153: not by the author of the *Mādhavanidāna*.

33 Edition: Āyurvedīya Khanija-vijñāna (rasa-gandhakātmaka), lekhak: Kavirāj Śrī Pratāpasiṃha, prakāśak: Vaidya Śivanārāyaṇ Miśra Bhiṣagratna, Prakāś Āyurvedīya Granthamālā, Prakāś Āyurvedīya Auṣadhālaya aur Prakāś Pustakālaya, Kānpur 1931. See on this work: V. Śukla I, 188. See on the author, born in Udaypur in 1892: S. Ārya (1984): 113–114; AVI 465; Āyurvedamahāmaṇḍala II, 548–549; Śrīkānta Śāstrī (1981): 116; K.R. Srikantamurthy (1968): 112–113. Pratāpasiṃha is also the author of the *Pratāpakaṇṭhābharaṇa*, a collection of maxims, published by the Kṛṣṇa-Gopāla Āyurveda Bhavana, Ajmer 1958.

34 Numerous formulae are quoted from this work.

35 NCC: not recorded. S. Ārya (1984): 123. See: *Gorakṣasaṃhitā*.

36 CC: not recorded. Cat. Mysore XIII, Nr. 42189. A bhairavaguṭikā is not found in the *Rasayogasāgara*.

37 CC I, 417. Cat. Bikaner Nr. 1385: said to be a work by Bhairavaprasāda in the catalogue, but, actually, this is the title of the anonymous treatise, dealing with iatrochemistry.

38 See CC I, 417, II, 215, III, 90; Tāntrika Sāhitya 449. Mentioned in the Kavīndrācāryasūcipatram (Nr. 966) as a work on rasāyana.

39 CC I, 69 and 417.

40 AVI 468. S. Ārya (1984): 123.

41 NCC II, 387.

42 See *Bṛhadrasarājasundara* 255 (kaphakuṭhārarasa), 321 (bṛhanmālanīvasantarasa).

43 See, for example, *Rasayogasāgara*, akārādi 391; kakārādi 194.

44 CC: not recorded. Cat. Mysore XIII, Nr. 42130.

45 CC: not recorded. Cat. Mysore XIII, Nr. 42132.

46 NCC: not recorded. S. Ārya (1984): 123: *edited, Caukhambā, Vārāṇasī 1949.

47 CC: not recorded. Cat. Mysore XIII, Nr. 42136.

48 CC: not recorded. Cat. Mysore XIII, Nr. 42137.

49 CC I, 361 and 401: the same author wrote an *Auṣadhāvalī* in Bengali (1823), a *Kriyāmbudhi* and a *Śābara*; the *Prāṇatoṣiṇī*, a comprehensive work on Tantric rites, was, by Prāṇakṛṣṇa's order, compiled by Rāmatoṣaṇa Śarman in 1821. Compare NCC V, 136 (*Kriyāmbudhi*); XIII, 146 (*Prāṇatoṣiṇī*).

50 CC: not recorded. Cat. Mysore XIII, Nr. 42139: by a Jain author.

51 CC: not recorded. Cat. Mysore XIII, Nr. 42138.

52 CC: not recorded. Cat. Mysore XIII, Nr. 42143.

53 CC: not recorded. STMI 35.

54 CC I, 399.

55 See the quotations in Ṭoḍara IX.

56 CC: not recorded. Cat. Mysore XIII, Nr. 42148.

57 CC: not recorded. M. Jinavijaya (1968): 398–399 (Serial Nr. 7295, Accession Nr. 12288(114)).

58 CC and NCC: not recorded. Cat. Mysore XIII, Nr. 42145.

59 CC: not recorded. Cat. Mysore XIII, Nr. 42146. A bhūtabhairavīrasa is not found in the *Rasayogasāgara*.

60 NCC: not recorded. ABI 316. Bhagvat Sinh Jee (1927): 212. C.G. Kashikar (1977): 156. Editions:

a Edited in four volumes, with a Hindī ṭīkā, Muttra 1888–1891 [BL.14053.d.48].

*b Jñānsāgar Press, Bombay 1894.

c bṛhadrasarājasundara, paṃ. dattarām caube ne anek ras granthoṃ se nirmāṇ kar svakṛt hindī bhāṣānuvād se vibhūṣit kiyā, 4th ed., Agrawal Press, Muttra 1924 [IO.San.F.77]; *Motilal Banarsidass, Delhi 1998.

d Vārāṇasī, 1984.

References are to page numbers of c, ed. 1924. The title is given as *Rasarājasundara* in the introductory verse, but as *Bṛhadrasarājasundara* in the colophons. Compare *Rasarājasundara*.

61 Several of these groups are identical with those found in *Rasendracūḍāmaṇi* 9.

62 Quoted in the *Rasayogasāgara*, where the author is said to be Upendra.

63 A verse on kaṅkuṣṭha.

64 A method of killing (māraṇa) diamonds is quoted.

65 The formula of gorakṣavaṭī, found in the *Vaidyarahasya*.

66 The formula of śrīsaṃnipātamṛtyuñjayarasa is quoted. The *Rasajñāna* by Jñānajyotis is one of the sources of the *Rasayogasāgara*.

67 The formula of madebhasiṃharasa is quoted, which shows that this *Kaśyapasaṃhitā* is a rasaśāstra work.

68 Quoted on the medicinal properties of abhraka after subjecting it to puṭa many times.

69 The formula of gaṅgādhararasa is quoted.

70 The formula of tridoṣadāvānalakālamegharasa is quoted.

71 The varieties of rasaka.

72 The series of sādhāraṇarasas.

73 This work, by Nārāyaṇabhūpati, is also one of the sources of the *Rasayogasāgara*. The formula of raktapittahararasa is quoted (compare *Rasayogasāgara*, yakārādi 32).

74 The purification of hiṅgula.

75 A method for killing (māraṇa) haritāla is quoted.

76 The three types of rasaka.

77 On the varieties of añjana.

78 The properties of rasaka.

79 The members of the group called maṇirasa.

80 The preparation of kajjalī.

81 The formula of suṃvālādijvarāṅkuśa is quoted; this rasa is called jvarāṅkuśa in the source.

82 The formula of mahājvarāṅkuśa is quoted.

83 On sattvas.
84 On the preparation of sattvas.
85 The mythical origin of vaikrānta.
86 The mythical origin of various types of vaikrānta.
87 The formula of agnimukharasa.
88 The description of the pātālayantra.
89 The formula of vṛddhanavāyasacūrṇa.
90 The formula of vibhītakādyalavaṇa.
91 The formula of atisārebhasiṃharasa, quoted from the *Śivānubhava* according to the Hindī commentary, is found in the *Rasasāgara* according to the Sanskrit text. Compare *Rasayogasāgara*, akārādi 119.
92 The formula of rāmajvarāpahārirasa.
93 On the nature of kaṅkuṣṭha.
94 The preparation of abhrakasattva.
95 The formula of gorakṣavaṭī.
96 A formula against hiccup. Also quoted by Trimalla.
97 The formula of meghaḍambararasa. Compare *Rasayogasāgara*, pakārādi 699.
98 See, for example, *Rasayogasāgara*, akārādi 24; kakārādi 365; cakārādi 233, 278, 279.
99 Kākapada means crow's foot.
100 Yavākṛti means barley-shaped.
101 See A.K. Biswas and S. Biswas (1996): 114–117.
102 See A.K. Biswas and S. Biswas (1996): 112–113.
103 See on the elephant-pearl: A.K. Biswas and S. Biswas (1996): 113. Pearls from this source are referred to in Bāṇa's *Harṣacarita* (ucchvāsa 7, p.218; translation Cowell and Thomas, p.215) and Kālidāsa's *Kumārasaṃbhava* (1.6). See the story about the discovery of an elephant-pearl in P.D. Stracey (1991: 35).
104 See A.K. Biswas and S. Biswas (1996): 113–114.
105 See A.K. Biswas and S. Biswas (1996): 114.
106 See A.K. Biswas and S. Biswas (1996): 114.
107 See on bamboo-pearls: A.K. Biswas and S. Biswas (1996): 113. Mallinātha's commentary ad *Kumārasaṃbhava* 1.6 enumerates as sources of pearls: karīndra (elephant), jīmūta (cloud), varāha (hog), śaṅkha, matsya (fish), ahi (snake), śukti, and veṇu.
108 Identical with *Rasendracūḍāmaṇi* 5.3–4.
109 Identical with *Rasendracūḍāmaṇi* 5.53.
110 Identical with *Rasendracūḍāmaṇi* 5.93.
111 Closely related to *Rasendracūḍāmaṇi* 5.63cd–66ab.
112 Identical with *Rasendracūḍāmaṇi* 5.79–85.
113 Identical with *Rasendracūḍāmaṇi* 5.66cd–67ab.
114 Identical with *Rasendracūḍāmaṇi* 5.45cd–46ab.
115 Identical with *Rasendracūḍāmaṇi* 5.86–89ab (kuṇḍayantra).
116 The *Pāradasaṃhitā* has bilvataṅkī.
117 Pītakṣīrā in the *Pāradasaṃhitā*.
118 Quoted in the *Pāradasaṃhitā* (7, between 86 and 87). The list resembles those found in *Rasasāra* and *Rasendrapurāṇa*.
119 See S.K. Śarmā (1992): 19.
120 References are to the edition, with Bhaṭṭotpala's commentary, by Avadhavihārī Tripāṭhī (Varanasi, 1968). See for a discussion of the contents: A.M. Shastri (1969): 323–338, (1996): II, 312–324 (see also *A.M. Shastri, Oriental Thought 6, 1–17). See for a discussion of references to rocks, non-gem materials and metals in the *Bṛhatsaṃhitā*: A.K. Biswas and S. Biswas (1996): 137–140.

121 It may be that Varāhamihira's account has come down to us in an incomplete form (see L. Finot, 1896: VII; A.M. Shastri, 1969: 325), but Bhaṭṭotpala says in his commentary that the four most precious ones only will be dealt with in detail.
122 An indranīla is a sapphire in which the colours of the rainbow sparkle (see A.K. and S. Biswas, 1996: 80).
123 Also mentioned at *Arthaśāstra* 2.11.35.
124 Also mentioned at *Arthaśāstra* 2.11.35 and *Bṛhatsaṃhitā* 5.57; it is a rūpyadhātu at *Arthaśāstra* 2.12.6. Vimalaka is the gem variety of pyrite (see A.K. and S. Biswas, 1996: 107).
125 A.K. and S. Biswas (1996: 97) suggest that this may be the same as the rājamaya of the *Maṇimālā*, which is the red variety of quartz, or ferruginous jasper or carnelian.
126 A yellowish red ruby (see A.K. Biswas and S. Biswas, 1996: 79). Compare *Arthaśāstra* 2.11.29 and the note in Kangle's translation (99).
127 A mahānīla is a sapphire which turns the milk in a bowl blue (see A.K. and S. Biswas, 1996: 80).
128 Identified as chatoyant quartz cat's eye by A.K. and S. Biswas (1996: 97).
129 Mentioned in the *Arthaśāstra* (2.11.35: jyotīrasaka). Either rock crystal or carnelian, reddening on exposure to the rays of the sun (see A.K. and S. Biswas, 1996: 96 and 99); jyotīrasa may sometimes designate heliotrope or blood-stone (A.K. and S. Biswas, 1996: 101–102). The gem called jotirasa is also referred to in Pali literature (see I.B. Horner, 1963: 165).
130 Compare *Bṛhatsaṃhitā* 7.20; *Arthaśāstra* 2.11.35. A.K. and S. Biswas mention (1996: 107) that sasyaka, a blue copper mineral, was regarded as a minor gem in the early centuries, though not counted as such later.
131 Compare on the identifications: A.M. Shastri (1969): 324–325 and 337. See also: S.R.N. Murthy (1978): 78–80. Compare the translations by M. Ramakrishna Bhat (1987), H. Kern (1913), and S.R.N. Murthy (1990): 21–32.
132 NCC VII, 73. Vṛddhatrayī 311. Kavīndrācāryasūcipatram, Nr. 976 (*Cendrasenasiddhānta*). See on Kavīndrācārya Sarasvatī and his library: CESS A 2, 30; D.R. Chanana (1969); Gangânâth Jhâ's Foreword and R. Anantakrishna Shastry's Introduction to the edition of the Kavīndrācāryasūcipatram; P.K. Gode (1940e), (1943h), (1943i), (1945e), *(1946p); M.D. Paradkar (1966); V. Raghavan (1940); K.M.K. Sarma (1943); H.D. Sharma (1937).
133 See *Pāradasaṃhitā* 1.96; *Rasajalanidhi* III, 389–390; *Rasaratnākara*, Vādikhaṇḍa 1.66–70; *Rasaratnasamuccaya* 1.2 and 6.51. G. Hāldār identifies him with king Candrasena of the Candela dynasty (see on the Chandella dynasty: D.C. Ganguly, 1984: 83–87), a contemporary of Samudragupta (Vṛddhatrayī 311). Bhudeb Mookerjee regards him as king Candrasena, founder of the Candra dynasty, and as the one who erected the famous iron pillar of Delhi (*Rasajalanidhi* V, Intr. XVIII–XX). Compare on this pillar, believed to date from about A.D. 400: T.R. Anantharaman (1995); P. Rāy (1956): 99–101; B.V. Subbarayappa (1971): 299–300.
134 *Rasajalanidhi* III, 245.
135 *Rasajalanidhi* III, 183.
136 NCC VI, 404–405, 406: on rasāyana. Kavīndrācāryasūcipatram (Nr. 998): a work on rasāyana. S. Ārya (1984: 122), P. Rāy (1956: 128), and P.V. Sharma (AVI 467): *Carpaṭasiddhā-*

nta by Carpaṭa. S.K. Śarmā (1992: 18): *Carpaṭīsiddhānta* by Carpaṭīnātha. Vṛddhatrayī 348–349: Carvaṭi, author of the *Carvaṭisiddhānta*.

137 J.C. Sikdar (1980): 9 and 10.

138 ABI 358: referred to as Carpaṭīnātha in this work, which dates from the fourteenth century. S. Ārya (1984): 45. CC: not recorded.

139 Ṭoḍara II: 6.32 (a verse on mūtraparīkṣā); III: 4.333–334 (an āyurvedic recipe), 592 (a recipe), 1057 (a rasadhūpa), 1111–1114 (the formula of ṣoḍāśāṅgacūrṇa).

140 *Lohasarvasva*, additional verse between 180 and 181 (the eight kakāras, to be avoided by those using a loha preparation).

141 *Yogaratnākara* 9 (a verse on mūtraparīkṣā).

142 *Yogataraṅgiṇī* 14.14–27 (on mūtraparīkṣā); 79.21 (a recipe containing sulphur and killed abhrakasattva).

143 *Ānandakanda* I.3.48; Caturbhuja's commentary ad *Rasahṛdaya* 1.7; *Pāradasaṃhitā* 1.102; *Rasaratnākara*, Vādikhaṇḍa 1.67; *Rasaratnasamuccaya* 6.52; *Raseśvarasiddhānta*, quoted in *Sarvadarśanasaṃgraha* 9.8.

144 *Haṭhayogapradīpikā* 1.6.

145 NCC VI, 404: he was the immediate successor of Gorakhnātha.

146 J. Naudou (1968): 81.

147 ABI 358. S. Ārya (1984): 45. J. Naudou (1968): 81. S.K. Śarmā (1992): 13.

148 J. Naudou (1968): 81. Vṛddhatrayī 348–349. Abhayadatta's *Caturaśītisiddhapravṛtti* mentions him as the guru of the Siddha Khaḍgapā (see J.B. Robinson, 1979: 72–74; Sempa Dorje, 1998: 49–50, Tibetan text 67–70).

149 S.K. Śarmā (1992): 13.

150 S. Ārya (1984): 45. Satyaprakāś (1960): 306.

151 See on the eighty-four Siddhas: Nāgārjuna. See also on them: G.-W. Essen and T.T. Thingo (1989): Tafelband 90–105; H.W. Schumann (1986): 263–331; G. Tucci (1930): 138–155.

152 NCC VI, 404. D. Sensharma (1994): 22. Mohan Singh (1937: 19) refers to Sāhila as a disciple of Carpaṭi.

153 Tāntrika Sāhitya 623–624.

154 Nānak (A.D. 1469–1539) was the founder of the Sikh religious community. See on him, for example:: J.N. Farquhar (1967): 336–337; J. Gonda (1963): 108–111 (with references); H.R. Gupta (1984): 655–662; W.H. McLeod (1976).

155 ABI 358 (see the quotations from the *Prāṇasaṅgalī*). S.Ārya (1984): 45. S.K. Śarmā (1992): 13.

156 See: NCC VI, 404: similar to Śaṃkara's *Carpaṭapañjarikāstotra*; A.N. Upadhye (1969).

157 See NCC VI, 404; the *Vāsudevānubhava* mentions Carpaṭi's *Rasacandrodaya* as one of its sources. A *Rasacandrodaya* is also ascribed to Candrasena.

158 See also on Carpaṭi: L. Chimpa and A. Chattopadhyaya (1970): 153–154; A. Grünwedel (1916): 201–202, (1970): 118–121; L.M. Joshi (1967): *269; Mohan Singh (1937): 18–19, 21–22, 36–37, 68–71; G. Tucci (1930): 136–138, (1971a): 207–208; A.N. Upadhye (1969); J.Ph. Vogel (1930).

159 S.K. Śarmā (1992): 18.

160 Vṛddhatrayī 348–349.

161 NCC VII, 29. ABI 314. Atrideva (1961): 117: a compilatory work on rasaśāstra.

162 See, for example, *Rasayogasāgara*, akārādi 121, 280; kakārādi 162, 187, 345; pakārādi 349, 351, 352, 356, 357, 360.

163 See *Rasayogasāgara*, pakārādi 351 and 352.

164 NCC VII, 29: *Cikitsārahasya*. Atrideva (1961): 117: *Cikitsāsārarahasya*.

165 NCC: not recorded. Cat. Mysore XIII, Nr. 41721; Nr. 41722: commentary. Cintāmaṇirasa is the name of a number of formulae (see *Rasayogasāgara*, cakārādi 109–135).

166 S. Ārya (1984): 122. NCC VIII, 317: on yoga.

167 NCC: not recorded. See Vṛddhatrayī 312.

168 *Bhāratabhaiṣajyaratnākara*, Nr. 8341.

169 *Rasayogasāgara*, akārādi 373, 374; cakārādi 224, 258, 285; takārādi 195, 241, 322; pakārādi 97, 240, 324, 625, 694; yakārādi 93, 133, 157, 162, 203, 204, 206, 287, 536; śakārādi 6, 169, 174, 276, 331, 353.

170 P. Ray (1986a): 148.

171 NCC IX, 151. Cat. Mysore XIII, Nr. 41835: sixth chapter, called *Rasakalpa*; in the form of a conversation between Śiva and Pārvatī. See Tāntrika Sāhitya 316.

172 A description of the jalakūrmayantra is quoted (prakīrṇaka 18cd–21ab).

173 NCC: not recorded. AVI 467. S. Ārya (1984): 123.

174 See the bhūmikā (4) to the edition of the *Pāradasaṃhitā*.

175 See *Pāradasaṃhitā* 7.66–72. An almost identical list, said to be from the *Rasaratnākara*, is quoted in the *Rasakāmadhenu* (I.3.1–7ab).

176 See *Pāradasaṃhitā* 8.210 and 211–212.

177 NCC IX, 285.

178 NCC IX, 284: from the *Rudrayāmala*. Bhagvat Sinh Jee (1927): 209: a chapter from the *Rudrayāmala* on the therapeutic use of metallic substances. Compare Check-list Nr. 233: *Dhātukalpa*, by Dhanvantari? R. Nambiyar (1950): 1298–99 (Serial Nr. 93, Accession Nr. 1576a; by Dhanvantari?).

179 NCC: not recorded. ABI 598: *edited by Yādavji Trikamji in 1923.

180 NCC IX, 285.

181 NCC IX, 285. *Edition: Rudrayāmalatantrāntargata Saptadhātunirūpaṇa, ed. and publ. by Hariśaraṇānanda Svāmin, Pañjāb Āyurvedic Pharmacy, Amritsar. Large extracts from the work are given by P. Rāy (1956): 414–442 (Sanskrit text) and 197–199 (English summaries); extracts are also found in Satyaprakāś (1960: 625–636; summaries of the contents in Hindī). See on the contents also S. Ārya (1984): 96–98.

182 NCC IX, 292. P. Rāy (1956): 197 and 414. Satyaprakāś (1960): 625.

183 Satyaprakāś (1960): 625. A *Tantrasārāvalī* is ascribed to Bhairavānanda. S.K. Śarmā (1992: 18 and 19) attributes the *Rasārṇava* to Bhairavānandayogin, and the *Rudrayāmalatantra* to a Bhairavānanda who lived in the sixteenth century. C. Dwarkanath (1991: 43) mentions Bhairavānandayogin as the author of the *Rasārṇava*.

184 P. Rāy (1956): 197 and 420 (verses 50–52ab); rasaka and kharpara are the names usually applied to the mineral calamine.

185 P. Rāy (1956): 423–424 (verses 77–89).

186 P. Rāy (1956): 424–426 (verses 90–111ab). See on the use of hair in alchemy: H.E. Stapleton (1905).

187 P. Rāy (1956): 427–431.

188 See on the Gayā mountain: N.N. Bhattacharyya (1991): 134–135.

189 Kāmarūpa is one of the Śākta pīṭhas (see D.C. Sircar, 1973).

190 See N.N. Bhattacharyya (1991): 179. Kedāra is one of the Śākta pīṭhas (see D.C. Sircar, 1973).

191 Laṅkā is one of the Śākta pīṭhas (see D.C. Sircar, 1973).
192 Nepāla is one of the Śākta pīṭhas (see D.C. Sircar, 1973).
193 See N. Dey (1979): 207.
194 ABI 417. P. Rāy (1956): 198 and 430–431 (verse 145). Satyaprakāś (1960): 625.
195 Satyaprakāś (1960): 625. Bhagwan Dash (1986: 16) assigns it to the seventeenth, C. Dwarkanath (1991: 43) to the thirteenth century. The claim that the *Dhātukriyā* forms part of the *Rudrayāmala* conflicts with the date of the latter, which is earlier than A.D. 1052 according to D.C. Sircar (1973: 17).
196 *Bhāvaprakāśa*, cikitsā 72.29–30 (the formula of madanamañjarī vaṭī).
197 *Bheṣajasaṃhitā* 1, Nr. 103 (the formula of madanamañjarī vaṭī).
198 *Bṛhadyogataraṅgiṇī* 147.223–224 (the formula of madanamañjarī vaṭikā).
199 *Rasasaṃketakalikā* 4.2–7 (the formula of kravyādarasa).
200 *Rasayogasāgara*, pakārādi 503 (madanamañjarīvaṭikā).
201 *Rasakāmadhenu* IV.40.426–433 (the formula of tālakeśvararasa).
202 *Rasaratnasamuccaya* 16.120–126 (the formula of vaiśvānarapoṭalīrasa) and 129–138 (the formula of kravyādarasa, revealed by Manthānabhairava, transmitted by Bhairavānandayogin to king Siṅghaṇa); compare *Rasayogasāgara*, kakārādi 353: a kravyādarasa, taught by Manthānabhairava to a king of Siṃhala (this formula is also found in the *Yogaratnākara*, 526).
203 See the glossarial index in Sten Konow's edition of this play.
204 NCC IX, 292: from *Rudrayāmala*. Cat. Sarasvati Bhavan XII, Nr. 45041. Cat. Skt. MSS Sanskrit College Library, Benares, p. 288.
205 NCC IX, 292. J. Filliozat, Liste Nr. 55.
206 NCC IX, 294. See: Nārada.
207 NCC IX, 292. STMI 438: a concise work giving recipes for metallic preparations of medicinal value; it refers to the following sources: *Rasamañjarī*, *Rasapaddhati*, Śārṅgadhara, Vāgbhaṭa, and Vaidyanātha.
208 NCC IX, 286.
209 NCC IX, 286. S. Ārya (1984): 123.
210 NCC: not recorded. R. Nambiyar (1950): 1298–99 (Serial Nr. 97, Accession Nr. 13616).
211 NCC IX, 286.
212 NCC IX, 291. R. Nambiyar (1950): 1298–99 (Serial Nr. 94, Accession Nr. 3493: dating from the sixteenth century).
213 NCC IX, 293. S. Ārya (1984): 123.
214 NCC IX, 293. Cat. Sarasvati Bhavan XII, Nr. 45296. P.M. Jinavijaya (1965): 226–227 (Serial Nr. 4776, Accession Nr. 6663: with commentary). MS Collection Punyavijayaji.
215 NCC IX, 107 and 293: by Devadatta, son of Hari, from Gujarāt. AVI 462: by Gurjarīya Devadatta. CBORI XVI, 1, Nr. 112: by Devadatta, son of Hari-Gurjara. J. Filliozat, Liste Nr. 57: by Devadatta. P. Rāy (1956): 161–162: by Devadatta of Gujarāt. STMI 438–439. Edition: Dhāturatnamālā, with Marāṭhī translation by Tryambaka Gurunāth Kāḷe, ed. by Mahādeva Sakhārām Dāte, Vaidyaka-grantha-mālā 1, Vaidyakapatrikā Press, Poona 1914/15. References are to verse numbers. See for some extracts from the text: P. Rāy (1956): 409–410. The title of the treatise is referred to at 1, 181 and 184. The author mentions his name and that of his father (183); Gurjarīkhaṇḍa was his place of residence (183). Devadatta's father, Hari, was the author of a *Rasaratnamālā*.
216 NCC I, 444. Check-list Nr. 238. Cat. BHU Nr. 71. J. Filliozat, Liste Nr. 56: from the *Aśvinīsaṃhitā*. R. Nambiyar (1950): 1298–99 (Serial Nr. 95, Accession Nr. 2189). S. Ārya (1984: 91) quotes a colophon which claims that the treatise forms part of the *Aśvinīkumārasaṃhitā*; V. Śukla (I, 211–212) rejects the view that it forms part of this text. Compare Cat. Skt. MSS N.-W. P. II, Nr. 27: *Dhāturatnamālā* by Aśvinīkumāra.

217 Verses three and four give a table of contents, but do not refer to the purification of the dhātus and upadhātus.
218 The term kharpara (81) is, as in the *Dhātukriyā*, applied to zinc.
219 Not mentioned in the table of contents. Of uncertain identity.
220 The type, usually called pināka, is absent.
221 A weight.
222 S. Ārya (1984): 91. Bhagwan Dash (1986): 14–15. J. Filliozat in L. Renou et J. Filliozat (1953): 169. Jaggi V, 136. R.C. Majumdar (1971): 265. P. Rāy (1956): 162 (not earlier than the fourteenth century). S.K. Śarmā (1992): 18. Satyaprakāś (1960): 616.
223 AVI 462.
224 ABI 322. Vṛddhatrayī 474.
225 STMI 52: composed in A.D. 1828/29. Momin Ali (1990: 153): completed in A.D. 1828.
226 Cat. Bikaner Nr. 1393.
227 NCC: no anonymous medical or alchemical text of this title recorded. Check-list Nr. 240: *Dhāturatnāvalī*; Nr. 239: *Dhāturatnamālāvyākhyā*, a commentary to the *Dhāturatnāvalī*.
228 NCC: not recorded. R. Nambiyar (1950): 1298–99 (Serial Nr. 96, Accession Nr. 9675).
229 NCC IX, 295: anonymous. B. Jawalia (1983): 332–333 (Serial Nr. 2970, Accession Nr. 1470).
230 NCC VI, 351; IX, 295.
231 NCC IX, 295.
232 NCC IX, 295.
233 NCC: not recorded. U. Mishra (1967): 836–837 (Serial Nr. 4516, Accession Nr. 1198/8).
234 NCC IX, 295.
235 NCC IX, 295.
236 STMI 439.
237 NCC: not recorded. Editions:
- *a edited under the title Dhātūtpatti by V.S. Agrawala, with a Hindī translation by Bhanvarlāl Nāhaṭā and a Sanskrit chāyā by Narottam Dās Svāmī, Journal of the Uttar Pradesh Historical Society 24/25 (1951/52), 312–335.
- b Agarcand Nāhaṭā and Bhanvarlāl Nāhaṭā's Ṭhakkura-Pherū-viracita Ratnaparīkṣādi-sapta-granthasaṃgraha, Rājasthāna Purātana Granthamālā 60, Jodhpur 1961, 39–44.
- *c Ṭhakkura Pherū viracitā Dravyaparīkṣā aur Dhātūtpatti, edited, with a Hindī translation, by Bhanvarlāl Nāhaṭā, Vaiśālī 1976.

References are to ed. b. See on the author: *Rayaṇaparikkhā*.
238 A conch shell (*Turbinella pyrum*) turning to the right. It should be noticed that the exceedingly rare left-handed specimens of this shell, venerated as a symbol of Viṣṇu, are called right-handed by the Indians, who regard the apex as the bottom of the shell, while biologists hold a shell in the conventional position, with the apex at the top and the aperture at the bottom (see S.J. Gould, 1997: 202–203).
239 *Dhātūtpatti* 42. See S.R. Sarma's annotations to his edition and translation of Ṭhakkura Pherū's *Rayaṇaparikkhā*, 71. See on amber: K. Karttunen (1997): 247.
240 See S.R. Sarma's edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, Introduction 10.
241 NCC IX, 294. See also: *Rasendrapaṭala*.

242 See for the text, accompanied by an English translation: Vidhushekhara Bhattacharya, 1932; the text is reproduced by P. Rāy (1956: 452–455).
243 NCC IX, 294: by Nalina. The Tibetan text calls the author slob-dpon (= Sanskrit ācārya) Na-li; V. Bhattacharya (1932: 123) refers to him as Nalin or Nalina, because his full Tibetan name is Pad-maḫi rća-ba, i.e., Padmamūla. See on a Siddha called Nalina: J.B. Robinson (1979): 143–144; Sempa Dorje (1998): 109–110, Tibetan text 153–155.
244 Gser-ḫgyur-rći is the Tibetan equivalent of rasa as a substance that changes other substances into gold (gser) (see Lokesh Chandra, 1976; Sarat Chandra Das, 1970. A literal translation of the title would be suvarṇa-parivartana-rasa (see V. Bhattacharya, 1932: 123). M.L. Walter (1980: 66) regards gser-ḫgyur-rći as a random translation. The term dhātuvāda itself has no calque in Tibetan.
245 Compare on the contents: S.C. Banerji (1992): 131–133.
246 The flesh of a hero who has fallen in battle according to T.J. Tsarong (1981: 97). Mahāmāṃsa, however, may be an example of sandhābhāṣā, i.e., intentional speech, which implies or suggests something different from what is expressed by the literal meaning. See on sandhābhāṣā, for example: P.C. Bagchi (1939b).
247 NCC IX, 294. B.M. Chintamani (1971): 172.
248 NCC: not recorded. AVI 467. S.K. Śarmā (1992: 20): of uncertain date.
249 NCC IX, 51 and 221. S. Ārya (1984): 122. ABI 322: dating from the eighteenth or nineteenth century. Momin Ali (1990: 153) places the work in the eighteenth century. S.K. Śarmā (1992: 19): dating from the nineteenth century. Vṛddhatrayī 474: assigned to the eighteenth or nineteenth century; Dhanapati is identified with the author of the *Bhāṣyotkarṣadīpikā* (a subcommentary on the *Śāṃkarabhāṣya* on the *Bhagavadgītā*) and the *Śaṃkaradigvijayaḍiṇḍima*, composed in A.D. 1799 (compare CC I, 267).
250 NCC IX, 53.
251 NCC: not recorded. Cat. Mysore XIII, Nr. 41831.
252 NCC: not recorded. Cat. Mysore XIII, Nr. 41832: said to be the twentieth paṭala of some treatise; actually, identical with chapter twenty-one of the *Rasasāra*.
253 NCC IX, 200: anonymous. Cat. Mysore XIII, Nrs. 41865–67: deals with the purification of mercury.
254 NCC V, 306.
255 NCC V, 306. S. Ārya (1984): 122. Cat. Mysore XIII, Nr. 41548. Cat. Sarasvati Bhavan XII, Nr. 44926. M. Jinavijaya (1968): 414–415 (Serial Nr. 7436, Accession Nr. 17185). MS Collection Punyavijayaji. R. Saraswat (1979): 114–115 (Serial Nr. 1018, Accession Nr. 24878). *Edited by Yādavji Trikamji Āchārya, Āyurvedīyagranthamālā No. 3, 2 vols., Bombay 1911 and 1915.
256 ABI 598. C.G. Kashikar (1977): 153. STMI 439. Compare *Rudrayāmala*.
257 STMI 439.
258 NCC: not recorded. M. Jinavijaya (1968): 394–395 (Serial Nr. 7250, Accession Nr. 12288(10)).
259 NCC V, 306. J. Filliozat, Liste Nr. 29.
260 NCC V, 306. Cat. Mysore XIII, Nrs. 41549 (ascribed to Pūjyapāda), 41550–51, 41553. Cat. Sarasvati Bhavan XII, Nr. 44830. V. Śukla I, 196.
261 NCC: not recorded. Cat. Mysore XIII, Nr. 41555.
262 NCC: not recorded. Cat. Mysore XIII, Nr. 41552.
263 NCC: not recorded. Cat. Mysore XIII, Nr. 41543. Gaṅgādhararasa is the name of a number of formulae (see *Rasayogasāgara*, kakārādi 387–390).

264 NCC VI, 236; VIII, 149: *Tāntrikacikitsā(grantha)*, the same as the *Gaurīkāñcalikātantra*. This work is known under several alternative titles, such as *Gaurīkāñjalikā*, *-kāñjanikā*, *-kañcukī*, *-kañculikā*, etc. (NCC VI, 236; Tāntrika Sāhitya 195); it is said to form part of the *Gopālasaṃhitā* (NCC VI, 236; Tāntrika Sāhitya 195).
Editions:
*a Calcutta 1886,
*b Aruṇodaya 1, No. 30, 1890,
*c Veṅkaṭeśvar Press, Bombay 1907.
d gaurīkāñcalikā tantra, śyāmasundaralāla-tripāṭhīkṛta bhāṣāṭīkāsameta, Khemrāj Śrīkṛṣṇadās Prakāśan, Bombay 1989.
References are to ed. d.
265 It is also described as a dialogue between Hara and Gaurī (Tāntrika Sāhitya 195). Bhairava is sometimes mentioned as its author (AVI 467). Some regard the work as a rasaśāstra text (S. Ārya, 1984: 122; AVI 467).
266 Some versions contain 300, 330 or 360 verses (see Tāntrika Sāhitya 195).
267 Compare Tāntrika Sāhitya 195. See also S.C. Banerji (1992): 185, 186, 204, 206, 209, 211, 218, 222, 224, 225, 226, 233, 237, 239, 241, 242, 244, 252, 257.
268 The seasons in which particular types of rituals should preferably be performed are mentioned: vaśīkaraṇa in vasanta, vidveṣaṇa in grīṣma, drāvaṇa in prāvṛṣ, śāntika in śārada, pauṣṭika in hemanta, māraṇa in śiśira (84–85).
269 Compare the citrakakalpa of the *Kākacaṇḍīśvarakalpatantra*.
270 Compare the maṇḍūkabrāhmīkalpa of the *Kākacaṇḍīśvarakalpatantra*.
271 Compare the punarnavākalpa of the *Ānandakanda*.
272 Compare the nirguṇḍīkalpas of the *Ānandakanda* and *Kākacaṇḍīśvarakalpatantra*.
273 Compare *Rasaratnākara* IV.4.76–79.
274 Compare the śvetārkakalpas of the *Ānandakanda*, *Kākacaṇḍīśvarakalpatantra*, *Rasaratnākara* and *Rasārṇavakalpa*.
275 Compare the bhṛṅgarājakalpas of the *Ānandakanda* and *Kākacaṇḍīśvarakalpatantra*.
276 This kalpa is not found in other treatises.
277 Not found in other treatises.
278 The prescriptions are of an āyurvedic type; mantras are occasionally added.
279 Probably related to pāṇḍuroga.
280 Types of śūla mentioned are pariṇāmaśūla, āmaśula, and pṛṣṭhaśūla.
281 S.K. Śarmā (1992): 19.
282 NCC VI, 208. Kavīndrācāryasūcipatram, Nr. 995. Vṛddhatrayī 307: written either by Govindanāyaka or Govindabhagavatpāda.
283 NCC: not recorded. Cat. Mysore XIII, Nr. 41593.
284 CC: not recorded. Mentioned in the Kavīndrācāryasūcipatram (Nr. 997) as a work on rasāyana.
285 CC: not recorded. Mentioned in the Kavīndrācāryasūcipatram (Nr. 974) as a work on rasāyana.
286 CC: not recorded. Ed., together with *Sindūra-*, *Karpūra-* and *Kastūrīprakaraṇa*, Śāntivijaya Press, Ahmedabad [IO.San.F.184(h)].
287 NCC VII, 245. STMI 444.
288 NCC: not recorded. Cat. Mysore XIII, Nr. 41753.
289 NCC: not recorded. STMI 93. See on saṃjīvanarasa: *Rasayogasāgara*, śakārādi 247 and 248.

290 NCC: not recorded. Cat. Mysore XIII, Nr. 41761. Jvarāṅkuśa is the name of a number of formulae (see *Rasayogasāgara*, cakārādi 244–282).

291 NCC II, 272; III, 333. CBORI, XVI, 1, Nr. 43: a small work on alchemy in fifty-nine verses; it praises a certain Kādamba hill on the Śatruñjaya mountains in Saurāṣṭra (Gujarāt); soil and stones from this hill can, when subjected to certain chemical processes, be turned into gold. STMI 442.

292 NCC V, 76. Cat. Madras Nr. 13113. STMI 444.

293 NCC III, 234; VII, 188. CBORI XVI, 1, Nr. 39: the MS dates from A.D. 1689/90, which may be the date of composition. Atrideva's view (ABI 597) that the work was completed in A.D. 1746 is not correct. P.V. Sharma (AVI 423) classifies it as a kalpagrantha, but the lines quoted in CBORI prove that it belongs to rasaśāstra.

294 NCC III, 351: a tantra. AVI 467: a work on rasaśāstra. S. Ārya (1984): 122: idem. See Tāntrika Sāhitya 104–105. Compare T. Goudriaan and S. Gupta (1981): 83 and 103.

295 NCC: not recorded. Cat. Mysore XIII, Nr. 41445. Kanakasindūrarasa is the name of a formula (see *Rasayogasāgara*, kakārādi 14).

296 NCC III, 343. A. Roşu (1997b): 410–411. Compare Kāpālika, author of the *Kāpālikagrantha* or *Netraroganidāna*.

297 *Rasaratnākara*, Vādikhaṇḍa 1.68.

298 See on the Kāpālikas: P. Arènes (1996): 86, n.151; *A.C. Barthakuria (1984); R.G. Bhandarkar (1913): 127–128; D. Bhāratī (1968): 125–127; H.C. Das (1981): 24–26; J.N. Farquhar (1967; see index); J. Gonda (1963): 218–219; K.K. Handiqui (1949): 356–360; C. Lassen (1858): 881–882, (1861): 629; D.N. Lorenzen (1990), (1991); L. Renou in L. Renou and J. Filliozat (1947): 629–630; A. Roşu (1997b); A. Sanderson (1985): 200–202; A.M. Shastri (1996): I, 141–142; D.C. Sircar (1973): 10; D.R. Shastri (1931); D.G. White (1996).

299 S. Ārya (1984): 42. Kāhnūpāda will be the same as the Siddha Kaṇhapā, pupil of Jālandhari (see on him: J.B. Robinson, 1979: 81–85; Sempa Dorje, 1998: 56–61, Tibetan text 79–86). See on a Siddha called Kapāla: A. Grünwedel (1916): 208.

300 NCC III, 343. Vṛddhatrayī 305. Recorded in the Kavīndrācāryasūcipatram (Nr. 979).

301 Quoted in the *Sarvadarśanasaṃgraha* (9.8).

302 Vṛddhatrayī 305.

303 Mentioned in the *Raseśvarasiddhānta*.

304 Vṛddhatrayī 292–293, 349 and 452.

305 NCC V, 179. Vṛddhatrayī 307. Mentioned in the Kavīndrācāryasūcipatram (Nr. 993) as a rasāyanasiddhānta.

306 See on this work: D.G. White (1996): 169–170; my description is based on his original account. See also C. Bouy (1994): 12. A second work ascribed to Ādinātha is called *Yogabīja* (see C. Bouy, 1994: 12).

307 See on the khecarīmudrā: D.G. White (1966): 252–258. See on khecarīvidyā and the khecarīmudrā also the *Matsyendrasaṃhitā* (see D. Sensharma, 1994).

308 See CC I, 434: *Mahākālayogaśāstre Khecarīvidyā* by Ādinātha.

309 These commentators are Brahmānanda, the author of the *Jyotsnā* on the *Haṭhayogapradīpikā* (see CC I, 213, 388, 753), and Nārāyaṇa, who wrote, in the seventeenth century, a commentary on the *Yogopaniṣad* (CC I, 28, 289).

310 CC I, 434; II, 99, 216; III, 93. See on these works: Tāntrika Sāhitya 485. Compare D. Sensharma (1994): 58.

311 CC I, 477.

312 NCC: not recorded. Cat. Mysore XIII, Nr. 41524. Kravyādarasa is the name of a formula (see *Rasayogasāgara*, kakārādi 353–355).

313 NCC: not recorded. Cat. Mysore XIII, Nr. 41518.

314 NCC IV, 198–199. Critically edited (Kulālikāmnāya version) by T. Goudriaan and J.A. Schoterman, Orientalia Rheno-Traiectina, Vol. XXX, Leiden 1988. The *Kubjikāmatatantra* exists in two versions, the Kulālikāmnāya and Laghvikāmnāya; enlarged versions are on the one hand the *Ṣaṭsāhasrasaṃhitā*, on the other the *Gorakṣasaṃhitā* and *Śrīmatottaratantra* (see on these texts: D. Heilijgers-Seelen, 1994: 4–12; J.A. Schoterman, 1982). See on the Laghvikāmnāya version: J.A. Schoterman (1990).

315 S. Ārya (1984): 39–40 (version not specified). P. Rāy (1956): 115 (version not specified). Priyadarañjan Ray (1967): 15 (version not specified): the earliest mention of the transmutation of copper into gold with the aid of mercury is found in the *Kubjikātantra*.

316 See on the contents: T. Goudriaan and J.A. Schoterman (1988): 110–130. Compare S. Ārya (1984): 39–40; T. Goudriaan and S. Gupta (1981): 52; D. Heilijgers-Seelen (1994): 4–6; J. Schoterman (1977); Tāntrika Sāhitya 234–235.

317 See D. Heilijgers-Seelen (1994): 62–67 and 137.

318 See T. Goudriaan and J.A. Schoterman (1988): 5–6.

319 T. Goudriaan and J.A. Schoterman (1988): 14. Compare on the MSS and their dates: NCC IV, 198; P. Rāy (1956): 115.

320 See on this problem: *M.S.G. Dyczkowski (1988); T. Goudriaan and S. Gupta (1981): 52; D. Heilijgers-Seelen (1994): 1–2; J.A. Schoterman (1977), (1982). See also: D.G. White (1996): 74.

321 S. Ārya (1984: 39–40) points to Nepal.

322 CC: not recorded. Edited and translated into French by L. Finot (1896): 199–201: the work consists of twenty verses.

323 CC I, 542: quoted by Narapati. S. Ārya (1984): 128. AVI 472: a work on rasaśāstra. T. Goudriaan and S. Gupta (1981: 42): according to the *Picumata* there were seven *Brahmayāmala* texts, one of which is associated with Lampaṭā; the *Picumata* is an old Tantric text dating from considerably before A.D. 1000. Tāntrika Sāhitya 569: one of the eighteen texts of the *Rudrāgama*.

324 *Rasaratnākara*, Vādikhaṇḍa 1.68. The Kavīndrācāryasūcipatram mentions a *Lampaṭasiddhānta* (Nr. 996) as a work on rasāyana.

325 *Pāradasaṃhitā* 1.98. *Rasaratnasamuccaya* 1.4 and 6.53.

326 *Rasajalanidhi* III, 389–390.

327 NCC VIII, 265: Trivikramadeva of Gauḍadeśa. Cat. Berlin Nr. 974.

328 It is not known in which sense the term lauha is used in the *Lauhapradīpa*.

329 Patañjali is mentioned in a quotation from Trivikrama's *Lohapradīpa* in Govindasena's *Paribhāṣāpradīpa* (3.64).

330 Compare Vindhyasthasanmuni, mentioned as a source. Vindhyavāsin is also the name of a grammarian (CC I, 577).

331 This *Yogaratnākara* is a work on yoga by Vīreśvarānanda (CC I, 478 and 596; STMI 226).

332 Cat. Berlin Nr. 974. STMI 226.

333 Eight quotations; see D.Ch. Bhattacharyya (1948): 322.

334 The *Paribhāṣāpradīpa* (3.57–64) quotes Trivikrama's *Lohapradīpa*; the comments on this text cite Trivikrama (2.31–33).

335 Ad *Śārṅgadharasaṃhitā* II.11.60–61ab. Compare AVI 274 (P.V. Sharma attributes the quotation to Āḍhamalla, which is a mistake). Kāśīrāma may refer to a commentary on Vaṅgasena by Trivikrama, or to the *Lauhapradīpa*, which quotes Vaṅgasena.
336 Trivikrama and Trivikramadeva are quoted in glosses on the Rasendrakhaṇḍa of the *Rasaratnākara* (ad pāṇḍuroga 29–36 and 41–43).
337 Ad *Cakradatta*, rasāyana 175; ad *Dravyaguṇasaṃgraha*, māṃsādivarga(1).18 and śākavarga(1).44 (Śivadāsasena gives the gauḍa equivalent of ervāruka). D.Ch. Bhattacharyya (1948: 322) expressed as his opinion that Gopāladāsa and Śivadāsasena refer to works of Trivikrama that differ from the *Lauhapradīpa*.
338 *Rasendracintāmaṇi* 160.
339 Ad *Paribhāṣāpradīpa* 3.57–64.
340 A.F.R. Hoernle (1978): 62.
341 See the quotations of Śivadāsasena in his commentary on Cakrapāṇi's *Dravyaguṇa*.
342 Atrideva (ABI 319) and G. Hāldār (Vṛddhatrayī 468) place him in the thirteenth or fourteenth century.
343 CC: not recorded. Cat. Mysore XIII, Nr. 42484.
344 CC: not recorded. Cat. Mysore XIII, Nr. 42482; Nr. 42483: commentary.
345 CC: not recorded. V. Śukla I, 197. The same as the *Lauhapradīpa*?
346 CC: not recorded. Cat. BHU Nr. 177. Cat. Mysore XIII, Nr. 42481.
347 CC I, 546.
348 CC I, 546.
349 CC II, 129 and 174: *Lohapaddhati* by Sureśvara. NCC III, 291: *Lohapaddhati* by Kavīśvarasureśvara. Check-list Nr. 419: *Lohapaddhati* by Sureśvara. STMI 461–462. J. Filliozat, Liste Nr. 155: *Lohapaddhati* by Sureśvara.
Editions:
*a edited, along with the *Rasapaddhati*, by Yādavji Trikamji Āchārya, Āyurvedīyagranthamālā Nrs. 14–15, Nirṇaya Sāgar Press, Bombay 1925.
b śrīsureśvaraviracitaṃ lohasarvasvam, 'vidyotinī' hindīvyākhyopetam, vyākhyākāraḥ śrīpāvanīprasāda śarmā, sampādakaḥ bhiṣagratna śrībrahmaśaṅkaramiśraḥ, Vidyābhavan Āyurveda Granthamālā 46, Vārāṇasī 1965.
References are to b. The title of the work is *Lohasarvasva* according to the author himself (see verses 7 and 318).
350 Compare on the contents: S. Ārya (1984): 92–93; V. Śukla I, 165–167. See on the *Lohasarvasva*: S.K. De (1974): *595; R.C. Majumdar (1974): 376; A. Roşu (1986): 268.
351 The term loha includes both metals and minerals in Sureśvara's work. See on lohas in āyurveda: R.M. Singh and T.N. Sharma (1976).
352 See on the killing of iron and the preparation of medicinal lauhas: P. Neogi (1914): 53–57. See on śatapuṭa- and sahasrapuṭalauha: P. Neogy and B.B. Adhikary (1910).
353 These substances consist of the plants called gaṇḍīrikā (also known as sālahañcī, haritparṇī, and martakalambukā), kuṭhāracchinna, raktamāriṣa, tvacaka, vikaṅkata, and the minerals manaḥśilā, hiṅgula and svarṇamākṣika. Compare Ṭoḍara IX: 3.226–227: gaṇḍanikā, śālaciñcā, hariparṇī and gartakalambukā instead of the names found in the *Lohapaddhati*.
354 The other four lohas are tāpya (pyrites), śilājatu (bitumen), pārada (mercury), and gandhaka (sulphur).
355 Ṭoḍara IX: 3.159 (the mythical origin of iron; quoted by Gulrājśarmamiśra ad *Āyurvedaprakāśa* 3.204), 171–173 (the ten varieties of vajra iron: bhadra, damanāṅgaka, rukmaloha, balavajraka, kālaloha, lohitavajraka, mayūravajraka, tittiravajraka, rohiṇīvajraka, and śukavajraka), 202–203 (the purification of iron), 226–227 (drugs used in the killing of iron).

356 See, for example, *Rasayogasāgara*, akārādi 222, 223, 270; yakārādi 280, 282, 349.
357 CC II, 150 and 174: by Surapāla or Sureśvara. Cat. IO Nr. 2739. C. Vogel, IL 375.
358 CC I, 596 and 729: by Surapāla; II, 174: by Surapāla or Sureśvara. Critically edited, translated into German and annotated by R.P. Das (1988).
359 *Lohasarvasva* 6, 298, 318; concluding verses of the *Śabdapradīpa* (Cat. IO Nr. 2739).
360 Introductory verses of the *Śabdapradīpa* (Cat. IO Nr. 2739).
361 See verse 7 of the *Lohasarvasva*.
362 Rāmapāla is styled vaṅgeśvara and not, as one would expect, gauḍeśvara.
363 Govindacandra belonged to a local dynasty ruling in Eastern Bengal (R.C. Majumdar, 1974: 167). Compare P.L. Paul (1939): II, 6.
364 See Cat. IO Nr. 2739 on the genealogy.
365 Bhīmarāja's identity is uncertain, since Kumārapāla succeeded Rāmapāla on the throne. Bhīmarāja did probably not belong to the main branch of the Pāla dynasty. Compare P.L. Paul (1939): II, 6.
366 A. Rahman (STMI 707) places Sureśvara's *Śabdapradīpa* in A.D. 1075.
367 CC I, 546: quoted by Śivarāma on the *Vāsavadattā*. V. Śukla I, 197.
368 CC: not recorded. Cat. Mysore XIII, Nr. 42477.
369 CC: not recorded. Cat. Mysore XIII, Nr.42198.
370 CC: not recorded. Cat. Mysore XIII, Nr. 42200.
371 CC: not recorded. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era.
372 CC: not recorded. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era.
373 CC I, 437. Tāntrika Sāhitya 491. Recorded in the Kavīndrācāryasūcipatram (Nr. 973) as a work on rasāyana.
374 CC: not recorded. Cat. Mysore XIII, Nr. 42223. See: Pūjyapāda.
375 CC: not recorded. Cat. Mysore XIII, Nr. 42224.
376 CC: not recorded. Cat. Mysore XIII, Nr. 42229.
377 CC: not recorded. S. Ārya (1984): 123. AVI 468. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 194.
378 CC: not recorded. Cat. Mysore XIII, Nr. 42227.
379 CC: not recorded. S. Ārya (1984): 123. AVI 468. The Kavīndrācāryasūcipatram (Nr. 923) mentions a *Mahārasāyanagrantha*.
380 CC I, 441: by Mahādeva?; taken from some Tantra; II, 101: *Mahārasāyanavidhi* or *Kākacaṇḍeśvarīmata*, a Tantric medical text; III, 95. NCC II, 272: by Īśvara. Check-list Nr. 434. STMI 126: by Mahādeva?; a medical treatise describing drugs containing gold and other metallic substances. Cat. Skt. MSS N.-W. P. I, Nr. 45: by Mahādeva.
381 CC: not recorded. Cat. Mysore XIII, Nr. 42235.
382 CC: not recorded. S. Ārya (1984): 123. AVI 468. S.K. Śarmā (1992): 20: of uncertain date.
383 CC: not recorded. M. Vinayasagar and D.B. Khsirsagar (1979a): 158–159 (Serial Nr. 1407, Accession Nr. 25755).
384 CC: not recorded. S. Ārya (1984): 123. AVI 468.
385 See on this work, some MSS, etc.: B.M. Chintamani (1971): 171.
386 CC: not recorded. Cat. Puṇyavijayaji II, Nr. 6405.
387 CC I, 421. B. Jawalia (1983): 310–311 (Serial Nr. 2778, Accession Nr. 1725(4): dating

from A.D. 1668/69). Edited and translated into French by L. Finot (1896): 203–207: fifty-eight verses; written in the form of a dialogue between Bhairava and Devī.

388 CC: not recorded. Edition: Maṇi-mālā, or A treatise on gems, Part I, published by the author, Calcutta 1879; the Sanskrit text is accompanied by translations into English and Bengali, and essays on the gems described; *Part II, Calcutta 1881. See on this work: R. Garbe (1974): Vorwort IX; R. Garbe often refers to the *Maṇimālā* in his footnotes. See also: A.K. and S. Biswas (1996); *A. Weber, Deutsche Literaturzeitung 4, 1881, 144.

389 The killing of diamonds for medicinal purposes is also described (144–151). See on diamonds in India: E. Balfour (1967): I, 940–945, (1968): III, 284–285; A.K. Biswas (1996): 303–307, 339–343; A.K. Biswas and S. Biswas (1996): 75–78; J. Franklin (1832); Garcia da Orta (1979): 342–352; D. Joshi (1986): 198–204; K. Karttunen (1997): 239–241; C.E.A.W. Oldham (1927); R.N. Saletore (1975): 259–260; B.K. Sarkar (1974): I, 115–117; A.M. Shastri (1996): II, 313–317; H.W. Voysey (1825); G. Watt III, 92–101; WIRM III, 44–52.

390 See on rubies in India: E. Balfour (1968): III, 449–450; A.K. and S. Biswas (1996): 78–80; D. Joshi (1986): 191–193; K. Karttunen (1997): 243–244; B.K. Sarkar (1974): I, 120; A.M. Shastri (1996): II, 322–323; Watt VI, part I, 584–589; WIRM II, 351–357 (s.v. corundum). Some varieties distinguished are: padmarāga (Oriental ruby; a red ruby, with a tinge of white, according to A.K. and S. Biswas), kuruvinda (rubicelle; corundum according to A.K. and S. Biswas, who also mention that a dull-hued red ruby is sometimes called kuruvinda), saugandhika (spinel; a yellowish red ruby according to A.K. and S. Biswas), and māṃsakhaṇḍa (balas ruby; A.K. and S. Biswas state that the balas ruby, chemically very different from the ruby, is a spinel, mentioned as bālasūryaka in *Arthaśāstra* 2.11.29). See on the padmarāga: R.N. Saletore (1975): 258–259. See on spinel: WIRM X, 15–16.

391 A.K. and S. Biswas (1996: 81–85) argue that vaidūrya, which is a beryl, has been confused with the gem called cat's eye. A.K. Biswas (1994: 145–146) declares unequivocally that the ancient scholars of India understood that vaidūrya meant white, sea-green, and sometimes blue beryl and nothing else (he refers to *Arthaśāstra* 2.11.30, a text setting vaidūrya apart from cat's eye or mārjārākṣaka at 2.11.39). A.K. and S. Biswas (1996: 83) identify the mārjārākṣaka as milky white chrysoberyl cat's eye and quartz cat's eye. See on this subject also: D. Joshi (1986): 204–206; K. Karttunen (1997): 237–238; A. Master (1943–46); B.K. Sarkar (1974): I, 121.

392 See on pearls and pearl fisheries in India: J. André and J. Filliozat (1986; see index); E. Balfour (1968): III, 168–171; D. Joshi (1986): 207–212; K. Karttunen (1997): 245–246; C. Lassen (1858): 19–21; H.J. Le Beck (1808); M.M.M. Mahroof (1992); Garcia da Orta (1979): 296–300; H.R. Pate (1917): 229–234; R.N. Saletore (1975): 170–172, 261–264; B.K. Sarkar (1974): I, 117–120; A.M. Shastri (1996): II, 317–322; G. Watt VI, part I, 117–122; WIRM VII, 205–206.

393 See on the gomeda: A.K. and S. Biswas (1996): 90–92; D. Joshi (1986): 206–207; K. Karttunen (1997): 242; R.N. Saletore (1975): 252–254; B.K. Sarkar (1974): I, 121–122. Gomeda is also regarded as agate and onyx (WIRM VIII, 342). See on onyx: A.K. and S. Biswas (1996): 100–101; K. Karttunen (1997): 244; Watt II, 174. Compare on zircon: WIRM XI, 108.

394 See on coral: W. Ainslie (1826): I, 89–91; D. Joshi (1986): 212–215; K. Karttunen (1997): 246–247; R.N. Saletore (1975): 173–175; H. Scharfe (1993): 276–278; G. Watt II, 526–532; WIRM II, 323–326.

395 See on the emerald: E. Balfour (1967): I, 1047–1048; A.K. Biswas (1994): 146–152; A.K. and S. Biswas (1996): 85–89; D. Joshi (1986): 195–196; K. Karttunen (1997): 241; R.N. Saletore (1975): 165–167; B.K. Sarkar (1974): I, 120; WIRM III, 170–172.

396 See on the topaz: E. Balfour (1968): III, 910; A.K. and S. Biswas (1996): 89–90; D. Joshi (1986): 197–198; K. Karttunen (1997): 245; R.N. Saletore (1975): 163–164; B.K. Sarkar (1974): I, 121. Four varieties are distinguished: kauruṇṭaka, kaṣāyaka, padmarāga and indranīla. A.K. and S. Biswas (1996: 79) describe a crimson-yellow ruby called kaurandaka, and a transparent, slightly red and yellow variety, called kāṣāyaka.

397 See on sapphires: E. Balfour (1968): III, 532–533; A.K. and S. Biswas (1996): 80–81; D. Joshi (1986): 193–195; K. Karttunen (1997): 244; B.K. Sarkar (1974): I, 121; WIRM II, 351–357 (s.v. corundum).

398 A.K. and S. Biswas (1996: 83) also regard the karketana as chrysoberyl.

399 See on the problems concerning the identification of this gem: J. André and J. Filliozat (1986): 373, n.221; A.K. and S. Biswas (1996): 92–94. See on the garnet in India: WIRM IV, 112–117.

400 Compare A.K. and S. Biswas (1996: 99), who propose the same identification. See on the carnelian: K. Karttunen (1997): 239; R.N. Saletore (1975): 254–255; Watt II, 173–174. See also WIRM I, rev. ed., 98–102; WIRM VIII, 342.

401 The stones called sūryakānta (see D. Joshi, 1986: 217–218; 1991a: 176–177) and candrakānta (see D. Joshi, 1986: 218–219; 1991a: 177–178) are varieties of sphaṭika; the red sphaṭika is called rājavarta. See on sphaṭika: A.K. and S. Biswas (1996): 95–97; D. Joshi (1986): 222–223; A. Master (1943–46).

402 See on the identity of bhīṣma: A.K. and S. Biswas (1996): 98. See on rock crystal in India: Watt II, 170; WIRM VIII, 336–337, 339–341.

403 Diamonds up to sapphires.

404 The *Rājanighaṇṭu* is referred to in Part II (see R. Garbe, 1974: Vorwort IX).

405 CC I, 420: testing of precious stones; attributed to Agastya; quoted by Mallinātha. STMI 571: a treatise on precious stones. B. Jawalia (1983): 310–311 (Serial Nr. 2772, Accession Nr. 3045(1)).

406 CC: not recorded. Cat. Puṇyavijayaji II, Nrs. 6399–6402. M. Vinayasagar and D.B. Khsirsagar (1979a): 152–155 (Serial Nr. 1353, Accession Nr. 25468(1)).

407 CC I, 432. S. Ārya (1984): 123. AVI 468. P. Rāy (1956): 128. V. Śukla I, 194: by Bhairava. Vṛddhatrayī 327. Manthānabhairava was the author of the *Manthānabhairavatantra*, recorded in the Kavīndrācāryasūcipatram (Nr. 969) as a rasāyanagrantha. D.G. White (1996: 126) remarks that this Tantra, dating from the eleventh to twelfth century, is one of the most important works of the Western Transmission and linked to the *Gorakṣasaṃhitā*. The *Manthānabhairavatantra* (see CC I, 432; Tāntrika Sāhitya 483) is mentioned in the *Gorakṣasaṃhitā* (I.21.168). Some regard Manthānabhairava as the author of the *Ānandakanda* (see: *Ānandakanda*). Compare on Manthānabhairava: D.G. White (1996): 126, 151, 416.

408 *Bṛhadrasarājasundara* 424 (tāmraparpaṭīrasa).

409 *Rasendracūḍāmaṇi* 1.44 and 6.1.

410 *Bhaiṣajyaratnāvalī*, agnimāndyādi 215–220 (kravyādarasa).

411 *Bhāratabhaiṣajyaratnākara* Nr. 246 (agnikumārarasa).

412 *Rasaratnasamuccaya* 16.129–138 (kravyādarasa) and 18.154–160 (agnikumārarasa).

413 See *Rasayogasāgara*, akārādi 26 (agnikumārarasa) and takārādi 15 (tāmraparpaṭī).

414 *Rasendracintāmaṇi* 128–129 (kravyādarasa) and 129–130 (kravyādarasa).
415 *Yogaratnākara* 358 (tāmraparpaṭīrasa) and 526 (kravyādarasa, given to a Siṃhala king).
416 CC I, 448; II, 103. Edition: ed. by Chintamani Bhattacharya, Calcutta Sanskrit Series No. 7, Calcutta 1933; bhūmikā in Sanskrit and Introduction in English by the editor.
417 See S.C. Banerji (1988): 240–242, (1992): 134–138; D.V. Subbarayappa and Mira Roy (1968); D.G. White (1996): 162–164.
418 R. Mitra's Notices X, Nr. 4205: a MS in 586 ślokas.
419 NCC: not recorded. See Tāntrika Sāhitya 210. See on Cīna in Tantric literature: P. Arènes (1996): 40, 47, 86.
420 NCC IV, 74–75. See Tāntrika Sāhitya 125–126.
421 See Tāntrika Sāhitya 263.
422 B.V. Subbarayappa and Mira Roy (1968): 47–48. Ch. Bhattacharya (Intr. to the ed., 16) and P.C. Rāy (see S.C. Banerji, 1988: 242) date it to a period preceding the fourth century.
423 D.G. White (1996: 163–164) draws this conclusion from the citations from the *Toḍalatantra* (likely a thirteenth-century work) and *Vāmakeśvaratantra* (commentaries on it date from the thirteenth century) in the *Mātṛkābhedatantra*.
424 CC I, 465: title *Mṛdānītantra*. T. Goudriaan and S. Gupta (1981): 125.
425 CC: not recorded. Cat. Mysore XIII, Nr. 42262.
426 NCC X, 7. See *Bhāratabhaiṣajyaratnākara*, Nrs. 946 (a kanakasundararasa, attributed to Nāgabodhi) and 2687 (tīkṣṇamukharasa, attributed to Nāgabodhi), and *Rasayogasāgara*, kakārādi 17 (a kanakasundararasa, attributed to Nāgabodhi).
427 NCC: not recorded. Tāntrika Sāhitya 327. J.C. Sikdar (1980): a Jain alchemical treatise, dating from the sixteenth–eighteenth century.
428 NCC IX, 336. Recorded in the Kavīndrācāryasūcipatram (Nr. 967) as a work on rasāyana. See: Nandin.
429 NCC: not recorded. S. Ārya (1984): 123. AVI 467. Several rasayogas are ascribed to the Aśvins, who are also known as the Nāsatyas.
430 NCC: not recorded. Cat. Mysore XIII, Nr. 41881.
431 NCC IX, 398.
432 NCC: not recorded. Check-list Nr. 495.
433 NCC IX, 399; XIII, 237. S. Ārya (1984): 123. R. Nambiyar (1950): 1298–99 (Serial Nr. 98, Accession Nr. 3556: dating from A.D. 1653/54). Compare *Rasakāmadhenu* and *Svacchandabhairava*.
434 NCC IX, 399: quoted in *Yogaratnākara*. Mentioned in the Kavīndrācāryasūcipatram (Nr. 922).
435 NCC IX, 399: medical text. Cat. Sarasvati Bhavan XII, Nr. 45338. U. Mishra (1967): 836–837 (Serial Nr. 4517, Accession Nr. 1199/9).
436 NCC IX, 399; X, 85. STMI 571. *Cat. Tanjore (A.C. Burnell, 1880) Nr. 2032/D. Nr. 1850. Edited and translated into French by L. Finot (1896): 141–178. Also edited, with a Tamil translation, in: Ratnaparīkṣā, ed. by K.Ś. Subrahmaṇyaśāstrī and V. Gopālaiyaṅgār, Tanjore Sarasvati Mahal Series No. 126, Thanjavur 1980, 1–48; this edition is based on the Tanjore MS.
437 CC: not recorded. NCC IX, 399. The attribution of the *Navaratnaparīkṣā* to Nārāyaṇa Paṇḍita is found in the Bikaner MS, which contains a longer version (183 verses) than the India Office MS (126 verses), which does not give the author's name, though referring to a Somabhūbhuj. The Tanjore edition has 180 verses; its colophon calls it the ratnaparīkṣādhyāya of Nārāyaṇa's *Smṛtisāroddhāra*. L. Finot (1896: XIII) suggested that the additions only are due to Nārāyaṇa.

438 The Tanjore edition adds verses on making artificial gems.
439 NCC: not recorded. Mentioned in Motīcandra's Ṭhakkura Pherūkṛta Ratnaparīkṣākā paricaya, 5, in Agarcand Nāhaṭā and Bhanvarlāl Nāhaṭā's Ṭhakkura-Pherū-viracita Ratnaparīkṣādi-sapta-granthasaṃgraha, Jodhpur 1961.
440 J. Filliozat in L. Renou et J. Filliozat (1953): 167. Compare G. Wojtilla (1980): 399.
441 NCC: not recorded. Cat. Mysore XIII, Nr. 41879.
442 NCC IX, 400. STMI 160: on the purification of nine types of gems and the preparation of medicinal powders from them.
443 NCC X, 130. STMI 572: a treatise on precious stones.
444 NCC X, 120.
445 NCC: not recorded. Cat. Mysore XIII, Nr. 42016.
446 NCC XII, 35.
447 NCC XII, 35. Check-list Nr. 542. M. Jinavijaya (1968): 414–415 (Serial Nr. 7437, Accession Nr. 16790). R. Nambiyar (1950): 1300–01 (Serial Nrs. 117 and 118, Accession Nrs. 1657 and 6008). *Edited in two volumes by Yādavji Trikamji Āchārya, 1911 and 1915.
448 NCC XII, 35. CBORI XVI, 1, Nr. 57. ABI 598. Bhagvat Sinh Jee (1927): 211. C.G. Kashikar (1977): 153. Compare *Rudrayāmala*.
449 STMI 439.
450 NCC XII, 35. ABI 598. N. Gangadharan (1982): 157. Momin Ali (1990): 153.
451 NCC XII, 35.
452 NCC: not recorded. S. Ārya (1984): 123. AVI 468.
453 U. Mishra (1967): 836–837 (Serial Nr. 4527, Accession Nr. 1204/14).
454 NCC: not recorded. Cat. BHU Nr. 92.
455 NCC: not recorded. STMI 445: the MS dates from A.D. 1895/96.
456 NCC XII, 36: from *Gorakṣasaṃhitā*.
457 NCC XII, 36. Check-list Nr. 543. STMI 461. Edited by Sadānanda Śarmā, Bombay Sanskrit Press, Lahore 1923/24 [IO.San.D.799(f)].
458 Cat. Madras Nr. 13170. See V. Śukla I, 167–168, for a summary of its contents.
459 See, for example, *Rasayogasāgara*, akārādi 158.
460 S.K. Śarmā (1992): 19.
461 NCC: not recorded. Cat. Mysore XIII, Nr. 42044.
462 NCC: not recorded. Cat. Mysore XIII, Nr. 42045.
463 NCC: not recorded. Cat. Mysore XIII, Nr. 42083; Nrs. 42084–85: commentary. Pramadebhāṅkuśarasa is the name of a formula (see *Rasayogasāgara*, pakārādi 258).
464 NCC: not recorded. Cat. Mysore XIII, Nr. 42091.
465 NCC XII, 250. Pratāpalaṅkeśvara is the name of a number of formulae (see *Rasayogasāgara*, pakārādi 235–244).
466 NCC: not recorded. Cat. Mysore XIII, Nr. 42074.
467 NCC XIII, 57. S. Ārya (1984): 123: a work on rasaśāstra.
468 NCC: not recorded. Cat. Mysore XIII, Nr. 42069. Pūrṇacandrodaya is the name of a formula (see *Rasayogasāgara*, pakārādi 212–213).
469 NCC XII, 135: on mineral drugs. Check-list Nr. 581. STMI 171: on mineral drugs and their uses. Cat. Tanjore Nr. 11077: deals with the rasaliṅga.
470 CC: not recorded. Cat. Mysore XIII, Nr. 42405.

471 NCC VIII, 12: the MS dates from A.D. 1669/70; a work on precious stones; written at the instance of Garībdāsa, purohita of Rājasiṃha of Mewar. STMI 571: a work on precious stones, written under the order of Garībadāsa, a purohita of Rājasiṃha.
472 CC: not recorded. Cat. Mysore XIII, Nr. 42293.
473 CC II, 114.
474 CC: not recorded. S. Ārya (1984): 125. AVI 470. S.K. Śarmā (1992): 20: of uncertain date.
475 CC: not recorded. S. Ārya (1984): 125.
476 CC: not recorded. S. Ārya (1984): 125. AVI 470. V. Śukla I, 193: title *Rasabhaiṣajyāvali.*
477 CC: not recorded. Cat. Mysore XIII, Nr. 42313.
478 CC: not recorded. Cat. Mysore XIII, Nr. 42314; Nr. 42315: commentary.
479 CC I, 495. V. Śukla I, 192 and 196.
480 CC I, 495. Cat. Mysore XIII, Nr. 42318: begins in the same way as the text called *Rasabhūpati*; the colophon calls it *Rasabheṣajakalpa*; the *Rasabheṣajakalpadīpikā* is mentioned at the beginning; no author's name.
481 CC II, 116. Cat. Madras Nr. 13195: called *Rasabheṣajakalpadīpikā* at the beginning and *Rasabheṣajakalpa* in the colophon. Compare *Rasabhūpati* and *Rasasūtrasthāna.*
482 See STMI 462.
483 CC I, 495.
484 CC: not recorded. Cat. Mysore XIII, Nrs. 42316–17; Nr. 42317 is ascribed to Ātreya in the catalogue, but the MS refers to Ātreya's view on a particular subject; it also mentions a *Rasabheṣajakalpadīpikā.* Compare *Rasabheṣajakalpa.*
485 CC: not recorded. Check-list Nr. 597. R. Nambiyar (1950): 1306–07 (Serial Nr. 172, Accession Nr. 1624). S. Ārya (1984): 125. Atrideva (1961): 117.
486 See, for example, *Rasayogasāgara*, pakārādi 291 and 644; yakārādi 405 and 560; śakārādi 51 and 545; pariśiṣṭa 75.
487 CC: not recorded. S. Ārya (1984): 124. AVI 469. S.K. Śarmā (1992): 20: of uncertain date.
488 Bhūtiprakaraṇa 1.118ab.
489 CC: not recorded. Prem Kishore, M.M. Padhi, G.C. Nanda (1990): 132.
490 NCC: not recorded. Edition: Yaśavanta Press, Poona 1919 [IO.San.C.325]; 2nd ed., Hanumān Press, Poona 1928 [IO.San.D.741]. S. Ārya (1984): 124: written in Marāṭhī. AVI 469. V. Śukla I, 186–187.
491 NCC: not recorded. S.K. Śarmā (1992): 19: belonging to the seventeenth century.
492 CC: not recorded. NCC: not recorded. ABI 316. C.G. Kashikar (1977): 155–156: printed.
493 See, for example, *Rasayogasāgara*, kakārādi 257; cakārādi 71; takārādi 293; pakārādi 365.
494 See *Rasayogasāgara*, cakārādi 71 (candrāṃśurasa).
495 Smaronmāda is described in the *Āyurvedavijñāna* and *Bhaiṣajyaratnāvalī.*
496 CC: not recorded. S. Ārya (1984): 124. AVI 469.
497 CC: not recorded. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era.
498 CC: not recorded. Check-list Nr. 598. S. Ārya (1984): 124. An unspecified *Rasacandrikā* is quoted in the *Bṛhadrasarājasundara* (414: candrāmṛtaparpaṭī), *Rasasindhu*, and *Śāligrāmanighaṇṭubhūṣaṇa* of the *Bṛhannighaṇṭuratnākara.*
499 CC III, 97 and 106. STMI 447: on alchemy and iatrochemistry; a Benares MS dates from A.D. 1678/79. Cat. Sarasvati Bhavan XII, Nr. 44996 (by Mādhava) and *81353 (see AVI 239). H. Śāstrī, Notices II, Nr. 177: 2,200 ślokas; dating from A.D. 1813/14.
500 NCC X, 184. STMI 451. S. Ārya (1984): 124.
501 CC and NCC: not recorded. S. Ārya (1984): 124. P. Rāy (1956): 128. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 194 and 195. Compare *Candrasenasiddhānta.*

502 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45218.
503 CC II, 115. Cat. Sarasvati Bhavan XII, Nr. 44795. J. Filliozat, Liste Nr. 120.
504 NCC I, 168 and 169. CBORI XVI, 1, Nrs. 192–193. P.M. Jinavijaya (1965): 240–241 (Serial Nr. 4902, Accession Nr. 7597). R. Nambiyar (1950): 1306–07 (Serial Nrs. 169 and 170, Accession Nrs. 2070 and 8059). Editions:
a ed., with a Hindī translation by Muralīdhar Śarmā, by Jīvrām Kālidās, Veṅkaṭeśvar Press, Bombay 1911 [BL.14044.c.3; IO.21.J.28].
b with a Marāṭhī commentary, Hanumān Press, Poona 1925 [IO.San.D.556].
*c ācārya śrī-anantadevasūri-viracitaḥ rasacintāmaṇiḥ, 'siddhipradā'-hindīvyākhyāsahitaḥ, hindīvyākhyākāraḥ Prof. Siddhinandana Miśra, Vidyāvilās Āyurveda Granthamālā 11, Caukhamba Orientalia, 1st ed., Vārāṇasī/Dillī 1990.
Extracts from the text and an English translation of some verses are found in P. Rāy (1956): 155 and 363–365.
505 NCC I, 169. STMI 436. S. Ārya (1984): 124. AVI 469. S.K. Śarmā (1992): 18. V. Śukla I, 186. The author is also called Ānandadeva Sūri (J. Filliozat, Liste Nrs. 121–122), Madanantadeva (wrongly for Śrīmadanantadeva?; P. Rāy, 1956: 155), and Madanāntadeva (S.C. Banerji, 1992: 138).
506 NCC I, 168. JAI 105.
507 See V. Śukla I, 186. Compare on the contents: S.C. Banerji (1992): 138 and R. Jain (1999). The treatise consists of eleven chapters and a total number of 1,682 verses according to R. Jain (1999: 25).
508 See also the quotations in Ṭoḍara IX and the subjects they deal with.
509 STMI 26.
510 STMI 441.
511 JAI 142.
512 CC I, 494. Cat. Berlin Nr. 941. See the quotations in Ṭoḍara IX.
513 According to the Hindī commentary of ed. a of the *Yogataraṅgiṇī.*
514 *Bṛhadyogataraṅgiṇī* 42.180–184 (on the manufacture of artificial silver).
515 See, for example, *Rasayogasāgara*, akārādi 179; kakārādi 297; takārādi 134; śakārādi 541.
516 See Ṭoḍara IX: 1.52 (one of the MSS reads *Rasadarpaṇa*); 3.103–108.
517 *Rasajalanidhi* V, Introduction XXXVII: the same as the modern Kanakhala. V. Śukla I, 186.
518 V. Śukla I, 186.
519 Bhudeb Mookerjee (*Rasajalanidhi* V, Introduction XXXVII) and S.K. Śarmā (1992: 18) assume that he flourished in the twelfth century. C. Dwarkanath (1991: 43), who calls the work *Rasendracintāmaṇi*, places the author in the fourteenth century.
520 CC: not recorded. S. Ārya (1984): 124: *published by Khemrāj Kṛṣṇadās, Bombay.
521 CC and NCC: not recorded. Cat. Mysore XIII, Nr. 42300: the author pays homage to Vardhamāna in the introductory stanzas.
522 CC I, 494.
523 A description of the sthalakūrmayantra (prakīrṇaka 17–18ab); compare *Rasakāmadhenu* I.1.61–62ab.
524 See Ṭoḍara IX.
525 CC: not recorded. S. Ārya (1984): 124. AVI 469. A *Revaṇasiddhabhāṣya* and *Revaṇakalpaka* are quoted in the *Basavarājīya.* Revaṇasiddha is also the author of a *Vīrabhaṭṭīya*; this work mentions a *Rasadarpaṇa.* Some rasayogas are ascribed to him:

Rasayogasāgara, śakārādi 145 (śītāṃśurasa; from *Basavarājīya* 64–65), 393 and 394 (sindūrabhūṣaṇarasa; this formula mentions three hundred kinds of śūla). Th. Aufrecht (CC I, 496 and 534) records a *Rasaratnākara* by Revaṇasiddha. See also *Rasarājalakṣmī*, *Rasarājaśiromaṇi*, *Revaṇasiddhakalpa*.

526 Edition: *Rasadhātuprakāśa* (Rasaśāstra viṣayāvarīla abhinava grantha), compiled and edited, with a commentary in Marāṭhī, by Vaidya P.D. Muḷe, Amarāvatī 1956.

527 CC: not recorded. M. Jinavijaya (1968): 414–415 (Serial Nr. 7438, Accession Nr. 15293(8)).

528 CC I, 497 and 762. S. Ārya (1984): 127. A *Rasamaṇi* is also attributed to Harihara.

529 NCC: not recorded. Check-list Nr. 600: a commentary.

530 CC: not recorded. Cat. Calcutta Sanskrit College X, Nr. 62. STMI 454.

531 CC: not recorded. P. Rāy (1956): 128. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 193. Probably the same as Prāṇanātha's *Rasapradīpa*.

532 B. Jawalia (1983): 332–333 (Serial Nr. 2972, Accession Nr. 3466(1)).

533 CC II, 115. Bodleian c.308(4): the MS dates from A.D. 1666 (see D. Wujastyk, 1990: 99).

534 CC I, 495. NCC II, 118–119. S. Ārya (1984): 124. STMI 436. Compare next entry.

535 STMI 464.

536 See, for example, *Rasayogasāgara*, akārādi 129 and 176; kakārādi 163, 214 and 253; takārādi 464 and 465.

537 NCC I, 160: by Ananta, pupil of Mahādevāśrama; an introductory verse of the MS mentions Ānandānubhava as the author, but the colophon says that the work was written by Ananta, pupil of Mahādevāśrama; the Mahādevāśrama – Ānandānubhava - Viśvanāthāśrama (the last-mentioned was a pupil of Mahādevāśrama) confusion also occurs in the *Nyāyakalānidhi*, a commentary on the *Nyāyasāra*, and in the *Tarkadīpikā* by Ānandānubhava; the Ānandānubhava entangled here is evidently different from and later than the celebrated Advaitic writer of that name.

538 P. Cordier (1899a): 6.

539 STMI 26.

540 Cat. IO Nr. 2679.

541 CC I, 495 and 518; II, 121. ABI 320. Vṛddhatrayī 470.

542 See these works for information about the author.

543 CC I, 495.

544 CC I, 497.

545 CC: not recorded. STMI 454.

546 CC: not recorded. B.V. Subbarayappa (1971): 314. STMI 454: title *Rasadrutiprakāra*.

547 CC: not recorded. Cat. Mysore XIII, Nr. 42371.

548 CC I, 494. NCC: not recorded. S. Ārya (1984): 124. See V. Śukla I, 191, 193, 196.

549 CC: not recorded. STMI 454. Cat. BHU Nrs. 153–154.

550 CC I, 497: *Rasaheman* or *Kāṅkālīyarasaheman*. NCC III, 298: *Rasaheman* by Kāṅkālī. STMI 455: 1,200 stanzas, dealing with mercurial and other metallic preparations; more than 200 recipes are given. R. Mitra, Notices II, Nr. 776: receipts for upwards of two hundred kinds of metallic compounds. J. Filliozat, Liste Nr. 140: *Rasaheman* by Kāṅkālī. S. Ārya (1984: 127) and AVI (471): *Rasaheman* by Heman. Compare Kaṅkālādhyāya.

551 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45057.

552 CC and NCC: not recorded. ABI 316. S. Ārya (1984): 124. Atrideva (1961): 117. A work called *Jñānajyotis* is also recorded (NCC VII, 323; Check-list Nr. 341; AVI 469).

553 *Bhaiṣajyaratnāvalī*, jvara 760–770: śrīsaṃnipātamṛtyuñjayarasa.

554 *Rasayogasāgara*, kakārādi 278 (kumudaprakāśa; revealed by Soma Yati), 473 (guṭikābandharasa; revealed by Yati), 511 (grahaṇīkapāṭarasa; attributed to Jñānajyotis); pakārādi 434 (bhuktapākarasa; attributed to Jñānajyotis), 548 (mahājvālamarīciprayoga; attributed to Jñānajyotis), 675 (mṛtyuñjayarasa; attributed to Jñānajyotis); yakārādi 68 (rasacandrodaya; attributed to Jñānajyotis); śakārādi 409 (sugandhamodaka; attributed to Jñānajyotis) and 502 (sūtarākṣasarasa; attributed to Jñānajyotis, the Yati).

555 *Bṛhadrasarājasundara* 288 (the śrīsaṃnipātamṛtyuñjayarasa is ascribed to him).

556 NCC III, 110; X, 18–19: erroneously attributed to Nāgārjuna. STMI 450: *Rasakacchapuṭa*; a treatise in verse on the purification of mercury and the preparation of different kinds of mercurial powders by Nāgeśa or Nāgārjuna; the author speaks about Ganniräja of Bharadvājagotra and Vaikhānasasūtra. Check-list Nr. 358: *Rasakakṣapuṭa* is in some MSS an alternative title of the *Kakṣapuṭa*. Authors ascribing the *Rasakakṣāpuṭa* to Nāgārjuna are: Bhagwan Dash (1976): 66; J. Filliozat, Liste Nr. 117; G.P. Srivastava (1954): 90; Sūramcandra (1978): 292. Nāgārjuna is one of the authorities quoted in the work.

557 See: *Bhavānīmata*.

558 CC and NCC: not recorded.

559 CC: not recorded.

560 NCC: not recorded.

561 CC: not recorded.

562 The NCC does not record a work attributed to Tārkṣya.

563 Cat. Madras Nr. 13192: title *Rasakacchapuṭa*. Compare HIM III, 830–832.

564 CC II, 115: quoted in Vaidyarāja's *Sukhabodha*. V. Śukla I, 196.

565 CC II, 220. Check-list Nr. 611. Cat. Mysore XIII, Nr. 42296. Tāntrika Sāhitya 549. See on the *Rasakalpa*: S.C. Banerji (1992): 141–142. P. Rāy (1956): 122–123, 156–157 (English translation of some extracts), 366–370 (extracts from the Sanskrit text). Compare *Rudrayāmala*.

566 This may be a synonym of mākṣika.

567 Amala is a synonym of vimala.

568 Probably the same as saurāṣṭrī = tuvarī; see, for example, *Ānandakanda* II.1.267.

569 The same as kāsīsa.

570 Zinc is not mentioned as one of the metals.

571 See P. Rāy (1956): 156–157 and 366–370.

572 J. Filliozat in L. Renou et J. Filliozat (1953): 169.

573 CC and NCC: not recorded. Mentioned by C. Dwarkanath (1991: 43) and assigned to the thirteenth century.

574 CC: not recorded. NCC VII, 177: by Jayadevakavirāja, who also wrote a *Rasāmṛta*; the author lived in the fourteenth century. ABI 319 and Vṛddhatrayī 468: dating from the fourteenth century; the same author wrote a *Rasāmṛta*.

575 CC I, 494. Cat. Skt. MSS N.-W. P. II, 6–7.

576 NCC IV, 128. STMI 96–97. Cat. Skt. MSS N.-W. P. I, Nr. 35. S. Ārya (1984): 124: by Kāśīrāma or Kāñcīnātha. S.K. Śarmā (1992): 19: by Kāśīrāma, dating from the sixteenth century. See the other references to Kāśīnātha.

577 CC: not recorded.

578 ABI 315. Atrideva (1961): 117.

579 S. Ārya (1984): 124. AVI 468. B. Jawalia (1983): 332–333 (Serial Nr. 2971, Accession Nr. 3535: by Maganīrāma Dadhīci, son of Sūryamalla).

580 See, for example, *Rasayogasāgara*, akārādi 419, 420, 429.
581 S.K. Śarmā (1992): 19.
582 S. Ārya (1984): 124. AVI 468. S.K. Śarmā (1992): 19.
583 NCC X, 298. Check-list Nr. 612. R. Nambiyar (1950): 1306–07 (Serial Nr. 167, Accession Nr. 8061).
584 S.K. Śarmā (1992): 19.
585 CC: not recorded. S. Ārya (1984): 124. AVI 468.
586 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45069.
587 CC I, 77 and 494. See: *Kaṅkālādhyāya* and *Rasakaṅkālīya*.
588 NCC: not recorded. See: *Kaṅkālādhyāya* and *Rasakaṅkālīya*.
589 See, for example, *Rasayogasāgara*, kakārādi 224 and 289; cakārādi 170; pakārādi 330 and 712; yakārādi 272 and 390; śakārādi 593.
590 CC: not recorded. See V. Śukla I, 192.
591 CC: not recorded. STMI 160.
592 CC I, 494 and 613: the same author wrote a *Rasapradīpa* and *Vaidyamahodadhi*. Cat. IO Nr. 2679. S. Ārya (1984): 124: *Rasakaṣāyavaidyaka* by Vaidyarāja.
593 CC I, 494.
594 NCC VI, 182. STMI 440. S. Ārya (1984): 124. AVI 469.
595 CC I, 449 and 494: by Mādhavakara, the author of the *Rugviniścaya*. Check-list Nr. 615. STMI 446–447: by the author of the *Mādhavanidāna*; widely used in Bengal. Cat. Calcutta Sanskrit College X, Nr. 52. J. Filliozat, Liste Nr. 119. S. Ārya (1984): 124. Umeśacandragupta (VŚS, Preface 11) ascribes to the same author a *Ratnāvalī*, said to be a dictionary of materia medica in the Bengali language.
596 R. Mitra's Notices IV, Nr. 1616.
597 P. Rāy (1956): 162. S.K. Śarmā (1992: 19) places the work in the fifteenth century.
598 P. Cordier (1899a): 6.
599 CC I, 494 and 623. S. Ārya (1984): 124.
600 See, for example, *Rasayogasāgara*, takārādi 354.
601 See: *Rasarājalakṣmī* by Viṣṇudeva.
602 CC: not recorded. V. Śukla I, 196.
603 CC I, 494. Cat. Skt. MSS Sanskrit College Library, Benares, p.288.
604 CC : not recorded. Cat. Sarasvati Bhavan XII, Nr. 44998. J. Filliozat, Liste Nr. 118: by Mallārinābha. S. Ārya (1984): 124: by Mallari; *edited in 1982. AVI 468: by Mallari, written in A.D. 1682. P. Cordier (1903b): 350: an alchemical encyclopaedia by Mallārinābha. C.G. Kashikar (1977): 155: by Mallāri, dating from A.D. 1682/83. Compare *Rasakautukākhya*. An author called Mallāripaṇḍita composed a *Vaidyakalpataru*.
605 CC: not recorded. V. Śukla I, 196. Compare *Rasakautuka*.
606 CC: not recorded. V. Śukla I, 192.
607 CC: not recorded. Check-list Nr. 616. R. Nambiyar (1950): 1306–07 (Serial Nr. 168, Accession Nr. 12994). ABI 315. S. Ārya (1984): 124. Atrideva (1961): 117. AVI 468. V. Śukla I, 196.
608 CC and NCC: not recorded. STMI 446.
609 CC: not recorded. Cat. Mysore XIII, Nr. 42337.
610 CC: not recorded. Check-list Nr. 617. Cat. Mysore XIII, Nr. 42338.
611 CC I, 497.
612 See Ṭoḍara IX.

613 NCC VI, 192. STMI 440: also called *Ṣaḍrasabhūṣaṇa*; a treatise in two parts on the preparation of powders and mineral ashes with medicinal properties.
614 CC: not recorded. V. Śukla I, 191. The same as Rāmeśvarabhaṭṭa's *Rasālaṃkāra*?
615 CC II, 116 and 123. S. Ārya (1984): 127. R.G. Bhandarkar (1893), Nr. 243: by Śrīrāmeśvara.
616 See, for example, *Rasayogasāgara*, akārādi 126, 182, 204, 282, 373, 374; kakārādi 349; takārādi 195 and 322.
617 S.K. Śarmā (1992): 19.
618 CC: not recorded. Cat. Mysore XIII, Nr. 42339.
619 CC: not recorded. STMI 178.
620 CC II, 52 and 116. NCC VIII, 323. Cat. Jammu Nr. 3147. J. Filliozat, Liste Nr. 126. S. Ārya (1984): 125. The same author wrote the *Rasarahasya*.
621 NCC V, 339. STMI 439: the *Rasamaṅgala* is also attributed to Pāradarasaka Prāṇanātha; the MS dates from A.D. 1676/77. B.V. Subbarayappa (1971): 314: author's name Gahānanda Muni.
622 *Bhaiṣajyaratnāvalī*, jvara 881–886 (jvaramurārirasa). *Bhāratabhaiṣajyaratnākara* Nr. 2150 (jvaramurārirasa). *Rasayogasāgara*, cakārādi 225 (jvaramurārirasa).
623 *Bhaiṣajyaratnāvalī*, raktapitta 50–54 (rasāmṛtarasa); vātavyādhi 131–133 (kubjavinodarasa); gulma 106–109 (gulmaśārdūlarasa) and 134–137 (prāṇavallabharasa); plīhayakṛd 105–108 (plīhārṇavarasa). *Bhāratabhaiṣajyaratnākara* Nrs. 4490 (plīhārṇavarasa) and 6118 (rasāmṛtarasa). *Bṛhadrasarājasundara* 393–394 (rasāmṛtarasa), 452 (kubjavinodarasa), 489 (bṛhaddhariśaṃkararasa). *Dhanvantari*, gulma 46, udara 39 and pāṇḍu 21 (prāṇavallabharasa); raktapitta 18 (rasāmṛtarasa); rājayakṣman 38 (kāñcanābhraka). *Rasaratnākara*, Rasendrakhaṇḍa: vātarakta 50–57 (kāmakalāvaṭikā) and 102–109 (vajraguggulu); kuṣṭha 217–226 (kuṣṭhaśailendrarasa). *Rasayogasāgara*, kakārādi 151 (kāmakalāvaṭi), 165 (kāmadevarasa), 274 (kubjavinodarasa) and 489 (gulmaśārdūlarasa); pakārādi 338 (plīhārṇavarasa); yakārādi 130 (rasāmṛtarasa). *Rasendrasārasaṃgraha*, raktapitta 11–14 (rasāmṛtarasa); vātavyādhi 53–55 (kubjavinodarasa); gulma 38–41 (prāṇavallabharasa); prameha 9–10 (bṛhaddhariśaṃkararasa); plīharoga 38–41 (plīhārṇavarasa).
624 *Basavarājīya* 207–208 (ajīrṇabalakālānalarasa). *Bhaiṣajyaratnāvalī*, grahaṇī 274–280 (grahaṇīgajendravaṭikā); agnimāndyādi 177–186 (ajīrṇabalakālānalarasa); kṛmi 18–21 (krimikālānalarasa); rājayakṣman 137–142 (kāñcanābhrarasa). *Bhāratabhaiṣajyaratnākara* Nrs. 1036 (krimikālānalarasa) and 1576 (gulmaśārdūlarasa). *Bṛhadrasarājasundara* 362 (ajīrṇabalakālānalarasa), 403 (kāñcanābhrarasa). *Dhanvantari*, vātavyādhi 108 (vātavidhvaṃsanarasa); kṛmi 12 (kālānalarasa); pāṇḍu 25 (candrasūryātmakarasa); prameha 29 (someśvararasa); gulma 45 (gulmaśārdūlarasa); somaroga 8 (someśvararasa). *Rasaratnadīpikā* 207–208 (balakālānalarasa) and 405–406 (someśvararasa). *Rasaratnākara*, Rasendrakhaṇḍa: udara 90–93 (vahnikumārarasa); ślīpada 56–65 (nityānandarasa) and 66–70 (kāmadevarasa); kuṣṭha 230–231 (saptāmṛtalepa) and 232–235 (mitrataila). *Rasendrasārasaṃgraha*, krimi 1–4 (krimikālānalarasa); yakṣman 60–64 (kāñcanābhrarasa); gulma 34–37 (gulmaśārdūlarasa); somaroga 17–22 (someśvararasa). *Rasayogasāgara*, akārādi 96 (ajīrṇakālānalarasa); kakārādi 130 (kāñcanābhrarasa) and 319 (krimikālānalarasa); cakārādi 63 (candrasūryātmakarasa).
625 *Bhaiṣajyaratnāvalī*, kṛmi 22–25 (kṛmidhūlijalaplavarasa); raktapitta 156–161 (hrīverādyataila); kāsa 84–90 (kāsasaṃhārabhairavarasa); vātavyādhi 265–272 (vāyucchāyāsurendrataila); śūla 263–267 (śūlagajendrataila); gulma 91–96 (gulmakālānalarasa);

plīhayakṛd 99–104 (plīhaśārdūlarasa); ślīpada 30–38 (nityānandarasa) and 48–53 (pañcānanaghṛta); kuṣṭha 124–132 (māṇikyarasa). *Bhāratabhaiṣajyaratnākara* Nrs. 264 (agnikumāraloha), 4484 (plīhaśārdūlarasa), 4736 (bahumūtrāntakarasa), 5600 (māṇikyarasa), 6788 (vāyucchāyāsurendrataila), 6975 (vahnikumārarasa), 7420 (śūlagajendrataila), 8553 (hrīverādyataila). *Bheṣajasaṃhitā* 1, Nr. 161 (nṛpativallabharasa). *Bṛhadrasarājasundara* 348 (nṛpativallabharasa), 380–381 (kṛmidhūlijalaplavarasa), 500 (plīhaśārdūlarasa), 509 (māṇikyarasa). *Dhanvantari*, kāsa 14 (kāsasaṃhārabhairavarasa); vātavyādhi 70 (vāyucchāyāsurendrarasa); grahaṇī 26 (śrīnṛpativallabharasa); kṛmi 17 (kṛmidhūlijalaplavarasa); śūla 46 (śūlagajendrataila); gulma 31 (gulmakālānalarasa); udara 38 (agnikumāraloha). Gaṇeśaśarman's *Pākapradīpa* 502–508 (methikāmodaka). *Rasaratnadīpikā* 213 (jvālānalarasa), 216–217 (kālāgnirudracūrṇa), 257–258 (candanādyataila), 302–303 (āmavātagajendramodaka), and 311 (ṭaṅkaṇādilauha). *Rasayogasāgara*, akārādi 58 (agnikumāralauha) and 387 (udaravallabharasa); kakārādi 165 (kāmadevarasa), 330 (kṛmidhūlijalaplavarasa), 480 (gulmakālānalarasa); pakārādi 334 (plīhaśārdūlarasa), 365 (bahumūtrāntakarasa), 562 (māṇikyarasa); śakārādi 680 (hemāmṛtarasa). *Rasendracintāmaṇi* 177–178 (nityānandarasa). *Rasendrasārasaṃgraha*, krimi 16–18 (krimidhūlijalaplavarasa); kāsa 11–16 (kāsasaṃhārabhairavarasa); prameha 14–18 (mehamudgararasa); plīharoga 18–21 (agnikumāralauha) and 42–47 (plīhaśārdūlarasa); ślīpada 1–6 (nityānandarasa); kuṣṭha 34–43 (māṇikyarasa). *Siddhaprayogalatikā* 22.50–55 (plīhaśārdūlarasa) and 34.17–23 (nityānandarasa).

626 The *Rasendramaṅgala* is sometimes called *Rasamaṅgala*; see: *Rasendramaṅgala*.

627 STMI 26.

628 NCC VII, 55. See CBORI XVI, 1, Nr. 304: a work on the curing of diseases by means of yogic practices, helped by medicines.

629 CC I, 495 and 762. S. Ārya (1984): 125: by Hara. A *Rasādhikāra* is also attributed to Harihara. See: *Rasasaṃjīvaneśvara*.

630 CC I, 495. MS Collection Punyavijayaji.

631 CC: not recorded. See F. Zimmermann (1989): 75 and 102.

632 CC: not recorded. Bodleian d.716(10) (see D. Wujastyk, 1990: 100).

633 CC III, 106. V. Śukla I, 191.

634 See Rādhākṛṣṇaśāstrī's bhūmikā to his edition of the *Ānandakanda*, 20; Somadevaśarman's commentaries ad *Āyurvedaprakāśa* 1.33–34. Compare the saṃskāras of the *Bṛhadyogataraṅgiṇī* (42.17–18) and *Rasādhyāya* (26–30).

635 CC: not recorded. P.M. Jinavijaya (1965): 230–231 (Serial Nr. 4826, Accession Nr. 9008(1)).

636 P.V. Sharma (1972a): 73; see *Bhāvaprakāśa* 7^3.199.

637 CC I, 497: by Jayadeva, quoted in the *Bhāvaprakāśa*. NCC VII, 177 and Vṛddhatrayī 468: dating from the fourteenth century. The same author wrote a *Rasakalpadruma*. S. Ārya (1984): 127: by Jayadeva.

638 CC: not recorded. Cat. Skt. MSS N.-W. P. I, Nr. 26.

639 CC and NCC: not recorded. V. Śukla I, 193.

640 CC and NCC: not recorded. Check-list Nr. 620.

641 CC: not recorded. B.V. Subbarayappa (1971): 314.

642 CC: not recorded. ABI 316: dating from A.D. 1495. Atrideva (1961): 118. Bhagvat Sinh Jee (1927): 212: composed in A.D. 1495; on pharmaceutical preparations of minerals and metals.

643 CC I, 495; II, 116 and 220; III, 106. Check-list Nr. 623. Cat. IO Nr. 2759. R. Nambiyar (1950): 1306–1307 (Serial Nr. 179, Accession Nr. 573). S. Ārya (1984): 125.

644 A. Rahman (STMI 438) ascribes it unhesitatingly to Devanātha.

645 P.K. Gode (1950d): 185–186.

646 P.K. Gode (1950d): 187.

647 See, for example, *Rasayogasāgara*, kakārādi 232; takārādi 394.

648 P.K. Gode (1950d: 187): a MS of an anonymous *Rasamuktāvalī*, which may be Devanātha's work, was completed in A.D. 1672.

649 CC: not recorded. Check-list Nr. 624. Cat. Mysore XIII, Nrs. 42319–20: ascribed to Vāhaṭācārya in the colophons; in the form of a conversation (of Śiva?) with Pārvatī. R. Nambiyar (1950): 1306–07 (Serial Nr. 180, Accession Nr. 13465d: ascribed to Ācāryavāhaṭa). AVI 427: by Bāhaṭa.

650 CC: not recorded. Check-list Nr. 625. V. Śukla I, 210: *Nakṣatramālikā* by Manthānasiṃha.

651 See the extraxt from the text in P. Rāy (1956): 406–407.

652 P. Rāy (1956): 196 and 406–407.

653 See also P. Rāy (1956): 196.

654 See STMI 464.

655 J. Filliozat (in L. Renou et J. Filliozat, 1953: 169) assigns the treatise to the fourteenth century. G. Hāldār (Vṛddhatrayī 471) places it in the fifteenth or sixteenth century.

656 See P. Rāy (1956): 407

657 CC and NCC: not recorded. S. Ārya (1984): 127. AVI 471. V. Śukla I, 193.

658 The Kavīndrācāryasūcipatram records a *Naravāhanasiddhānta* as a work on rasāyana.

659 CC I, 495. STMI 455. Cat. Bikaner Nr. 1426: directions for the distillation of medicinal substances; it ends with bhasmasūtaparīkṣā. S. Ārya (1984): 125.

660 CC: not recorded. Cat. Mysore XIII, Nr. 42305.

661 CC II, 115. Check-list Nr. 627: by Mādhava, son of Kodaṇḍarāma, but ascribed to Bāhaṭa in one MS; Nr. 628: anonymous. STMI 455. AVI 427: by Mādhava, son of Kodaṇḍarāja. Cat. Madras Nrs. 13300–13301: anonymous; a dictionary giving the names of mercury and other inorganic substances. Cat. Mysore XIII, Nr. 42304: anonymous. *MS Shree Venkateshvara Oriental Research Institute, Tirupati: anonymous (see BDHM 1, 3, 1963, 157). S. Ārya (1984): 124: anonymous.

662 CC: not recorded. Cat. Mysore XIII, Nr. 42308.

663 CC: not recorded. Check-list Nr. 629: anonymous. S. Ārya (1984): by Aśvaghoṣa. AVI 469: by Aśvaghoṣa. S.K. Śarmā (1992): 20: *Rasanirmāṇa* by Aśvaghoṣa; of uncertain date.

664 CC: not recorded. Cat. Mysore XIII, Nr. 42306.

665 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 961.

666 CC and NCC: not recorded. S. Ārya (1984): 127. AVI 471. S.K. Śarmā (1992): 18: by Candra, anterior to the beginning of the Christian era; the same (1992): 20: of uncertain date. Compare Tāntrika Sāhitya 550.

667 See Bhūtiprakaraṇa 1.118cd.

668 See Ṭoḍara IX.

669 CC I, 495.

670 *Pāradasaṃhitā* 7.50–65: a list of divyauṣadhis is cited; this list is identical with *Rasaratnākara*, Vādikhaṇḍa 2.14cd–30.

671 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1070.

672 CC I, 495. STMI 179. V. Śukla I, 191.

673 CC: not recorded. S. Ārya (1984): 125. AVI 469.
674 CC I, 495. STMI 179.
675 See, for example, *Rasayogasāgara*, pakārādi 201, 205, 238, 258, 261, 269, 298.
676 CC II, 115, 126, 220. STMI 105: two works of this name; a small treatise on fevers and a bigger one on rasas to be used against various diseases; a MS of the latter treatise was completed in A.D. 1661/62. S. Ārya (1984): 125. R.G. Bhandarkar (1893), Nr. 235.
677 CC: not recorded. Vṛddhatrayī 471: by Rāmacandradāsaguha, author of a *Rasaratnākara* and the *Rasendracintāmaṇi*. VŚS, Preface 7.
678 CC: not recorded. ABI 316. S. Ārya (1984): 125. AVI 469.
679 CC: not recorded. S. Ārya (1984): 125. AVI 469.
680 CC: not recorded. S. Ārya (1984): 125. AVI 470.
681 CC: not recorded. Cat. Mysore XIII, Nr. 42310.
682 CC: not recorded. STMI 450. S.K. Śarmā (1992): 20: *Rasaprabandha* by Nāgadeva; of uncertain date.
683 CC and NCC: not recorded. STMI 450: the two MSS date from A.D. 1657/58 and 1685/86. S.K. Śarmā (1992): 20: *Rasaprabandhacandrodaya* by Nāganātha; of uncertain date. Nāganātha is also credited with a *Rasapradīpa*.
684 Cat. Sarasvati Bhavan XII, Nrs. 44995, 45224 (anonymous; accompanied by a commentary), 45238 (anonymous; accompanied by a commentary). B. Jawalia (1983): 332–333 (Serial Nr. 2974, Accession Nr. 1460: with commentary).
685 See: *Kaṅkālādhyāya*.
686 Ṭoḍara IX: 2.64–65.
687 CC and NCC: not recorded. S. Ārya (1984): 125. AVI 469. Nāganātha is also credited with the *Rasaprabodhacandrodaya*.
688 Cat. Sarasvati Bhavan XII, Nr. 45226. There appears to be confusion with regard to this author. Th. Aufrecht records a *Bhaiṣajyasārāmṛtasaṃhitā* and a *Vaidyadarpaṇa* by the same Prāṇanātha who wrote the *Rasapradīpa*, adding that the *Vaidyadarpaṇa* dates from A.D. 1827 (CC I, 361 and 495; II, 212). V. Śukla (I, 163–164) claims that, apart from the *Rasapradīpa*, no other works by Prāṇanātha are known. A. Rahman (STMI 452) mentions three works by Prāṇanātha: *Bhaiṣajyasārāmṛtasaṃhitā*, *Vaidyadarpaṇa*, and a commentary on Rāmacandra's *Rasapradīpa*. The NCC (XIII, 147) refers to Prāṇanāthavaidya, son of Kātyāyana Bhaṭṭa, as the author of either a *Rasapradīpa* or a commentary on Rāmacandra Guha's work of that title.
Prāṇanātha's *Rasapradīpa* was *edited, with a Hindī commentary by Paṇḍit Śivasahāya Caturvedin, by Paṇḍit Śyāmsundar Śāstrī, Iṭāvā 1938. Some extracts from the treatise are found in P. Rāy (1956): 411–413: verses on śaṅkhadrāvarasa and formulae against phiraṅgavyādhi.
Compare on the contents of this work: S. Ārya (1984): 87–89; Atrideva (1961): 113–114.
689 It consists of 250 verses according to S. Ārya (1984: 87).
690 One of the names of Viṣṇu.
691 See V. Śukla (I, 164–165) on the names of the medicinal rasas.
692 See, for example, *Rasayogasāgara*, pakārādi 350, 353, 354.
693 See Satyaprakāś (1960: 601–611) for more details on the contents.
694 Mentioned at 1.94 and 117; 2.2.293, 297, 300 and 306 (see Satyaprakāś, 1960).
695 S. Ārya (1984: 87) arrived at the same conclusion. S.K. Śarmā (1992: 19) places the work in the seventeenth century.

696 CC I, 495 and 511; II, 115. Cat. BHU Nr. 156: with a commentary in Hindī. J. Filliozat, Liste Nr. 124. STMI 452: Prāṇanātha wrote a commentary on Rāmacandra's *Rasapradīpa*. S. Ārya (1984): 125.
697 CC I, 495 and 511.
698 NCC XIII, 147.
699 CC I, 495 and 624: an anthology in three chapters. NCC VIII, 257–258. STMI 224. S. Ārya (1984): 125. AVI 469. S.K. Śarmā (1992): 20: of uncertain date. P.V. Sharma (1976a): 137. V. Śukla I, 237. Vṛddhatrayī 472.
700 CC I, 495 and 613. See Vaidyarāja, author of the *Sukhabodha*.
701 CC: not recorded. STMI 464: *Rasapradīpikā* by Viśāla. Bhagvat Sinh Jee (1927): 212: composed in A.D. 1483; contains 500 stanzas and describes preparations of mercury and their uses.
702 S. Ārya (1984): 125: *edited, with a Hindī commentary by Ravidatta, Khemrāj Śrīkṛṣṇadās, Bombay 1935.
703 CC II, 115. Cat. IO Nr. 2734. STMI 131 and 179.
704 Cat. IO Nr. 2734.
705 CC II, 96 and 115. Cat. IO Nr. 2734. STMI 131 and 179. B. Rama Rao (1975), (1984).
706 See the description of this *Bheṣajakalpa*.
707 CC II, 96 and 115. Check-list Nr. 633. Compare the anonymous *Rasapradīpikā*, which is apparently the same treatise. See on the work: B. Rama Rao (1975); this article describes a MS, preserved in the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute, Hyderabad; the name of the author is not mentioned in the text, but only in the colophon of chapter one.
708 Compare the chapter titles of the anonymous *Rasapradīpikā*.
709 See B. Rama Rao (1975) on this commentary, called by him *Rasasūtrābhidhāna*. Later, B. Rama Rao (1978) described the *Rasasūtrābhidhāna* as a text by an unknown author on the origin of mercury. See *Rasasūtrābhidhāna*.
710 See on this work and its author: P. Hymavathi (1993): 131–133; B. Rama Rao (1975).
711 Compare B. Rama Rao (1975).
712 CC: not recorded. S. Ārya (1984): 125. V. Śukla I, 191. Compare STMI 131 and 179: Maṅgalagiri Sūri, son of Jagannātha, of the Gelavaṅgalavaṃśa, wrote a commentary on the first chapter, called rasaśuddhibhasmādhikāra, of a *Rasapradīpikā* in four chapters. See the anonymous *Rasapradīpikā* and Bharadvāja's *Rasapradīpikā*. Compare: Maṅgalagiri Sūri's *Sūtrasthāna*, and: commentaries on the *Aṣṭāṅgahṛdayasaṃhitā*.
713 CC: not recorded. V. Śukla I, 196.
714 CC and NCC: not recorded. STMI 445.
715 CC: not recorded. STMI 449.
716 CC II, 116: quoted in Vaidyarāja's *Sukhabodha*. Cat. Sarasvati Bhavan XII, Nr. 45085. Cat. Tanjore Nr. 11230. S. Ārya (1984): 125.
717 CC: not recorded. STMI 179. V.P.P. Śāstrī (1984): 390: *Jain Sāhitya kā Bṛhat Itihās V, 230, is referred to. H.D. Velankar (1944): 329.
718 CC II, 220. NCC VIII, 323. The same author wrote the *Rasamānasa*.
719 AVI 461.
720 CC I, 496; II, 116. Cat. Sarasvati Bhavan XII, Nr. 44994.
721 CC: not recorded. S. Ārya (1984): 126. AVI 470.
722 CC: not recorded. Cambridge Add 2503, a MS dating from A.D. 1745 (see D. Wujastyk, 1990: 113).

723 CC: not recorded. STMI 459.
724 CC I, 496. S. Ārya (1984): 126.
725 CC: not recorded. Check-list Nr. 636: from the *Rudrayāmala*.
726 CC: not recorded. STMI 464.
727 CC I, 496; II, 116. Check-list Nr. 640.
728 See: Viṣṇudeva's *Rasarājalakṣmī*.
729 See Ṭoḍara IX.
730 CC I, 496; II, 220: by Rāmeśvarabhaṭṭa, son of Viṣṇu. J. Filliozat, Liste Nr. 135. O. Sharma (1978): 146–147 (Serial Nr.1302, Accession Nr. 23476: with commentary). V. Śukla I, 193.
731 STMI 454.
732 Vṛddhatrayī 468–469.
733 CC: not recorded. See: *Rasadarpaṇa* by Revaṇasiddha. A *Rasarājaśiromaṇi* is also attributed to him. Compare Revaṇasiddha's *Vīrabhaṭṭīya*.
734 CC: not recorded. S. Ārya (1984): 126. AVI 470.
735 NCC III, 151. S. Ārya (1984): 126. S.K. Śarmā (1992): 20: of uncertain date. Vṛddhatrayī 292–293, 305: by Kāpālin, son of Vāsudeva; both were Śaka kings. Compare *Kāpālikagrantha*, *Kāpālikatantra*, and *Kāpālīsiddhānta*.
736 See: Bhoja.
737 CC: not recorded. STMI 447. CBORI XVI, 1, Nr. 215: identical with the first part of Mādhava Upādhyāya's *Āyurvedaprakāśa*.
738 CC I, 496. Cat. Mysore XIII, Nr. 42335. Cat. Sarasvati Bhavan XII, Nr. 44758. J. Filliozat, Liste Nr. 136.
739 CC I, 509; II, 116. Check-list Nr. 639. Bodleian e.139(2) (see D. Wujastyk, 1990: 100). Cat. Mysore XIII, Nr. 42336: *Rasarājaśaṃkaraviṣayānukramaṇikā* by Rāmakṛṣṇa. Cat. Sarasvati Bhavan XII, Nr. 45116. S. Ārya (1984): 126.
740 STMI 453.
741 Cat. Berlin Nr. 965. CBORI XVI, 1, Nr. 216.
742 STMI 453.
743 See, for example, *Rasayogasāgara*, akārādi 275, 286, 329, 330; kakārādi 190 and 324; cakārādi 227; takārādi 336.
744 S.K. Śarmā (1992): 19.
745 CC: not recorded. P.M. Jinavijaya (1976): 312–313 (Serial Nr. 2792, Accession Nr. 18783(2)).
746 NCC V, 198. J. Filliozat, Liste Nr. 137.
747 NCC XI, 196. STMI 452: the MS was completed in A.D. 1656/57. S. Ārya (1984): 126.
748 See, for example, *Rasayogasāgara*, kakārādi 225; cakārādi 275.
749 CC: not recorded. S. Ārya (1984): 126. AVI 471.
750 CC: not recorded. S. Ārya (1984): 126. AVI 471. V. Śukla I, 193.
751 CC: not recorded. STMI 455. Cat. Madras Nrs. 13196–97: on the preparation of certain mercurial mixtures and medicines. S. Ārya (1984): 125.
752 CC I, 496. See V. Śukla I, 192. Compare Vaidyarāja.
753 CC I, 495 and 670. STMI 461. Bodleian d.734(4) (see D. Wujastyk, 1990: 101). Cat. Sarasvati Bhavan XII, Nr. 44997 (by Nātha). S. Ārya (1984): 125. S.K. Śarmā (1992): 20: of uncertain date. A *Rasaratna* is quoted in the *Rasakāmadhenu* and the *Rasajalanidhi*.
754 CC I, 433 and 495; II, 116: a work on alaṃkāra. Hariścandra Jain (1978: 708) mentions a

Rasaratnadīpikā in 600 verses by Allarāja Mahīpati as a medical work. Th. Aufrecht (CC II, 116) claimed that the author of the *Rasaratnadīpikā* is sometimes called Allarāja.
755 CC I, 496 and 532: from the *Rudrayāmala*; III, 106. STMI 179; 455–456: a small alchemical treatise in prose and verse, with Hindī explanation; 458. Cat. BHU Nrs. 164–165. Cat. Calcutta Sanskrit College X, Nrs. 57 and 58. Cat. Skt. MSS N.-W. P. II, Nr. 47. CBORI XVI, 1, Nr. 204: in a mixture of Sanskrit and Hindī. Tāntrika Sāhitya 550: from the *Rudrayāmala*.
756 CC I, 496: author's name with a question mark. NCC: not recorded (see on Ādinātha: NCC II, 80–81).
757 Equated with Śiva in the commentary.
758 See *Ānandakanda* I.3.47. Compare G.W. Briggs (1973).
759 See D. N. Lorenzen (1991): 37: the list of these twelve sages is found in a quotation from the *Śābaratantra* in the *Gorakṣasiddhāntasaṃgraha*. See on the *Śābaratantra*, attributed to Gorakṣanātha: Tāntrika Sāhitya 323–324.
760 NCC: not recorded. S. Ārya (1984): 126. AVI 470. V. Śukla I, 192 and 193.
761 NCC: not recorded. STMI 51–52: also ascribed to Pūjyapāda. Several medical works are attributed to Devacandra (see, e.g., STMI 51–52). Compare: Pūjyapāda.
762 NCC: not recorded. S. Ārya (1984): 126. AVI 470. V. Śukla I, 193: by Siddhadevācārya.
763 CC II, 116. S. Ārya (1984): 126. Atrideva (1961): 98.
764 See: *Rasendramaṅgala*.
765 NCC X, 32.
766 NCC XII, 172. See: Pūjyapāda.
767 CC: not recorded. Bhagvat Sinh Jee (1927): 212. Vṛddhatrayī 471: by Rāmacandradāsaguha, author of the *Rasapārijāta* and *Rasendracintāmaṇi*.
768 CC I, 496 and 534. See Revaṇa's *Rasadarpaṇa*.
769 CC: not recorded. STMI 191: a work on medicine, particularly treating of mercurial preparations.
770 STMI 191.
771 CC I, 496 and 657. STMI 461.
772 CC: not recorded. Cat. Bikaner Nr. 1428: a pharmacopoeia devoted mainly to the preparation of mercurial and other metallic compounds.
773 CC: not recorded. ABI 316. S. Ārya (1984): 125. AVI 470.
774 See, for example, *Rasayogasāgara*, kakārādi 245, 293, 294, 295; pakārādi 343–348, 366.
775 See *Rasayogasāgara*, pakārādi 343–348.
776 CC: not recorded. Check-list Nr. 646. STMI 179. Kavīndrācāryasūcipatram, Nr. 1071.
777 CC: not recorded. V. Raghavan (1975): 180. The Devadatta who wrote the *Dhāturatnamālā* was a son of Hari.
778 NCC IX, 360: *Rasaratnamālā* or *Ratnamālā*. STMI 157 and 450: dealing with alchemical processes and the treatment of diseases. See: Narasiṃha Kavirāja.
779 CC I, 496. NCC: not recorded. ABI 319: by Nityanātha or Siddhanātha. S. Ārya (1984): 126. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 193.
780 CC and NCC: not recorded. ABI 316: by Bābābhāī Acalajī. S. Ārya (1984): 125. AVI 470.
781 See, for example, *Rasayogasāgara*, akārādi 415; kakārādi 201.
782 S.K. Śarmā (1992: 19).
783 CC I, 496.
784 CC: not recorded. S. Ārya (1984): 125. AVI 470.

785 NCC III, 364.
786 CC: not recorded. S. Ārya (1984): 125. AVI 470.
787 CC I, 496 and 518; II, 116, 121, 220. Bodleian d.716(9): author's name Rāma, title *Rasaratnadīpaka* (see D. Wujastyk, 1990: 101). Cat. BHU Nr. 161: title *Rasaratnadīpaka*. Cat. Jammu Nr. 3288: title *Rasaratnadīpa*. CBORI XVI, 1, Nr. 199: title *Rasaratnadīpa*. J. Filliozat, Liste Nr. 127: title *Rasaratnadīpa*. P.M. Jinavijaya (1976): 314–315 (Serial Nrs. 2796 and 2797, Accession Nrs. 18988 and 18989).
Edition: śrīrāmarāja viracitaḥ rasaratnapradīpaḥ, śrīpaṇḍita ṭhākuradatta śāstri vaidyaratna viracita "rasaratnapradīpāloka" vivaraṇopetaḥ, Lahore 1925/26. The title of the treatise is *Rasaratnadīpa* in one of the introductory verses (1.9).
788 P. Rāy (1956): 229.
789 NCC II, 264.
790 NCC: not recorded.
791 Written *Kākacandreśvarīmatatantra* in the edition.
792 CC: not recorded.
793 An identical verse, giving the same sources, is found in the *Rasarājalakṣmī* (see HIM III, 851).
794 CC I, 518.
795 See: *Rasadīpikā* by Rāmarāja.
796 CC I, 518.
797 Vṛddhatrayī 470. Verses on nāḍīparīkṣā form the last part of the *Rasaratnapradīpa*.
798 This Madana is the reputed author of the *Madanapālanighaṇṭu*. Compare Madanapāla's genealogy.
799 Also called Ratna (STMI 453), Ratnadeva (CC II, 121; Cat. Jammu Nr. 3288; STMI 453) and Ratnapati (Cat. BHU Nr. 161).
800 HIM III, 851.
801 Compare Rāmarāja's *Nāḍīprakāśa*.
802 P.K. Gode (1944/45).
803 HIM III, 852.
804 ABI 320: Atrideva identifies him with Rāmarāja or Rāmarāya, the minister of Sadāśiva of Vijayanagara, who, however, belongs to the sixteenth century. Bhagwan Dash (1986): 15. STMI 453–454. Vṛddhatrayī 470: G. Hāldār regards Rāmarāja or Rāmarāya as the successor of Sadāśiva, the ruler of Vijayanagara.
805 Cat. BHU Nr. 161.
806 P. Rāy (1956): 229.
807 S.K. Śarmā (1992: 19).
808 CC I, 496. See V. Śukla I, 192 and 196.
809 CC I, 496; II, 116. Cat. Sarasvati Bhavan XII, Nrs. 44986, 45039, 45040, 45172. Cat. Skt. MSS Sanskrit College Library, Benares, p.288. U. Mishra (1967): 842–843 (Serial Nr. 4550, Accession Nr. 1223/33). H.D. Velankar (1953): 284 (Nr. 1527).
810 CC: not recorded. Bhagvat Sinh Jee (1927): 212.
811 CC: not recorded. Cat. BHU Nr.163.
812 CC: not recorded. STMI 447: *Rasāmṛtaśrībandhu* by Māṇikyadeva. H.D. Velankar (1944): 329. Edition: The Rasa-ratna-samuccaya of Māṇikyadeva Sūri, edited and translated by Dr. J.C. Sikdar, Prākṛta Bhāratī Puṣpa 38, Prākṛta Bhāratī Akādemī, Jaipur 1986; this edition is based on *MS Nr. 5668 of the library of the L.D. Institute of Indology at Ahmedabad; the text of this edition is very corrupt; the translation is unreliable and full of incorrect interpretations.

813 See J.C. Sikdar's Introduction (11–16) on the metres employed by the author.
814 The meaning of ahi is not clear in this context; it may be capala or rasaka, which often form part of the mahārasas.
815 The series consists probably of seven items; one of these (kāna) is not clear as to its meaning; another verse (1.28) suggests that cinnabar (darada) is regarded as a mahārasa.
816 The mahārasas and alparasas (= uparasas) comprise sixteen substances according to 2.11.
817 The metals are seven in number at 2.10, where kāṃsya (and vaṭṭaloha) are called kṛtrima(dhātus). Zinc is absent.
818 Probably the somānalayantra.
819 See the Introduction (3–6) to his edition.
820 This view is based on data found in the *Paṭṭāvalīsamuccaya*, *edited by Muni Darśanavijaya (see J.C. Sikdar's Introduction, 3).
821 J.C. Sikdar (1980): 7.
822 See on Jain authors called Māṇikyacandra: CC I, 447; S.K. De (1960): I, 157; Krishnamachariar (1989): 198 and 756. Compare Māṇikyacandra's *Rasāvatāra*. A MS of Māṇikyadeva's *Rasāmṛtaśrībandhu*, i.e., the *Rasaratnasamuccaya*, dates from A.D. 1669/70 (STMI 447).
823 CC I, 496. NCC X, 124: by Nityānanda(nātha or -siddha).
824 CC I, 295 and 496: agrees with the work attributed to Vāgbhaṭa (see also P. Cordier, 1896: 8); quoted by Rāmasena in his *Rasasārāmṛta*. NCC: not recorded. B. Jawalia (1983): 332–333 (Serial Nrs. 2975 and 2976, Accession Nrs. 2948(1), 2948(2): by Nityanātha Siddha, son of Siṃhagupta). A.B. Keith (1973): 512. Vṛddhatrayī 294–295. Compare Vāgbhaṭa's *Rasaratnasamuccaya*.
825 See, for example, Vṛddhatrayī 294.
826 CC: not recorded. S. Ārya (1984): 126. AVI 470. V. Śukla I, 193.
827 CC I, 496. STMI 461.
828 CC: not recorded. S. Ārya (1984): 126. AVI 470. STMI 461. Compare Vāgbhaṭa's *Rasaratnasamuccaya*.
829 CC: not recorded. STMI 465.
830 CC: not recorded. J. Filliozat, Liste Nr. 128.
831 CC: not recorded. Quoted in the *Rasasindhu* and Ṭoḍara's *Āyurvedasaukhya*.
832 CC: not recorded. Check-list Nr. 649.
833 NCC: not recorded. S. Ārya (1984): 126. AVI 470. V. Śukla I, 193: by Kavicandrarāja.
834 CC I, 156 (by Gurudatta) and 496 (by Gurudattasiṃha). NCC V, 319 (by Gurudattasiddha). S. Ārya (1984): 126: by Gurudattasiddha. P. Rāy (1956): 128 (by Gurudattasiddha). V. Śukla I, 192 (by Gurudattasiṃha).
835 NCC: not recorded.
836 CC: not recorded. *MS Andhra Sarasvata Parishattu (see BDHM 1, 3, 1963. 156).
837 CC I, 497. S. Ārya (1984): 127.
838 CC I, 496; II, 220. J. Filliozat, Liste Nr. 138.
839 STMI 456.
840 *Bṛhadrasarājasundara* 279 (mṛtasaṃjīvanīrasa), 330 (atisārebhasiṃharasa), 458–459 (rāmabāṇarasa), 487 (maskamṛgāṅkarasa).
841 See *Bhāratabhaiṣajyaratnākara* V, Nrs. 5527, 5577, 5645.

842 See, for example, *Rasayogasāgara*, akārādi 119; kakārādi 287 and 476; takārādi 348 and 449.
843 Ṭoḍara IX: 2.5.
844 NCC V, 166. Check-list Nr. 652. STMI 102. Cat. Calcutta Sanskrit College X, Nr. 60. S. Ārya (1984): 126. AVI 471.
845 CC II, 116. Check-list Nr. 653. STMI 180 and 456. Cat. Calcutta Sanskrit College X, Nr. 53. CBORI XVI, 1, Nr. 219: a small work in a mixture of Sanskrit and Hindī, describing nineteen rasas: lavaṇabhāskararasa, jvarādirasa, bhairavarasa, ardhanārīnaṭeśvara, vṛddhārdhanārīnaṭeśvara, vāḍavānalarasa, amarasundarīrasa, vṛddhānandabhayaroṃrasa(?), vajrakṣāra, jvarabāṇarasajvarāṅkuśa, līlāvatī, kanakanāmarasajvarāṅkuśa, kāmeśvararasa, rāmabāṇaguṭikārasa, arkeśvararasa, sītārirasa, icchābhedīrasa, kāmakelināmarasa, sāgarakāmadevarasa. S. Ārya (1984): 126.
846 M. Vinayasagar and D.B. Khsirsagar (1979a): 158–159 (Serial Nr. 1410, Accession Nr. 25620(33)).
847 NCC I, 73. STMI 434. Cat. Berlin Nr. 969: contains numerous quotations.
848 Vṛddhatrayī 347.
849 Check-list Nr. 654. Poleman Nr. 5294. S. Ārya (1984): 126: by Govindarāma.
850 NCC VI, 205. STMI 441.
851 S.K. Śarmā (1992: 19) places it in the nineteenth century.
852 STMI 441.
853 See, for example, *Rasayogasāgara*, akārādi 253; kakārādi 175, 197, 202, 300.
854 CC: not recorded. S. Ārya (1984): 126. AVI 471. V. Śukla I, 194: *Rasasaṃjīvanī* by Harīśvara.
855 See Śaṃkara, author of the *Vaidyavinoda*, and Śaṃkarasena's *Nāḍīprakāśa*.
856 See *Bṛhadrasarājasundara* 442 (kṣīrasāgararasa).
857 CC I, 496. See V. Śukla I, 192 and 197.
858 NCC: not recorded. S. Ārya (1984): 126. AVI 471.
859 CC I, 496 and 519. STMI 454: title *Rasāmṛta*. R. Mitra, Notices I, Nr. 205. S. Ārya (1984): 127.
860 CC I, 496. Cat. Mysore XIII, Nr. 42362. ABI 316.
861 See, for example, *Rasayogasāgara*, kakārādi 397.
862 NCC V, 203. Check-list Nr. 659. S. Ārya (1984): 127: by Gaṅgādhara.
863 STMI 440.
864 NCC IV, 70. The same author wrote the *Vaidyamanoramā* and *Dhārākalpa*. See: Kālidāsa.
865 CC I, 496; II, 116. STMI 180 and 456. Cat. Madras Nr. 13208: similar to Nr. 13198 (recorded under the title *Rasaratnasamuccaya*). B. Jawalia (1983): 332–333 (Serial Nr. 2980, Accession Nr. 3055). S. Ārya (1984): 127.
866 STMI 456.
867 CC: not recorded. S. Ārya (1984): 127. AVI 471. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 193.
868 CC: not recorded. S. Ārya (1984): 127. AVI 471.
869 G. Hāldār (Vṛddhatrayī 341) calls this treatise *Rasasarvasva* or *Vāsudevatantra*. The *Vāsudevasaṃhitā* is recorded in the Kavīndrācāryasūcipatram (Nr. 948).
870 CC: not recorded. S. Ārya (1984): 126. AVI 471. P. Rāy (1956): 128. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 194 and 195. Vṛddhatrayī 341: the author of this work is the first Vāsudeva mentioned in the list of Rasasiddhas of the *Rasaratnasamuccaya* (1.6); he was the son of Kṣemāditya and lived in the thirteenth century.

871 *Rasaratnasamuccaya* 1.6 (Vāsudeva) and 1.7 (narendra Vāsudeva).
872 CC: not recorded. V. Śukla I, 195.
873 CC: not recorded. Cat. BHU Nr. 168.
874 CC: not recorded. Check-list Nr. 660. Cat. Mysore XIII, Nr. 42356.
875 NCC VIII, 316.
876 CC: not recorded.
877 See Ṭoḍara IX.
878 CC I, 496. See V. Śukla I, 192 and 197.
879 CC I, 496. See V. Śukla I, 192 and 197.
880 CC: not recorded. Check-list Nr. 662.
881 CC: not recorded. Check-list Nr. 663: from *Rudrayāmala*.
882 CC I, 496.
883 CC II, 103 and 116. Check-list Nr. 664. S. Ārya (1984): 127.
884 STMI 121.
885 CBORI XVI, 1, Nr. 224.
886 CC II, 220 and 226.
887 See on Oḍḍiyāna or Uḍḍiyāna: A. Bareau (1964; see index); B. Bhattacharya (1964): 43–44, 45, 69, 76; L.M. Joshi (1977): 258–259; E. Lamotte (1976; see index); Lokesh Chandra (1979); R.C. Majumdar (1974): 403, n.100a; H. Nakamura (1996): 341; D.C. Sircar (1973): 12–13, 16.
888 See on the *Rasasiddhiśāstra*: Bhagwan Dash (1976): 13 and (1976a): 17; V. Bhattacharya (1932); G. Huth (1895a): 276; P. Rāy (1956): 124.
889 CC I, 496. See *P.K. Gode (1934).
890 CC: not recorded. S. Ārya (1984): 127: by Viṣṇupaṇḍita.
891 CC: not recorded. See on Viṭṭhala and his works: *Rasarājalakṣmī*.
892 Check-list Nr. 910. STMI 464: the author is called Viṣṇu (Viṭṭhala is also called Viṣṇudeva; see his *Rasarājalakṣmī*); one of the MSS dates from A.D. 1564/65. CBORI XVI, 1, Nr. 254: the work is also called *Vaidyakasārasamuccaya*.
893 CBORI XVI, 1, Nr. 254. Compare the quotations in Ṭoḍara IX.
894 See CBORI XVI, 1, Nr. 254.
895 CBORI XVI, 1, Nr. 254.
896 This cannot be Nityanātha's work of this title, since Nityanātha is later than Viṭṭhala.
897 CC: not recorded.
898 CC: not recorded.
899 See *P.K. Gode (1934).
900 NCC: not recorded.
901 NCC: not recorded.
902 See NCC IV, 242.
903 The CC and NCC do not record a *Yāmalatraya* by Keśava.
904 CC: not recorded. Cat. Mysore XIII, Nrs. 42364–65.
905 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45219.
906 CC: not recorded. Cat. Mysore XIII, Nr. 42366.
907 CC I, 496. V. Śukla I, 192.
908 CC and NCC: not recorded. Cat. Mysore XIII, Nr. 42358: from the *Rasārṇava*.
909 CC: not recorded. Check-list Nr. 661. STMI 457: gives an account of the purification of mercury and other inorganic substances for use in medicine; contains explanatory notes in Telugu.

910 CC: not recorded. Cat. Mysore XIII, Nr. 42357: ends with the formula of dāvānalarasa.
911 CC I, 496: medical work. S. Ārya (1984): 127. Cat. Skt. MSS N.-W. P. II, Nr. 3 (p.6–7).
912 CC: not recorded. V. Śukla I, 192 and 197.
913 CC I, 496 and 621: this author wrote many non-medical works. S. Ārya (1984): 127. Cat. Skt. MSS N.-W. P. II, Nr. 23.
914 CC: not recorded.
915 B. Rama Rao (1978): 12.
916 See Maṅgalagiri's *Sūtrasthāna*.
917 CC: not recorded. Cat. Mysore XIII, Nrs. 42368: begins in the ame way as the MS called *Rasabheṣajakalpa* and mentions the *Rasabheṣajakalpadīpikā*; 42369. V. Śukla I, 192 and 197.
918 CC: not recorded. Check-list Nr. 667. S. Ārya (1984: 127) and AVI 471: *Rasasvacchandabhairava* by Svacchandabhairava. Vṛddhatrayī 350. A *Svacchandabhairavatantra* is recorded in the Kavīndrācāryasūcipatram (Nr. 968).
919 See, for example, *Rasakalpa*, *Rasendracūḍāmaṇi* (4.53), and Ṭoḍara IX. Compare the *Gorakṣasaṃhitā* and *Svacchandabhairava* by Balabhadra.
920 CC I, 749; II, 180 and 236. Tāntrika Sāhitya 720–721.
921 CC and NCC: not recorded. S. Ārya (1984): 124. AVI 469. S.K. Śarmā (1992): 20: of uncertain date.
922 Bhūtiprakaraṇa 1.116.
923 CC: not recorded. S. Ārya (1984): 124. AVI 469. S.K. Śarmā (1992): 20: of uncertain date.
924 Bhūtiprakaraṇa 1.116cd–117ab.
925 CC: not recorded. Cat. Mysore XIII, Nr. 42301.
926 NCC VI, 70 (the same author wrote a *(Su)yogaratnāvalī*). S.K. Śarmā (1992): 20: of uncertain date.
927 CC and NCC: not recorded. ABI 316. S. Ārya (1984): 124. AVI 469. Compare V. Śukla I, 196.
928 CC: not recorded. R. Saraswat (1979): 108–109 (Serial Nr. 957, Accession Nr. 24811: with commentary called *Naukā*).
929 CC I, 494. V. Śukla I, 196.
930 NCC: not recorded. Edition: Kṛṣṇa-Gopāla Granthamālā 31, Ajmer 1961.
931 CC: not recorded. Cat. Mysore XIII, Nrs. 42388–91.
932 CC: not recorded. Cat. Mysore XIII, Nr. 42392.
933 CC: not recorded. Cat. Mysore XIII, Nrs. 42396–97.
934 CC: not recorded. Cat. Mysore XIII, Nr. 42394.
935 CC: not recorded. Cat. Mysore XIII, Nr. 42341.
936 See Vāgbhaṭa's *Rasaratnasamuccaya*.
937 CC: not recorded. Cat. Mysore XIII, Nrs. 42352–53.
938 CC: not recorded. Check-list Nr. 668. STMI 457. Cat. Calcutta Sanskrit College X, Nr. 55.
939 CC I, 496. STMI 457: deals with mercurial preparations to cure venereal diseases.
940 CC: not recorded. Cat. Mysore XIII, Nr. 42355.
941 CC: not recorded. M. Vinayasagar and D.B. Khsirsagar (1979b): 194–195 (Serial Nr. 1731, Accession Nr. 28397).
942 CC: Not recorded. S. Ārya (1984): 127. AVI 472. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era, (1992): 20: of uncertain date.
943 Bhūtiprakaraṇa 1.117cd.

944 See *Rasajalanidhi* III, 389–390.
945 See *Rasajalanidhi* III, 65–69.
946 CC: not recorded. S. Ārya (1984): 126. AVI 471. V. Śukla I, 194. See: Māṇḍavya.
947 CC: not recorded. Check-list Nr. 669.
948 CC: not recorded. S. Ārya (1984): 126. AVI 471.
949 CC I, 497. STMI 457. Cat. Bikaner Nr. 1431: on the preparation of mercurial and other metallic compounds, and on the diseases in which they are indicated. CBORI XVI, 1, Nr. 226. J. Filliozat, Liste Nr. 143. Kavīndrācāryasūcipatram, Nrs. 964 and 1087. Compare next entry.
950 *Ānandakanda*, paribhāṣā 115.
951 See, for example, *Rasayogasāgara*, akārādi 22, 59, 60, 113, 219, 337; kakārādi 337, 370.
952 CC: not recorded. ABI 316. S. Ārya (1984): 127. AVI 472. Bhagvat Sinh Jee (1927): 213: by Jainācārya Siddhadigambara Śrī Māṇikyadeva; on the properties, purification and oxidation of 'primary' and 'secondary' metals. JAI 106. H.D. Velankar (1944): 329: by Māṇikyadeva.
953 See, for example, *Rasayogasāgara*, akārādi 55, 208; kakārādi 541, 558; cakārādi 123, 151, 171; takārādi 189, 202, 206, 207, 340.
954 JAI 106. S.K. Śarmā (1992): 19. Compare Māṇikyadeva's *Rasaratnasamuccaya*.
955 CC: not recorded. Cat. Mysore XIII, Nrs. 42347–48.
956 CC: not recorded. Cat. Mysore XIII, Nr. 42342: the title is mentioned in the colophon; in the form of a dialogue with Devī.
957 CC: not recorded. Cat. Mysore XIII, Nr. 42343.
958 CC: not recorded. Edited, with Oriya translation, Cintāmaṇi Press, Belgunta 1929 [IO.San.D.1237/1].
959 CC: not recorded. S. Ārya (1984): 126. AVI 471. S.K. Śarmā (1992): 20: of uncertain date. V. Śukla I, 194: by Śivānanda Gosvāmin.
960 CC: not recorded. Check-list Nr. 671.
961 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 44957.
962 CC: not recorded. S. Ārya (1984): 126. AVI 471. P. Rāy (1956): 128. V. Śukla I, 193 and 195.
963 CC I, 496: kāmaśāstra. Cat. Mysore XIII, Nr. 42350: rasaśāstra.
964 CC I, 495: quoted in the *Prayogaratna*. S. Ārya (1984): 125. V. Śukla I, 196.
965 CC: not recorded. Check-list Nr. 672. Cat. Mysore XIII, Nr. 42373.
966 CC: not recorded. ABI 316.
967 NCC X. 32.
968 CC I, 497.
969 CC: not recorded. Cat. Mysore XIII, Nr. 42374.
970 CC: not recorded. Check-list Nr. 673. STMI 180.
971 CC: not recorded. Check-list Nr. 674.
972 CC: not recorded. Check-list Nr. 675. ABI 316. S. Ārya (1984): 127.
973 See: *Rasādhyāya*.
974 CC: not recorded. V. Śukla I, 195.
975 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45359.
976 CC: not recorded. Check-list Nr. 676.
977 CC: not recorded. STMI 180: dealing with the preparation of certain medicines.
978 STMI 180.

979 CC and NCC: not recorded. S. Ārya (1984): 127.
980 See, for example, *Rasayogasāgara*, akārādi 109, 118, 283; kakārādi 153, 155, 156, 157; takārādi 287, 288, 294.
981 CC: not recorded. S. Ārya (1984): 127; *edited, Alīgaṛh 1928. Edition: Bhārat Press, Benares 1924/25 [BL.14044.a.8(3); IO.San.B.770(d)].
982 CC: not recorded. Check-list Nr. 677. STMI 180.
983 See for the text and its English translation: P. Rāy (1956): 456–473; the text was transcribed and translated by Suniti Kumar Pathak of the Viśvabhāratī University, Śāntiniketan. The Tibetan text reads uddṛti instead of uddhṛti.
984 Bhagwan Dash (1976): 13; (1976a): 17. O-rgyan or U-rgyan is the Tibetan equivalent of Oḍḍiyāna. Compare *Rasasiddhiśāstra*.
985 V. Bhattacharya (1932): 121–122.
986 CC I, 497.
987 STMI 457.
988 CC: not recorded. Cat. Mysore XIII, Nrs. 42375–79. S. Ārya (1984): 127.
989 CC I, 497. Check-list Nr. 678. S. Ārya (1984): 127. Cat. Skt. MSS (N.-W. P.), Nr. 5.
990 NCC X, 169.
991 CC: not recorded. Cat. Mysore XIII, Nr. 42322.
992 CC: not recorded. S. Ārya (1984): 125.
993 NCC IX, 369. S.K. Śarmā (1992: 18) regards this work as belonging to the thirteenth century.
994 CC I, 497.
995 CC: not recorded. S. Ārya (1984): 128. AVI 472. V. Śukla I, 194. Compare *Rasabhairava*.
996 CC: not recorded. S. Ārya (1984): 127. AVI 472. V. Śukla I, 194: by Rasendra.
997 CC: not recorded. S. Ārya (1984): 128. AVI 472. P. Rāy (1956): 128. V. Śukla I, 194. Vṛddhatrayī 463: by Bhāskarabhaṭṭa or Bhaṭṭabhāskara, a member of king Bhoja's council (sabhya); he also wrote a *Pañjikā* on the *Suśrutasaṃhitā*; assigned to the tenth or eleventh century (compare commentaries on the *Suśrutasaṃhitā*: Bhāskara).
998 CC: not recorded. S. Ārya (1984): 128: *published, Bombay 1967. V. Śukla I, 177.
999 CC: not recorded. Check-list Nr. 679. STMI 436. Compare Anantadeva(sūri)'s *Rasacintāmaṇi*.
1000 CC: not recorded. S.K. Śarmā (1992): 18: belonging to the fourteenth century.
1001 CC I, 497. STMI 457: gives the methods to prepare certain mercurial medicines, along with their indications; appears to be quite different from the other works of the same name. Cat. Madras Nr. 13210: different from the works of the same name by Nakiṃcideva and Somadeva. Cat. Mysore XIII, Nr. 42383.
1002 NCC IX, 313. STMI 450: describes the purification of the dhātus and a few methods for transmutation. CBORI XVI, 1, Nr. 230: the work deals with different rasas; the author is called an avadhūtācārya in the colophons. The Avadhūtas or Vairāgīs are ascetics belonging to the Rāmānandīs (see J.N. Farquhar, 1967: 327–328; J. Gonda, 1963: 169).
1003 CC I, 497 and 509; II, 116 and 220: the author was a Drāviḍa. NCC X, 174: Nīlakaṇṭhabhaṭṭa, father of Rāmakṛṣṇabhaṭṭa, was of Ātreyagotra, and a resident of Vemūlapalli (situated in the Nalgonda district according to P. Hymavathi, 1993: 136–137). Check-list Nrs. 683 and 684. Bodleian c.308(2) (see D. Wujastyk, 1990: 101). Cat. Berlin Nr. 966. Cat. BHU Nr. 277. Cat. Calcutta Sanskrit College X, Nr. 63 (complete). Cat. Oxford Nr. 763: by Rāmakṛṣṇa, son of Nīlakaṇṭha and Gaurī. R. Mitra, Notices VI, part 2, Nr. 2165: 3,753 verses; the author was a vaidikabrāhmaṇa and dākṣiṇātyadrāviḍa. ABI 320. P.C. Choudhury (Introduction, 9, to the edition of the *Vaidyakasāroddhāra*): the author, Rāmacandra Bhaṭṭa, son of Nīlakaṇṭha, was probably connected with the family of Gopālacandra Bhaṭṭa, the author of the *Rasendrasārasaṃgraha*; Rāmacandra Bhaṭṭa also wrote the *Sārāvalī*.

1004 Cat. Berlin Nr. 966.
1005 Cat. Oxford Nr. 763.
1006 STMI 453.
1007 P. Rāy (1956): 161.
1008 Cat. Oxford Nr. 763.
1009 ABI 320. Vṛddhatrayī 470.
1010 Cat. IO Nr. 2679.
1011 ABI 320. Vṛddhatrayī 470. Th. Aufrecht (CC I, 544 and 661) ascribes the *Śṛṅgārarasodaya*, a miśrabhāṇa, to Liṅgaguṇṭanarāma.
1012 See Cat. BHU Nr. 124.
1013 J. Filliozat in L. Renou et J. Filliozat (1953): 169. V. Śukla I, 211.
1014 ABI 320. Vṛddhatrayī 470.
1015 AVI 463. Bhagwan Dash (1986): 15.
1016 Cat. BHU Nr. 124.
1017 NCC IX, 294: *Dhātuvāda* from *Rasendrapaṭala*; XII, 120: *Punarnavākalpa* from *Rasendrapaṭala*.
1018 CC and NCC: not recorded. STMI 438. ABI 316: by Devendra Upādhyāya. S. Ārya (1984): 128. AVI 472. V. Śukla I, 195.
1019 See, for example, *Rasayogasāgara*, akārādi 74 and 245; cakārādi 244.
1020 CC I, 497. S. Ārya (1984): 128.
1021 *Bṛhadrasarājasundara* 376 (agnimukharasa).
1022 *Rasakāmadhenu* IV.13.44–47 (agnimukharasa).
1023 See, for example, *Rasayogasāgara*, akārādi 70 (agnimukharasa).
1024 CC: not recorded. S. Ārya (1984): 128; *published, Paṭnā 1955. AVI 466. V. Śukla I, 187: the work deals with the saṃskāras of mercury, the purification of the dhātus, etc. The same author wrote a commentary on the *Rasaratnasamuccaya*.
1025 CC: not recorded. Cat. Mysore XIII, Nr. 42386.
1026 CC: not recorded. Cat. Sarasvati Bhavan XII, Nrs. 45118, 45216.
1027 NCC IV, 307: the MS dates from A.D. 1825/26.
1028 CC: not recorded. S. Ārya (1984): 128. AVI 472. V. Śukla I, 194: *Rasendraśūraprabhā* by Śūrasena.
1029 A *Surasenasiddhānta* is recorded in the Kavīndrācāryasūcipatram (Nr. 982).
1030 CC and NCC: not recorded. S. Ārya (1984): 127. AVI 472. See on the author and his other works: Kāyastha Cāmuṇḍa.
1031 CC: not recorded. Cat. Mysore XIII, Nr. 42384.
1032 CC: not recorded. Edition: *Caukhambā, Vārāṇasī 1965.
1033 CC: not recorded. Check-list Nr. 686.
1034 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1043.
1035 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 1039.
1036 CC: not recorded. Kavīndrācāryasūcipatram, Nr. 962.
1037 CC: not recorded. S. Ārya (1984): 128. AVI 472.

1038 CC I, 498: quoted in the *Sarvadarśanasaṃgraha*. V. Śukla I, 195.
1039 G. Hāldār regarded him as a Rasācārya who lived in the twelfth century (Vṛddhatrayī 348).
1040 Vṛddhatrayī 347.
1041 CC: not recorded. S. Ārya (1984): 128. AVI 472. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era.
1042 Bhūtiprakaraṇa 1.119.
1043 See on the author: *Bheṣajasaṃhitā*.
1044 Edition: rasoddhāra tantraṃ [rasasaṃhitā], prathamaḥ cikitsā khaṇḍaḥ, kartā raseśācārya śrī caraṇatīrtha mahārāja, prakāśakaḥ rasaśālā auṣadhāśrama, Goṇḍal 1964. References are to this (Hindī) version.
Twenty editions of the Gujarātī version have been published (see the prastāvanā to the Hindī version).
Numerous formulae from the Sanskrit text of the *Rasoddhāratantra* are found in the *Bheṣajasaṃhitā*.
1045 *Rasaprakāśasudhākara* (p.228), *Rasaratnākara* (p.245), *Rasaratnasamuccaya* (p.144).
1046 See on the agate: J. André and J. Filliozat (1986): 375, n.234; K. Karttunen (1997): 237; R.N. Saletore (1975): 256–257; Watt II, 171–173.
1047 Gypsum. See D. Joshi (1986): 182–184.
1048 A mṛdvī and kaṭhinā variety are distinguished.
1049 Equal parts of zinc, mercury, lead and tin.
1050 A substance borrowed from Yūnānī medicine (80).
1051 Equal parts of lead, tin and zinc. See on trivaṅgabhasman: P.V. Sharma and V.P. Singh (1987).
1052 Tṛṇakānta is amber; other Sanskrit terms for this fossil resin are tṛṇakuñcaka and tṛṇagrāhin (see J. André and J. Filliozat, 1986: 369, n.211). A tṛṇamaṇi is one of the gems mentioned in the *Mahāprajñāpāramitāśāstra* (see E. Lamotte, 1966: I, 599).
1053 Equal parts of iron and mica.
1054 Five varieties are mentioned: white, black, red, yellow, and of a mixed colour.
1055 Described as a semi-precious stone (maṇi), found in Kaṃbhāta in Gujarāt.
1056 CC and NCC: not recorded. S.K. Śarmā (1992): 18: anterior to the beginning of the Christian era.
1057 CC: not recorded. B. Rama Rao (1984): 14–18.
1058 CC I, 498. V. Śukla I, 197.
1059 STMI 457.
1060 CC: not recorded. STMI 457: a concise work on alchemy.
1061 CC: not recorded. Cat. Mysore XIII, Nr. 42387: the MS contains a rasotpattiprakaraṇa from some larger work.
1062 CC and NCC: not recorded. S. Ārya (1984): 123. *Edition: Ajmer 1968.
1063 CC I, 492: on precious stones.
1064 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45094.
1065 CC I, 490. V. Śukla I, 196.
1066 CC: not recorded. Cat. Puṇyavijayaji II, Nr. 6405.
1067 CC II, 36 and 114. NCC VI, 302. STMI 571. Editions:
a critically edited, with an introduction in English (Studies in the Ratnaśāstra, 29 pages) by V. W. Karambelkar, Nagpur University, Nagpur 1958.
b Ratna Dīpikā and Ratna Śāstram, edited with introduction by P.S. Rama Sastri, Madras Government Oriental Series No. LXXVIII, Government Oriental Manuscripts Library, Madras 1951; this edition is based on *MS R No. 4494 of the Government Oriental Manuscripts Library, Madras.
References are to ed. b. The title of the treatise is mentioned at 1.2.

1068 Edition a has 209 verses.
1069 See on the number of mahāratnas in various works: V.W. Karambelkar's Intr. to ed. a, 7–8.
1070 See on the uparatnas: V.W. Karambelkar's Intr. to ed. a, 8–10.
1071 See V.W. Karambelkar's Intr. to ed. a, 14–18.
1072 See V.W. Karambelkar's Intr. to ed. a, 27–29.
1073 See V.W. Karambelkar's Intr. to ed. a, 18–21.
1074 See V.W. Karambelkar's Intr. to ed. a, 22–23.
1075 See V.W. Karambelkar's Intr. to ed. a, 21–22.
1076 See V.W. Karambelkar's Intr. to ed. a, 25–26.
1077 Unidentified.
1078 This term usually denotes an emerald.
1079 Usually one of the names of the emerald.
1080 Probably the same as gāruḍodgāra.
1081 Unidentified; described as deriving from the bamboo (vaṃśa) and able to give a red colour to water.
1082 Unidentified; described as a round and smooth stone of a red colour with white lines.
1083 See on the cat's eye and topaz: V.W. Karambelkar's Intr. to ed. a, 24–25.
1084 See V.W. Karambelkar's Intr. to ed. a, 26–27.
1085 See on the relationships between (semi-)precious stones and the grahas: D. Pingree (1978): II, 253–259, 375; S.R.N. Murthy (1993); D.C. Sircar (1972); M. Uniyāl (1998).
1086 Varāhamihira according to A.M. Shastri (1969: 324), who mentions that Caṇḍeśvara abundantly draws upon the chapters on ratnaparīkṣā of the *Bṛhatsaṃhitā* (see V.W. Karambelkar's Intr. to edition a).
1087 Ṭoḍara IX: 4.645.
1088 See V.W. Karambelkar's Preface to ed. a. V.W. Karambelkar refers to K.-P. Jayaswal's Introduction to his edition of the *Rājanītiratnākara*; Jayaswal informs his readers that Devāditya, Caṇḍeśvara's grandfather, Vīreśvara, his father, and Caṇḍeśvara himself held high posts at the court of the Karṇāta king of Mithilā, identified as Harisiṃhadeva, who came to the throne about A.D. 1304 (see: The Rājanīti-ratnākara by Chaṇḍeśvara, edited by Kashi-Prasad Jayaswal, Appendix to JBORS 22, 4, 1936). Compare the Prastāvanā to the edition by Gairolā and T. Jhā, where the same genealogy is mentioned; Devāditya is described as a well-known scholar, Vīreśvara as the pradhānāmātya of king Harisiṃha of Mithilā, who was of Karṇāṭavaṃśa and reigned until A.D. 1324, and Caṇḍeśvara as a mantrin of this king; Caṇḍeśvara wrote his *Rājanītiratnākara* on the request of king Bhaveśa of Mithilā, of Kāmeśvaravaṃśa, who ruled in A.D. 1370. Compare on Caṇḍeśvara and his works: R. Adriaensen, H.T. Bakker, H. Isaacson (1998): 11–13.
1089 See Gairolā and T. Jhā's Prastāvanā, 7.
1090 CC I, 177 and 580; II, 225; III, 122.
1091 CC I, 115 and 177.
1092 CC: not recorded.
1093 CC: not recorded.
1094 Gairolā and T. Jhā's Prastāvanā to their edition of the *Rājanītiratnākara*. V.W. Karambelkar's Preface to ed. a. A.M. Shastri (1969): 324.

1095 CC I, 491: quoted in Ṭoḍara's *Āyurvedasaukhya*. V. Śukla I, 196.

1096 CC II, 219: medical work; composed in A.D. 1442. Check-list Nr. 689. STMI 181. P.M. Jinavijaya (1976): 310–311 (Serial Nr. 2765, Accession Nr. 22065: composed in A.D. 1785/86). R. Nambiyar (1950): 1304–05 (Serial Nr. 166, Accession Nr. 11542).

1097 CC I, 491: on precious stones.

1098 CC I, 331 and 491: on precious stones. NCC XI, 254: witty stanzas. STMI 572.

1099 CC I, 490: quoted by Bharatasena on *Bhaṭṭikāvya*; texts on ratnaparīkṣā form part of the *Garuḍapurāṇa* and *Skandapurāṇa*; II, 114: from the *Indrajālatantra*; III, 105: ascribed to Agastya. STMI 571: ascribed to Agastya; 572: anonymous. B. Jawalia (1983): 310–311 (Serial Nrs. 2773, 2774, 2776, 2777, Accession Nrs. 906, 908, 1725(1), 1725(2): anonymous texts; Serial Nr. 2774 dates from A.D. 1676/77, Nr. 2777 from A.D. 1668/69). T. Joshi and D. Sharma (1979): 110–111 (Serial Nr. 981, Accession Nr. 28126: anonymous). V. Śukla I, 196. Compare *Agastyasaṃhitā*.

1100 CC: not recorded. STMI 571. Editions:

- a edited and translated into French by L. Finot (1896): 1–58 (Buddhabhaṭṭa's *Ratnaparīkṣā*).
- b Ratna Dīpikā and Ratna Śāstram, edited with introduction by P.S. Rama Sastri, Madras Government Oriental Series No. LXXVIII, Government Oriental Manuscripts Library, Madras 1951; this edition is based on *MS R No. 2942 of the Government Oriental Manuscripts Library, Madras.

References are to ed. b, which calls the work in its colophon *Buddhabhaṭīyaratnaśāstra*.

1101 See on the work: A.K. Biswas (1994).

1102 A variety of vaiḍūrya is described as displaying chatoyancy (vahnisphuliṅganivaha); this phenomenon is absent from the true vaiḍūrya, which means that Buddhabhaṭṭa is in error here (see A.K. Biswas, 1994: 145).

1103 This chapter also dealt with rudhirākṣa and sphaṭika, as indicated by its colophon and the colophon at the end of the treatise; the section on these subjects is missing, except for two verses on sphaṭika at the end; stanzas on the twenty-five tattvas of the Sāṃkhya system and some related issues are interpolated. Chapters 78 and 79 of the *Garuḍapurāṇa* reproduce the verses on rudhirākhya and sphaṭika, absent from the MS on which the edition is based.

1104 See, for instance, 1.45–46; 2.58–60; 3.15–17; 4.20–22 (on the stones called bhallātaka and putrikā); 5.13–14. The putrikā is a fake emerald (see A.K. and S. Biswas, 1996: 88).

1105 See C.H. Tawney's translation, 104.

1106 See K.H. Handiqui (1949): 460–461.

1107 J. Filliozat in L. Renou et J. Filliozat (1953): 167. S.R. Sarma's edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, Introduction 14; S.R. Sarma asserts that the references to Buddhism have been removed from the version of Buddhabhaṭa's treatise incorporated in the *Garuḍapurāṇa*.

1108 See S.R. Sarma's Introduction (14) to his edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*. See also: A.K. Biswas (1994): 141; A.K. and S. Biswas (1996): 70; A.M. Shastri (1969): 324.

1109 Motīcandra's Ṭhakkura Pherūkṛta Ratnaparīkṣākā paricaya (5), in Ṭhakkura-Pherū-viracita Ratnaparīkṣādi-sapta-granthasaṃgraha, ed. by Jinavijaya Muni, Jodhpur 1961.

1110 Vṛddhatrayī 53.

1111 This opinion of L. Finot (1896: VI–IX) is referred to by J. Filliozat (L. Renou et J. Filliozat, 1953: 167) and A.M. Shastri (1969: 324).

1112 Edited in: Ratnaparīkṣā, ed. by K.Ś. Subrahmaṇyaśāstrī and V. Gopālaiyaṅgār, Tanjore Sarasvati Mahal Series No. 126, Thanjavur 1980, 49–80; this edition is based on a Tanjore MS (*A.C. Burnell, Nr. 2039/D. Nr. 18514).

1113 A commentary on Varāhamihira's *Bṛhatsaṃhitā* (see NCC II, 317).

1114 Bindu is an erosion, trāsa means discoloration or the presence of grains, lekhā means the presence of lines or boundaries (A.K. Biswas and S. Biswas, 1996: 75; D. Joshi, 1991a: 155).

1115 The fourth type remains unidentified.

1116 Jalagarbhatā is the presence of bubbles (D. Joshi, 1991a: 155).

1117 CC: not recorded. STMI 572: a work on the examination of gems.

1118 See on a MS: B.M. Chintamani (1971): 172.

1119 See on this author and his works: B.M. Chintamani (1971): 172.

1120 A text written in old Hindī and completed in A.D. 1788. *Edited by Agarcand Nāhaṭā and Bhanvarlāl Nāhaṭā in their *Ratnaparīkṣā*, Calcutta, n.d. (see S.R. Sarma's Introduction to his edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, 13–14 and 45).

1121 A text written in old Hindī. *Edited by Agarcand Nāhaṭā and Bhanvarlāl Nāhaṭā in their *Ratnaparīkṣā*, Calcutta, n.d. (see S.R. Sarma's Introduction to his edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*, 13–14).

1122 CC: not recorded. R. Saraswat (1979): 108–109 (Serial Nr. 970, Accession Nr. 24472).

1123 CC II, 114: attributed to Agastya. STMI 572: anonymous. Cat. Puṇyavijayaji II, Nrs. 6406–6408: by Agasti ṛṣi.

1124 CC: not recorded. *Edited by Buddhisāgara Śarmā, Kāṭhmāṇḍū 1963/64. See S.R. Sarma's Introduction to his edition of Ṭhakkura Pherū's *Rayaṇaparikkhā*.

1125 CC: not recorded. STMI 572.

1126 CC I, 491: by Kāśīrāma. V. Śukla I, 196: a work on rasaśāstra.

1127 Partly rendered into English by *G.R. Josyer in: Diamonds; mechanisms, weapons of war and Yoga Sūtras (see S.R.N. Murthy, 1990: Preface IV).

1128 CC: not recorded. Cat. Mysore XIII, Nr. 42294.

1129 P.M. Jinavijaya (1965): 216–219 (Serial Nrs. 4705 and 4706, Accession Nrs. 6818 and 6832).

1130 Edited and translated into French by L. Finot (1896): 195–197.

1131 See on the masāra: A.K. Biswas (1994): 147–149. Compare masāragalla (A.s.Ci.6.43–44).

1132 CC I, 491. STMI 572.

1133 CC and NCC: not recorded. Th. Aufrecht mentions a *Ratnadīpaka* by Nāmadeva(?) (CC I, 490) and a *Ratnadīpa* by Nāmadeva, son of Gopāla (CC III, 61 and 105: on astrology). Cat. Mysore XIII, Nr. 42295.

1134 CC I, 491: medical work; seems to be taken from some Tantra. STMI 181: an elaborate treatise on the practice of medicine. R. Mitra's Notices IX, Nr. 2940: elaborate treatise on medicine, apparently extract from a Tantra; 4,446 ślokas. V. Śukla I, 196: a rasagrantha. R. Mitra's description makes clear that the contents of this work consist of a mixture of āyurveda and rasaśāstra.

1135 CC I, 491; II, 114: on precious stones; attributed to Agastya; quoted by Mallinātha. STMI 573: anonymous works of this title. See: *Agastyasaṃhitā*.

1136 See *Ratnaparīkṣā* by Buddhabhaṭṭa.

1137 CC: not recorded. S. Ārya (1984): 124. AVI 468: a work on rasaśāstra.

1138 CC I, 492 and II, 115: medical works of this title. V. Śukla I, 196: a rasagrantha.

1139 NCC: not recorded. S. Ārya (1984): 123.
1140 CC: not recorded. S. Ārya (1984): 124. *Edition: Caukhambā, Vārāṇasī.
1141 CC and NCC: not recorded. Editions:

a ṭhakkura-pherū-viracita ratnaparīkṣādi-sapta-granthasaṃgraha, samupalabdha-prācīnatama-pustakānusāra purātattvācārya jinavijaya muni dvārā saṃśodhita evaṃ supariṣkṛta, sāmagrī-saṃpādanakartā agarcand tathā bhaṃvarlāl nāhṭā, Rājasthāna Purātana Granthamālā 60, Jodhpur 1961, 1–16; this edition, with a prāstāvikakathana by Agarcand and Bhaṃvarlāl Nāhṭā and a long introduction (35 pages), called Ṭhakkura Pherūkṛta Ratnaparīkṣākā paricaya, contains, apart from the *Ratnaparīkṣā* (= *Rayaṇaparikkhā*), six more works by Ṭhakkura Pherū.

b Ṭhakkura Pherū's *Rayaṇaparikkhā*, a medieval Prakrit text on gemmology, translated with an introduction, Sanskrit chāyā and commentary by Sreeramula Rajeswara Sarma, Viveka Publications, Aligarh 1984 (also published in Aligarh Journal of Oriental Studies 1, 1, 1984, 1–84).

References are to ed. b.

1142 Identified in S.R. Sarma's annotated translation as the stone called cat's eye. See on the stone called laśuna: A.K. Biswas and S. Biswas (1996): 83–84; Watt II, 175 (lahasania).
1143 Identified as a beryl by S.R. Sarma.
1144 Probably some kind of white chalcedony according to S.R. Sarma. Compare *Garuḍapurāṇa* 76; *Maṇimālā* 496–506; *Rasajalanidhi* III, 159–160.
1145 See on the spinel or balas ruby: A.K. and S. Biswas (1996): 79.
1146 See on the turquoise: K. Karttunen (1997): 245.
1147 See on the prices of pearls in ancient India: A.K. Biswas and S. Biswas (1996): 118–119.
1148 See on this mythical story: J. André and J. Filliozat (1986): 399–400.
1149 Kuruvinda may be corundum here. See on corundum: E. Balfour (1967): I, 816–817; J. Davy (1969): 18–19; G. Watt II, 572–573; WIRM II, 351–357. See on the kuruvinda: J. André and J. Filliozat (1986): 368, n.205 and 373, n.222; *S.R. Sarma (1983).
1150 Garuḍodgāra is usually one of the names of the emerald.
1151 See on sūryakānta: A.K. Biswas and S. Biswas (1996): 103–104; R. Garbe (1974): 88–89; P.K. Gode (1947g); B. Laufer (1987b), (1987c); W. Rau (1983), (1985).
1152 Unidentified.
1153 Unidentified.
1154 Unidentified.
1155 Badakhshan according to S.R. Sarma.
1156 Yemen according to S.R. Sarma.
1157 Nishapur according to S.R. Sarma.
1158 Mosoul in Iraq according to S.R. Sarma.
1159 *Edited as an appendix to the edition of Ṭhakkura Pherū's *Vāstusāra* by Bhagwan Das Jain (paramajaina-candrāṅgaja-ṭhakkura-pheru-viracita-vāstusāraprakaraṇa, Jaina Vividha Granthamālā 4, Jaypur 1939). The verses on gems were edited by Jinavijaya Muni as an appendix to his edition of the *Rayaṇaparikkhā*.
1160 See on the author and his times: *S.R. Sarma (1986–87a).
1161 See on the Śrīmāla caste: K.C. Jain (1975).
1162 Kannāṇa, known in Jaina Sanskrit literature as Kanyānayana, was a place of pilgrimage, where Jinadattasūri installed a statue of Vardhamāna. The place is identical with Kaliana near Dadri in the Mahendragarh district of Haryana (see S.R. Sarma's introduction to ed. b, 2–3).

1163 The title Ṭhakkura of Pherū and his father indicates that both were government employees. Pherū may have been the assay-master of the mint at Delhi during the reign of Qutb-ud-Dīn Mubārak Shāh (see S.R. Sarma's introduction to ed. b, 3–4). See on Mubārak Shāh: S. Roy (1980): 40–44.
1164 This is 'Alā-ud-Dīn Khaljī (A.D. 1296–1316). See on him: S. Roy (1980): 18–40.
1165 See the introductory and concluding verses.
1166 All these works form part of edition a. See on part of these works: CESS A 3, 78; A 4, 102; A 5, 124; D. Pingree (1981). See for a summary of their contents: B.M. Chintamani (1971: 170), who also ascribes a *Bhūgarbhaprakāśa* to the author.
1167 This date is indicated at the end of the work.
1168 CC: not recorded. Mentioned in the Kavīndrācāryasūcipatram (Nr. 972) as a work on rasāyana.
1169 CC I, 531–532; II, 124–125 and 222; III, 113. Sometimes ascribed to Nāgārjuna: AVI 472; S.K. Śarmā (1992): 12.
1170 See on the *Rudrayāmala*: S.C. Banerji (1988): 397–398; T. Goudriaan and S. Gupta (1981): 47 and 129; Tāntrika Sāhitya 561–563. S. Ārya (1984: 41) mentions that a Tantra is of a sāttvika, a Yāmala of a rājasa, and a Ḍāmara of a tāmasa character.
1171 See on particular aspects of the contents of the *Rudrayāmala*: S.C. Banerji (1992): 189, 196, 199, 217, 218, 219, 220, 221, 222, 256.
1172 See the desription of this text. A *Dhātukalpa* is also said to form part of the *Rudrayāmala*.
1173 See the description of this text.
1174 See the description of this text.
1175 CBORI XVI, 1, Nr. 30: incomplete; appears to be old.
1176 NCC VII, 371 (*Jyotiṣmatīkalpa*). Check-list Nrs. 297 (*Gandhaka*- and *Pāradakalpa*), 356 and 713 (*Jyotiṣmatīkalpa*). CBORI XVI, 1, Nrs. 40 (*Aśvagandhāmusalīvijayākalpa*) and 57 (*Gandhaka*- and *Pāradakalpa*: from chapter twenty-eight of the *Rudrayāmala*). The *Gandhakakalpa* and *Pāradakalpa* from the *Rudrayāmala* were *edited by Vaidya Jādavjī Tricumji Acharya, Āyurvedīyagranthamālā 3, 2 vols., Bombay 1911, 1915. Bhagvat Sinh Jee (1927): 210 (*Haritālakalpa*). See also: *Aṣṭaparīkṣā* and *Kalpasaṃgraha*.
An aśvagandhā-, gandhaka-, haritāla- (= tālaka-), jyotiṣmatī-, and musalīkalpa form part of the *Rasārṇavakalpa* of the *Rudrayāmala*. See: *Rasārṇavakalpa*.
1177 CC I, 701. The version of the *Rudrayāmalatantra* edited by Ram Kumar Rai (Krishnadas Sanskrit Series 86, Varanasi 1986) does not contain the parts mentioned.
1178 Compare the *Rasārṇavakalpa* from the *Rudrayāmala* and the *Kākacaṇḍīśvarakalpatantra*.
1179 ABI 409. AVI 461. C. Dwarkanath (1991) 43. P. Rāy (1956): 122–123. G.P. Srivastava (1954): 113. V. Śukla I, 210. D.C. Sircar (1973: 17) regards the *Rudrayāmala* as earlier than A.D. 1052. S.K. Śarmā (1992: 19) assigns the *Rudrayāmalatantra*, attributed by him to Bhairavānanda, to the sixteenth century.
1180 AVI 461.
1181 See: *Rasaratnākara*, anonymous.
1182 CC and NCC: not recorded. CBORI XVI, 1, Nr. 223: one of the colophons calls it *Rasasāra*, but the work is quite different from Govinda's *Rasasāra*; the treatise deals with medicines, mainly with rasas.
1183 CC: not recorded. S. Ārya (1984): 128.
1184 See Ṭoḍara IX.
1185 CC: not recorded. Cat. Mysore XIII, Nr. 42799.

1186 Several editions of the work have been published. References are to: śrīmanmādhavācāryakṛtaḥ sarvadarśanasaṃgrahaḥ, sapariśiṣṭa 'prakāśa'hindībhāṣopetaḥ, bhāṣyakāraḥ: Prof. Umāśaṃkaraśarmā, Vidyābhavana Saṃskṛta Granthamālā 113, Caukhambā Vidyābhavan, Vārāṇasī 1964. English translation: The Sarvadarśana-saṃgraha or Review of the different systems of Hindu philosophy by Madhava Āchārya, translated by E.B. Cowell and A.E. Gough, The Chowkhamba Sanskrit Series Studies, Vol. X, 6th ed., Varanasi 1961; *repr., Parimal Sanskrit Series 2, Delhi 1986.
1187 See on this chapter: G. Mazars (1977).
1188 Verses 10–14 are also from the *Raseśvarasiddhānta* according to G. Hāldār (Vṛddhatrayī 348).
1189 P.V. Sharma (AVI 461) claims that the *Rasarahasya* is quoted.
1190 The author of a commentary on the *Gītagovinda* (CC I, 153–154 and 668); he was a pupil of Viṣṇusvāmin.
1191 Prose between 25 and 26.
1192 This series presents unusual features: sthāpana replaces utthāpana; gamana, pidhāna and kṣāraṇa are peculiar to this enumeration.
1193 K.A. Nilakanta Sastri (1971): 264–265. N. Venkataramanayya, 1980: 276. R. Sewell (1972: 27) gives A.D. 1343–1379 as the years of his reign.
1194 K.A. Nilakanta Sastri (1971): 266. N. Venkataramanayya, 1980: 280. J. Gonda (1963: 91) and R. Sewell (1972: 48, 55) give A.D. 1379–1399 as the years of his reign.
1195 See on this Mādhava: N.N. Bhattacharyya (1982): 338–341; J. Gonda (1963): 91; H. Kulke (1985); K.A. Nilakanta Sastri (1971): 237; Winternitz III, 419–420. See on the problems of authorship: C. Bouy (1994): 84; A. Thakur (1961).
1196 See V. Bhattacharya (1932). Bhagwan Dash gives the Sanskrit title as *Sarveśvara(sarva)-rogaharaṇaśarīrapuṣṭaka.*
1197 Bhagwan Dash (1976: 11) reads ḥjam instead of ḥjoms. Lus-kyi stobs rgyas-par byed-pa may also be rendered as śarīrabalavardhana. The title mentioned at the end of the text is *Rin-po-cheḥi bcud-len grub-pa* (= Sanskrit *Ratnarasāyanasiddhi*).
1198 See the end of the text.
1199 V. Bhattacharya (1932: 125) suggested that supakita may be an error for supavitraka, a word denoting brass or bell-metal.
1200 See on this treatise: V. Bhattacharya (1932): 124–126 (English translation) and 130–131 (Tibetan text); the text is reproduced in P. Rāy (1956): 449–451. See also: S.C. Banerji (1992): 162–164.
1201 CC: not recorded. Cat. Mysore XIII, Nr. 42801.
1202 CC: not recorded. S. Ārya (1984): 128. AVI 472.
1203 Quoted by Ṭoḍara (IX: 4.8) on the disorders caused by unpurified mākṣika.
1204 CC: not recorded. NCC X, 155: *Siddhasāratantra* or *Rasopaniṣad.* Cat. Madras Nr. 13252. BDHM 2, 3, 1964, 159–162 and 3, 2, 1965, 105–106.
1205 Drāvaṇa is the same as druti.
1206 This description is based on the Madras MS.
1207 CC: not recorded. V. Śukla I, 193: a rasagrantha.
1208 CC: not recorded. Edited, together with *Hiṅgula-*, *Karpūra-*, and *Kastūrīprakaraṇa*, Śāntivijaya Press, Ahmedabad 1926 [IO.San.F.184(h)].
1209 CC: not recorded. Cat. Mysore XIII, Nr. 42855.
1210 CC: not recorded. Cat. Mysore XIII, Nr. 42856. Śūlasiṃha is the name of a formula (see *Rasayogasāgara*, śakārādi 170).

1211 CC I, 730. V. Śukla I, 197: a rasagrantha.
1212 CC: not recorded. STMI 462. Cat. Madras Nr. 13253: on the preparation of certain mercurial remedies. S. Ārya (1984): 128.
1213 See D. Joshi (1986): 227 and 236.
1214 See, for example, *Rasayogasāgara*, cakārādi 287; pakārādi 393.
1215 CC: not recorded. S. Ārya (1984): 128. AVI 472.
1216 CC: not recorded. Cat. Mysore XIII, Nr. 42933. Sūtarāja is the name of a formula (see *Rasayogasāgara*, śakārādi 500–501).
1217 CC I, 730. V. Śukla I, 197: a rasagrantha.
1218 CC: not recorded. Cat. Mysore XIII, Nr. 42925.
1219 CC: not recorded. Check-list Nr. 834.
1220 CC and NCC: not recorded. J.C. Sikdar (1980): the date assigned to the author is A.D. 1153/54, but the MS, written in Sanskrit, Prakrit, Apabhraṃśa and old Gujarātī, and copied in the eighteenth century, contains additional material; phiraṅgaroga is mentioned, as well as cobacīnī and rasakarpūra; authorities mentioned are Carpaṭa, Nāgārjuna, Pādaliptasūri, and Nātha.
1221 CC I, 729. Check-list Nr. 835.
1222 CC I, 729 and 751. Check-list Nrs. 836 and 840. STMI 462. Tāntrika Sāhitya 709. A *Suvarṇakalpa* or *-tantra* has been edited by Rāmanātha Veṅkaṭeśa Joyiśī, Davangere 1908 [BL.14053.a.7(1); IO.San.A.113(6)]. Compare on the contents of the *Suvarṇatantra*: S. Ārya (1984): 89–91.
1223 P. Rāy (1956): 199–200 and 443–446. Compare Satyaprakāś (1960): 612–615.
1224 P. Rāy (1956): 443.
1225 STMI 462.
1226 P. Rāy (1956): 445–446. S. Ārya (1984): 90.
1227 S. Ārya (1984): 90.
1228 Satyaprakāś (1960): 612.
1229 CC and NCC: not recorded. S. Ārya (1984): 128. AVI 472. The *Svacchandabhairava*, called a Tantra by Th. Aufrecht, is quoted in the *Āgamatattvavilāsa* and the *Tantrasāra* (CC I, 749). The *Rasakalpa* also mentions Svacchandabhairava. Compare *Rasasvacchandabhairava.*
1230 See *Rasayogasāgara*, śakārādi 584–594.
1231 CC: not recorded.
1232 STMI 462.
1233 CC II, 236.
1234 CC: not recorded. Cat. Mysore XIII, Nr. 42949.
1235 CC: not recorded. Cat. Mysore XIII, Nr. 42947.
1236 CC: not recorded. Cat. Mysore XIII, Nr. 42866.
1237 NCC VIII, 163.
1238 NCC: not recorded. Cat. Mysore XIII, Nr. 41777. Tālakeśvara is the name of a number of formulae (see *Rasayogasāgara*, takārādi 74–152).
1239 NCC: not recorded. Cat. Mysore XIII, Nr. 41770.
1240 NCC: not recorded. STMI 462. B.V. Subbarayappa (1971): 314.
1241 NCC: not recorded. M. Jinavijaya (1968): 394–395 (Serial Nr. 7258, Accession Nr. 12288(104)).
1242 NCC: not recorded. Cat. Mysore XIII, Nr. 41771.

1243 NCC: not recorded. S. Ārya (1984): 122. AVI 467. V. Śukla I, 193 and 196.
1244 NCC VIII, 93. S. Ārya (1984): 122: a work on rasaśāstra.
1245 NCC: not recorded. S. Ārya (1984): 122. AVI 467.
1246 NCC: not recorded. Cat. Mysore XIII, Nr. 41772.
1247 NCC VIII, 276: a work on jyotiṣa. Cat. Mysore XIII, Nr. 41820.
1248 NCC: not recorded. Cat. Mysore XIII, Nr. 41821; Nr. 41822: commentary.
1249 NCC VIII, 276. Cat. Madras Nr. 13147. Trailokyacintāmaṇi is the name of a number of formulae (see *Rasayogasāgara*, takārādi 257–260).
1250 NCC: not recorded. Cat. Mysore XIII, Nr. 41824.
1251 NCC: not recorded. Cat. Mysore XIII, Nr. 41786.
1252 NCC: not recorded. Cat. Mysore XIII, Nr. 41386. Udayabhāskara is the name of a number of formulae (see *Rasayogasāgara*, akārādi 362–375).
1253 NCC: not recorded. V. Śukla I, 196.
1254 NCC: not recorded. Cat. Mysore XIII, Nr. 41393.
1255 NCC II, 297. Check-list Nr. 868. Cat. IO Nr. 2760. STMI 463: a small work on metallic and mineral preparations; it quotes Śārṅgadhara, *Śivāgama*, and *Yogaratnasamuccaya*.
1256 See Cat. IO Nr. 2760.
1257 CC: not recorded. STMI 236–238: one of the texts referred to as *Vaidya* deals with alchemy and iatrochemistry; 464: one MS describes mercurial powder, the purification of sulphur, the transmutation of base metals into gold and silver, the properties of various pulses, ointments, the treatment of convulsions, etc.; another MS gives an account of the purification of mercury, arsenic, mica, gold, copper, and other metals for medicinal purposes.
1258 CC: not recorded. STMI 464: describes the properties and purification of mercury; the treatment of some diseases is also dealt with.
1259 CC and NCC: not recorded. Edited, with Hindī translation, Native Opinion Press, Bombay 1919 [IO.San.D.1101/1].
1260 Compare CC II, 146.
1261 CBORI XVI, 1, Nr. 247: the MS dates from A.D. 1800/01. Check-list Nr. 904. The work is also called *Granthasaṃgraha*.
1262 NCC X, 78: the same author wrote the *Karmaprakāśa*, *Vaidyavṛnda* and *Vātaghnatvādinirṇaya*. Compare CC I, 289 and 613. ABI 318: a work on rasaśāstra. VŚS, Preface 6–7: a work on the use of mercury which seems to have been composed in the eighteenth century.
1263 CC I, 613; II, 146. Check-list Nr. 939. STMI 240: one hundred and eleven recipes for various mercurial medicines.
1264 CC: not recorded. STMI 464: deals with the preparation of mercurial salts, electuaries, medicinal powders, etc., and also with the diagnosis of certain diseases, etc.
1265 CC: not recorded. Cat. Mysore XIII, Nr. 42491.
1266 CC: not recorded. Cat. Mysore XIII, Nr. 42486.
1267 CC: not recorded. Cat. Mysore XIII, Nr. 42488.
1268 CC: not recorded. Cat. Mysore XIII, Nr. 42489.
1269 CC and NCC: not recorded. *Edited by Sunītikumār Chatterjee, Calcutta 1940. See Motīcandra's Ṭhakkura Pherūkṛta Ratnaparīkṣākā paricaya, 8–9, in Agarcand Nāhaṭā and Bhanvarlāl Nāhaṭā's Ṭhakkura-Pherū-viracita Ratnaparīkṣādi-sapta-granthasaṃgraha.
1270 CC: not recorded. Check-list Nr. 981. STMI 251: a compilation in twelve chapters, dealing with (1) mānakalpanā, (2) puṭanirṇaya, (3) yantralakṣaṇa, (4) nānādravyavarga, (5) nānādravyaśuddhi, (6) bhasmasindūrādividhi, (7) rasasaṃgraha, (8) divyaguṭikākathana, (9) keśarañjanakathana, (10) vīryastambhādibālagrahanivāraṇa, (11) kālajñānachāyāpuruṣalakṣaṇa, (12) prasiddharasaguṭikāsaṃgraha.

1271 CC: not recorded. Check-list Nr. 982.
1272 CC: not recorded. Cat. Mysore XIII, Nr. 42505; Nr. 42506: commentary. Vasantakusumākara is the name of a formula (see *Rasayogasāgara*, yakārādi 423–426).
1273 CC: not recorded. The Kavīndrācāryasūcipatram records a work on rasāyana, called *Vāsudevatantra* (Nr. 971). Vṛddhatrayī 292–293 and 341: this Vāsudeva, a Śaka king, was the grandson of Kaniṣka and the father of Kāpālin, the author of the *Rasarājamahodadhi*; he is the same as the king (narendra) Vāsudeva, mentioned as one of the Rasasiddhas in the *Rasaratnasamuccaya* (1.7), and also the Śakādhipati referred to in A.s.U.49.
1274 CC: not recorded. Cat. Mysore XIII, Nr. 44522.
1275 CC: not recorded. Cat. Mysore XIII, Nr. 42543.
1276 CC: not recorded. Cat. Mysore XIII, Nr. 42798.
1277 CC: not recorded. Cat. Sarasvati Bhavan XII, Nr. 45065.
1278 CC I, 472. STMI 465. Cat. Bikaner Nr. 1448: on utensils and apparatus for preparing mercurial medicines.
1279 See on the metals and minerals mentioned in this text (edited by D. Pingree): A.K. Biswas and S. Biswas (1996): 133–134.
1280 CC and NCC: not recorded. S. Ārya (1984): 123. V. Śukla I, 193: a rasagrantha.
1281 CC II, 112: a dialogue between Śiva and Pārvatī. STMI 465.
1282 See verse 404. See on the difference between indranīla and mahānīla: A.K. and S. Biswas (1996): 80.
1283 See verse 506.
1284 See verse 507.
1285 See verse 511.
1286 See verse 512. See on rājāvarta: K. Karttunen (1997): 242.
1287 See verse 512.
1288 See verses 59, 66 and 76.
1289 See verse 513.
1290 The bhallātaka is a fake emerald, lighter in colour, and losing brilliance on exposure (A.K. and S. Biswas, 1996: 88).
1291 Pīlu may be jade (see A.K. and S. Biswas, 1996: 102–103).
1292 See on stones called pīta and pittaka: A.K. and S. Biswas (1996): 104; pittaka (mentioned at *Arthaśāstra* 2.11.35) was possibly chrysolite.
1293 Probably the phaṇimuktā; see verses 275–278.
1294 A tittibha is a sapphire with a dash of red (A.K. and S. Biswas, 1996: 80).
1295 The stone called utpala may be an aquamarine (see A.K. and S. Biswas, 1996: 80 and 85).
1296 All these stones are collectively called vajra.

Appendices

Appendix 1
Authorities associated with formulae

1 See HIM II, 205–219.
2 Āstika is referred to at A.s.U.42.102, Āstikya at A.s.U.48.52–54.
3 Compare: Dasras, Kumārakas, Nāsatyas, Sahasrakaraputrabhiṣagvaras, Vaidyakumārakas.
4 The Tibetan tradition credits Avalokiteśvara with a treatise on general surgery called *Dpyad-gces gzuṅ* (Precious examination or treatment) (see Rechung, 1973: 11).
5 Compare HIM III, 672–674.
6 Compare HIM I, 1–17. The Tibetan tradition ascribes to Brahmā two medical texts called *Gu-ṇa śā-stra* and *Gsaṅ-baḥi sñiṅ-poḥi don-bsdus-pa* (Collection of the secret essence) (Rechung, 1973: 11).
7 The Tibetan tradition attributes to Buddha Śākyamuni a medical treatise in fifty chapters called *Śel-gyi me-loṅ* (Crystal mirror); this tradition is mentioned in Braṅ-ti's History of medicine (see Rechung, 1973: 11). See on Braṅ-ti: M. Taube (1981): 15–16, 53–55 (compare index s.v. Braṅ-ti).
8 The forest called Campakāraṇya is a place of pilgrimage mentioned in the *Mahābhārata* (see S. Sörensen, 1963).
9 Compare HIM I, 189–203.
10 Compare: Aśvins, Kumārakas, Nāsatyas.
11 Compare HIM I, 99–110.
12 Compare HIM II, 293–295.
13 Compare Aśvins, Dasras, Nāsatyas.
14 Compare HIM III, 746–748.
15 The Tibetan tradition ascribes to the Bodhisattva Māñjuśrī a text on the treatment of head injuries called *Mgo-bcos bdud-rćiḫi lhuṅ-bzed* (Alms-bowl full of nectar for the treatment of the head), a treatise on chest diseases, and some other medical works; this information is found in the *Ḫjam-dpal sñiṅ-rje zur-thig* (see Rechung, 1973: 11).
16 Compare: Aśvins, Dasras, Kumārakas.
17 The Tibetan tradition ascribes to Prajāpati a medical treatise called *Ḫphrul-gyi me-loṅ* (Mirror of magic) (see Rechung, 1973: 11).
18 See HIM I, 112–119.
19 See HIM I, 28–82.
20 Compare HIM I, 83–98.
21 The Tibetan tradition attributes to Tārā a treatise in 120 chapters on how to grow herbs and medicinal plants, as well as a work on how to prepare compound medicines from them (Rechung, 1973: 11).
22 The Tibetan tradition ascribes to Vajrapāṇi a treatise on anatomy (see Rechung, 1973: 11).
23 Compare HIM I, 129–133.
24 See HIM I, 18–27.
25 See HIM II, 302–306.

Appendix 2
References to medicine in non-medical literature

1 See Tāntrika Sāhitya 44.
2 See Tāntrika Sāhitya 4.
3 See Tāntrika Sāhitya 423.
4 See Tāntrika Sāhitya 227.
5 See, for example: *Divyāvadāna*, Pūrṇāvadāna (Nr.2) C 31–32 (ed. P.L. Vaidya, 1959: 29), which mentions gośīrṣacandana as a remedy against fever (dāhajvara); Dharmarucyavadāna (Nr.18) C 234–235 (ed. P.L. Vaidya, 1959: 145–146), where the wife of a brāhmaṇa and her son are afflicted with an excessively active digestive fire; Kuṇālāvadāna (Nr.27) C 409 (ed. P.L. Vaidya, 1959: 263–264), where Aśoka is described as suffering from a disease resulting in a fecal odour (uccāra) coming out of his mouth and the pores of his hairs; the consulted physician discovers, by means of laparotomy, that a big worm has settled in the pakvāśaya of the king; the disease is cured by killing the parasite with pepper, ginger and onions (palāṇḍu), which the king, after some resistance, swallows.
6 See Tāntrika Sāhitya 182.
7 See Tāntrika Sāhitya 58.
8 Compare Tāntrika Sāhitya 222: *Jñānasaṃkulītantra.*
9 See Tāntrika Sāhitya 125–126.
10 See Tāntrika Sāhitya 139–140.
11 See Tāntrika Sāhitya 507.
12 See Tāntrika Sāhitya 457.
13 See Tāntriks Sāhitya 457.
14 See Tāntrika Sāhitya 513–514.
15 See Tāntrika Sāhitya 523.
16 See Tāntrika Sāhitya 343–344.
17 Compare Tāntrika Sāhitya 407: *Phetkārītantra.*
18 See Tāntrika Sāhitya 398–400.
19 See Tāntrika Sāhitya 255.
20 See Tāntrika Sāhitya 252–253.
21 See Tāntrika Sāhitya 263.
22 See Tāntrika Sāhitya 69.
23 See Tāntrika Sāhitya 590–591.
24 See Tāntrika Sāhitya 525.
25 See Tāntrika Sāhitya 539.
26 See Tāntrika Sāhitya 541–542.

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